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THE
Evangelical Magazine
for 1799.

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Ourselfs your servants for Jesus sake. 2 Cor. iv. 5.

Volume VII.

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PREFACE.

CUSTOM again imposes on us the annual task of a Preface, and thereby affords us an opportunity of renewing our assurances of gratitude and esteem to our numerous and valuable Correspondents: But the good hand of our God upon us, enabling us to continue our labours, with growing satisfaction, and, we trust, utility to our Readers, demands our supreme acknowledgment.

The Mission just sent to the South-Sea Islands; the favourable reception the former Missionaries obtained; the zeal enkindled in foreign countries: the prevailing spirit of union and activity among true Christians at home; the measures every where adopted for the more extensive Propagation of the Gospel, and many other events of a similar nature, which we detailed in the course of the past year, have not only excited much attention, but afforded peculiar pleasure.

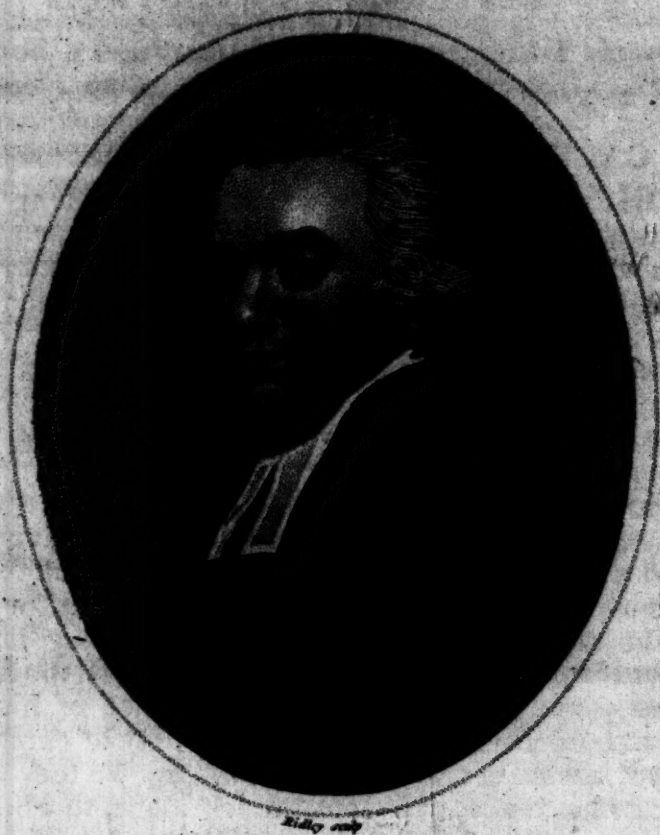
PREFACE.

Blessed be God, our prospects, as Christians, are very encouraging. The walls of Jerusalem are rising peaceably in "troubulous times." Amidst "wars and rumours of wars," with all their distressing attendant circumstances, the Prince of Peace is evidently encreasing the number of his happy subjects, and overturning the usurpations of Antichrist—events in which we are expressly called upon by Scripture to rejoice and triumph.

While we joyfully record these grand transactions, as they proceed on the theatre of the world, we shall not cease to suggest such means of doing good, or preventing evil, as experience justifies, or future exigency may require. And in this, and the other departments of our Work, we solicit the farther aid of our Correspondents, earnestly imploring on all our endeavours the continuation of the Divine blessing.



EVANGELICAL MAGAZINE.



Rev.^d GEO. WEST, A. M.

Stoke new Guildford.

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THE
Evangelical Magazine,

For JANUARY, 1799.

LETTER OF INSTRUCTIONS

From the DIRECTORS of the MISSIONARY SOCIETY to

CAPTAIN ROBSON, of the Missionary Ship, DUFF.

CAPT. ROBSON,

THE just estimation in which you have long held the objects of our institution, and the commendable zeal with which you have promoted them, render your appointment to the command of our ship on the present expedition, a measure very suitable in itself, as well as satisfactory to us. You are placed therefore in a station, which, on account of its connection with the interests of our Redeemer's Kingdom, you will contemplate as very honourable and important; and you are invested with such a degree of influence, in conjunction with a Committee, over the conduct and regulation of the Mission itself, as will impress your mind with solemn reflections, and lead you most earnestly to invoke the grace which may be sufficient for you.

We are all, indeed, the weak and erring instruments whom God condescends to use to exemplify the supremacy of his power, as well as the benevolence of his designs; and although we are apprized of the duty of employing our utmost talents in this great undertaking, we feel with you, that its success depends upon himself alone, to whom, therefore, the entire and undivided praise is to be referred. We are also encouraged mutually to use our unwearied endeavours to promote this cause, because it is evident that a sacred impulse has been excited, and a spirit of prayer called forth on its behalf, in a measure unusual and without a precedent in modern times. While we, therefore, are committing this object into your hands, we trust you are in reality receiving a much higher investiture; and that your commission has the sanction of the Great Head of the Church,
whose

whose efficacious influence can enable you to fulfil the purposes of his wisdom and grace.

It is a very great satisfaction to us, and it will also, doubtless, afford considerable relief to your mind, that we are enabled to associate with you our highly esteemed friend and brother, the Rev. Mr. Howell, whose exemplary zeal for the honour of our Saviour, and the most essential interests of the human race, has disposed him to relinquish, for a time, the comforts of his respectable situation, that he may render his utmost services to promote the success of this important enterprize: he is, therefore, appointed and authorized to assist you in carrying these instructions into effect, and in particular to take the oversight of the more spiritual branches of the Mission during the voyage; to cherish and improve the religious attainments of the brethren; and to be the centre of union and affection among them. On shore he is to be the representative of the Directors, in relation to the spiritual concerns of the Missionaries already settled; to observe their order, to enquire into the progress of the work among the Heathen, and to administer to them, as well as to those who accompany him, such assistance, encouragement, admonition, or advice, as may appear requisite. For these purposes we invest him with the authority of a permanent Member of the Committee, over which you are appointed the perpetual President; the rest of the Committee are to consist of five Missionaries, elected from among themselves, and changed periodically. To this Committee is confided the duty of fulfilling the directions hereafter given; it being however understood, that your concurrence, and that of Mr. Howell, is requisite to give validity to their resolutions; and the grounds for the exercise of this discretionary power must be recorded, and stated to us. Those circumstances, however, respecting the management and navigation of the ship which are within your province as its Commander, are entirely and exclusively under your control, and the responsibility is limited to yourself.

The number of persons who have been consecrated to this service consists of 10 married men, with their wives and 7 children; and of 19 single brethren. The very favourable opinion we entertain, both of their Christian character, and of their sincerity and qualifications as Missionaries, we trust will be confirmed both by their conduct during the voyage, and their usefulness among the Heathen. It is on the ground of those general maxims of circumspection, which require that we should provide against events which

which appear in some degree even improbable, and not because we entertain any doubt of the spirit, the fortitude, or the devotedness of our brethren now on the point of departure, or those already established in the islands, that we think it necessary to suggest the following instructions.

Should any of them unexpectedly manifest a desire to withdraw from this service, previous to their quitting the coast, —or should they unhappily discover traits of disposition and character of so unfavourable a nature as to furnish strong grounds of apprehension that their influence would be injurious; —in either case it would be desirable to put them on shore, and furnish them with what may be sufficient for their subsistence till they can reach their residence.

If, when you arrive at Rio Janeiro, any of them should discover a reluctance to proceed, and request to be left at that place, it would be proper to acquiesce therein, leaving with them the means of support till it is probable they may have the opportunity of working their way to Europe: —but although this may be a sufficient expence for the Society to incur in a case in which we only comply with the wish of the individual; yet if you and the Committee should find it necessary for the good of the cause to separate from you an unsuitable Missionary, and have the opportunity of conveying him either to England direct, or through the way of Lisbon, it would be prudent to submit to that expence rather than risque the success of the Mission by the infectious society of an injurious member.

We must add also, that if, when you arrive at the islands of the South Seas, any of the present or of the former Missionaries should be desirous of returning to England with the ship, this desire should not be complied with, except on very urgent grounds, as it would form a very pernicious precedent. —Extreme indisposition arising from the climate ought to be considered as a reason for their removal to another place more likely to suit their constitution; but should not be concluded immediately to be a sufficient cause for conveying them home. —A desire of returning with the ship, arising from fickleness of mind, or a declining zeal for the service, if gratified would operate as an encouragement to others to offer themselves as Missionaries, under the secret persuasion that they also might be allowed to return after having satisfied an idle curiosity, or a wandering disposition, and thus prove essentially injurious.

Should there be any whose tempers or religious opinions are so uncongenial to their brethren as to occasion animosities

fities and divisions, such should be removed to a situation where they may be likely to harmonize better with their associates, but not brought home to England, except their continuance in the islands would prejudice the great cause; the protection and promotion of which must indeed be the principal rule by which your conduct, and that of the Committee, on these occasions should be regulated. Thus it is possible that a necessity may be imposed upon you to remove some whose continuance may be incompatible with the prosperity of our undertaking; and you may be obliged to proceed to this measure, even against the consent of the injurious members; it being however assumed, that you act herein with the concurrence of the body of the Missionaries, without which there would not be a sufficient proof to us of the necessity of the measure; and it might also disturb the harmony of the society there, as well as diminish the respect which they would otherwise entertain for the Directors at home. It will be left to your discretion whether to leave these on some other island, with their own concurrence, where their personal security and subsistence can be well ascertained; or to bring them with you to China, and let them work their way home in some English vessel, or to allow them to return in the Duff; it being however understood that our engagements to bring home a cargo of tea from China will render it impracticable to extend this indulgence to more than three persons. This limitation however does not extend to the case of removing any of them on account of personal insecurity.—We have great reason to state this to be a very improbable circumstance, and should it even occur, it might be only necessary to convey them from one island to another; it is however suitable to record it as an indubitable principle, that the safety of the Missionaries is a consideration to which any other is subordinate.

Having finished this unpleasant part of our duty, and which we sincerely hope the event will prove to have been unnecessary, we proceed to enlarge more particularly on the plan and dispositions of this important enterprise.

As soon as you have received your Missionaries on board, together with the stores for the voyage, and for their use in the islands, you are to proceed without delay to Portsmouth, and sail with the first convoy that may be appointed; attaching yourself thereto, and keeping company therewith, so far as its course and yours may coincide: after which you are at liberty to separate from it, and proceed to the port of

Rio

Rio de Janeiro on the coast of Brazil. On your arrival there you will have an opportunity of laying in 5 or 6 hogshheads of wine, and an ample stock of fresh provisions on moderate terms: you will, if requisite, procure a supply of sugar for the use of the Missionaries. You will also take with you from thence one ram sheep and two ewes, which are intended for the Friendly Islands. The dollars with which you are provided will serve you for the payment of these articles, and the surplus you will have occasion for in the further progress of your voyage. From this place you will forward your dispatches, addressing them to Mr. Joseph Hardcastle, the Treasurer to the Institution.

We cannot recommend you to prosecute the remainder of your voyage by attempting to double Cape Horn, the success of which is very precarious, and the extreme rigour of the climate would be very unsuitable to the women and children; and would also inevitably occasion the loss of the live stock, on the preservation of which the health of the ship's company and passengers materially depends. We advise you, therefore, on your departure from Rio, where your detention we hope will not exceed a week, to stretch immediately into the latitude of about 40° , or where you find the west wind blowing steadily, and pursue your course to the island of Tongataboo, which it is our desire that you should first visit, and where you will enter on the most important branches of your expedition.

The great object of your voyage, and the rule of your duty, is defined in the following resolution of the Society at their General Meeting, viz. "That the Directors be authorized to prepare another voyage to the Pacific Ocean, for the purposes of visiting and assisting our brethren already there—of adding to their number where circumstances may render it expedient, and of planting the gospel in other Islands where it shall appear most eligible, from their extent, population, or other favourable circumstances."

It is a peculiar satisfaction to us to reflect that, in consequence of your having accompanied the last Mission, observed the occurrences upon the Islands, witnessed the discreet, the judicious and successful principles upon which the invaluable Conductor of that expedition proceeded, you are so well qualified for the execution of this peculiar service; yet it will be satisfactory to you, as it is incumbent also upon us, to state to you the plan which we recommend, and the principles upon which it is founded.

The first duty of the Directors is to assist and strengthen the Missions already established. This is founded in a just view of the real interests of the cause we have undertaken, and in the soundest principles of discretion. The peculiar mode in which our Missions are conducted, and the qualifications we require in the instruments we employ, proceed upon the conviction that an important alliance subsists between the principles of civilization and those of Christianity: if this is not well founded, then the plans we have adopted are unwise, our instruments ill chosen, and our expectations fallacious; but universal observation and experience decide, that they have a beneficial relation to each other, apparently founded in the order of Providence, and in the constitution of our nature. The civilization of the untutored Heathen, so expedient to bring them into a position favourable for evangelical instruction, requires the united exertions of various individuals, with diversified talents, and the exemplification of the influence of social institutions. It is by these means that the manners and habits of improved society are gradually superinduced; the elementary principles of useful knowledge are communicated to the minds of a number of youth of both sexes; a plan of innocent and beneficial employment instituted; the habits of application and improvement impressed; and a gradual and solid process towards the maturity of wisdom and of goodness in the understanding and the heart may be expected, by the divine blessing, to be produced abundantly in succeeding generations.

Thus has the Society wisely decided, that it is an important part of our duty to give solidity and establishment to our former attempts, and cause the Missions already planted to take a deeper root.

Our next object is to form new Missions; and the application of discreet and judicious principles should regulate our measures in this part of our duty also. It is well known that a number of populous islands, in which there is the probability of an entrance, are profusely scattered throughout the Southern Ocean, and that our most extended efforts are very inadequate to so enlarged a field. What, therefore, should be the rule of selection, where the advantages appear equal as to population, means of subsistence, and personal security? Not, certainly, the extreme distance from each other which renders their intercourse impossible; but rather, the principle of connection which, while it admits of a scope for exertion, far greater than our instruments can supply, allows also the possibility, by means of navigation within their power,

to obtain an occasional association, for the purposes of counsel, of assistance, of comfort, and of retreat: advantages which may prove of inestimable importance. You will therefore be apprized of the utility of strengthening, at the same time that you are extending, your operations on every side.

There is another principle of regulation, which we now think it suitable to suggest. You will perceive that it is our wish, that the Missions already formed should be reinforced, so as that all of them may consist of families, and of single brethren; the former exhibiting the model of a little society under useful regulations, and of a Christian Church with its beneficial discipline; the latter for the purpose of itinerating, and, with the zeal of Evangelists, spreading abroad the welcome tidings of redemption: yet with respect to the settlement of new Missions our recommendation is, that they consist of single Brethren *only*; as it would be evidently improper, in our present circumstances, to place women and children in situations where their security and accommodation have not been previously, in a great degree, ascertained. The risque, and inconvenience of new Missions fall therefore properly on our single Brethren, who must prepare the way for the introduction of families, which it will doubtless be the desire of the Society hereafter to send out; as the means of our communication with these islands, will diminish in expence as our establishments there are enlarged and consolidated. We suggest also, that no settlement of married persons should consist of a less number than three families; as in the event of the death of a married Brother, the widow would be placed in a very distressing situation if she had not the consolation of a female friend at hand; but in a settlement of three families, there is a very considerable security against a circumstance so afflicting.

The personal security of the females is an article of such importance, that we cannot too forcibly inculcate upon you a constant attention to it, when you are considering the propriety of establishing families at the islands hereafter mentioned, and pointed out to you as stations where, in our opinion, they may be advantageously placed; and it is our decisive direction that none may be left in any situation where, in the opinion of the Missionaries already settled, there would be any probability of their being liable to personal molestation. Rather than incur a risque of this nature it would be far more desirable to take all the families to Otaheite, and place them there, provided the conduct of the natives

natives towards those females, who will then have been so long among them, should have been such as to satisfy you of the propriety of this measure. That this will be the case we have strong encouragement to hope. But if we should unexpectedly be disappointed in this persuasion, you must be governed by your discretion; observing, however, this general direction, that no consideration can justify your leaving females in any situation where you have reason to be apprehensive on this head.

Having thus stated the exposition of the principles on which we believe it to be our duty to act, we now advance to the specific plan which we recommend as the result of these considerations. The Friendly Islands, containing in their aggregate such an immense population, are entitled to a considerable proportion of our attention; especially as the conduct of the natives appears to be less dissipated than at the Society Islands, and their intellectual character more vigorous;—they appreciate European improvements also more highly, and seem therefore in a state more accessible to instruction. We conceive, on these grounds, that Tongataboo should form as considerable a Missionary station as Otaheite, and that it may be adviseable to settle there four of our families and six of our unmarried Brethren. This, however, should be determined by the information you receive from the friends already there, whose judgment of the disposition of the Chiefs and natives in regard to this object, of the prospect of usefulness, and especially of the probable security of our females, must from their long residence be entitled to much more regard than any opinions we are capable of forming here.

Presuming therefore that this measure may be deemed adviseable, there are two other islands, forming a part of this very numerous group, that appear to us eligible for the purpose of Missionary exertions—One of them is *Vavao*—and the other, one of the Navigator's Islands:—the former situated about the midway, and distant from each about 200 miles. A communication between Tongataboo and the more distant of these has been ascertained, by means of the *Pandora's* first and second visit, in one of which a Tongataboo Chief was seen at Oteeway or Chatham Island, and in the other at Ototuclah, both of them considerable islands in the group called Navigator's. Captain Edwards describes the natives as honourable in their dealings and inoffensive in their manners. If, however, our friends continue to enjoy the protection and countenance of the Chiefs, and can rely

on their representation, a more satisfactory conclusion may be derived from the information they will be able to obtain, than from the transient visit of Captain Edwards; admitting then that you should be induced to attempt the introduction of Missions into these places, we are inclined to recommend that two single Brethren be fixed in Vavao, and four in one of the Navigator's Islands; besides a Brother at each place taken from the former settlers at Tongataboo. We need not state the necessity of our present friends being accompanied by those who understand the language, nor can we question the willingness of our Brethren, who are devoted to the interests of our Saviour's kingdom among the heathen, to lend their assistance in the formation of these new Missions—to which they are particularly exhorted by an address from the Direction which you will deliver to them.

It will, moreover, be expedient that besides the two Brethren from Tongataboo you should be accompanied also by one of the Chiefs, whose influence may secure your introduction. We hope that you will find the Chiefs so prepossessed in our favour, and so sensible of the benevolence of our motives, and the usefulness of our residence among them, that they will solicit the advantage, rather than require much importunity from us;—indeed a reluctant consent on the part of a Chief, should have upon your minds the force of a negative, where there is so great a probability that your visit would be welcomed in far more islands than we can possibly supply.

Your attention will probably be next directed to one of the Feejee Islands, between which and Tongataboo there is most likely a frequent intercourse; and our brethren will therefore be competent to form a solid opinion of the eligibility of an attempt in that quarter. If this should be accomplished, there would be a very extended field of action, with the advantage of occasional intercourse, and co-operation. The Feejee Islands have likewise this recommendation, that they form a connecting link with other immense and populous islands to the north-west;—the inhabitants are of two distinct races, one probably from the same origin as the Friendly Islanders, and the other of a darker hue, and supposed to speak the same language as the people of the New Hebrides, the Solomon Isles, and Caledonia. A mission, therefore, established in the Feejee Islands is the natural means of facilitating our introduction into those. On this occasion also, as before, we must take with us a friendly Chief, and one of our brethren from Tongataboo; the latter,

ter, with two of our present single friends may be sufficient for our first attempt.

In the preceding directions we have assumed, that the Missionaries intended for Vavao, the Navigators' and Fegee Islands, are to be conveyed there in the Duff: it is probable however that, on consultation with the brethren at Tongataboo, it may appear more expedient for you to proceed immediately to the Marquesas than to detain the ship, and the rest of the Missionaries by this circuitous course. In this case you will not only leave at Tongataboo the families and single brethren intended to remain there, but also the eight individuals designed for the islands abovementioned; and it is probable that, by means of the friendly interference of the Chiefs, it will be very practicable to establish our brethren in these different stations during your absence; but should this expectation be disappointed, they will have acquired a considerable acquaintance with the language and the manners of the natives, and thus be prepared to enter with increased advantage into the duties of their respective settlements on your return.

Having adjusted these important concerns with as much expedition as is suitable, you will next direct your course to the islands of the Marquesas, where we hope you will meet with the solitary and intrepid Brother Crook, in safety and health; from him you will acquire ample information concerning the natives, and be enabled to decide as to the scale on which it may be prudent to make a settlement among them; if his representation should prove sufficiently encouraging, it may be advisable to leave in one of the islands, three families, with two or three single brethren. If, however, you should not meet with Crook, either on account of his being removed from thence (which is not very probable) or on account of his being called to his reward in a higher state of existence, we would by no means recommend you to leave any of our married friends there, except he has left such information in writing as satisfies you of the propriety of the measure. You will, however, exercise your discretion, in conjunction with the Committee, whether to leave any single brethren, what number, and on which of the islands. It is doubtless known to you, that the group consists of ten or more, and that Christina, where brother Crook was left, is far inferior in size to Trevenen's and Sir Harry Martin's: the latter is supposed to be ten times greater; being also very populous and fertile, and having fine bays for shipping.

From

From the Marquesas you will gladly proceed to the Island of Otaheite, in the hopes of having a happy interview with the circle of Christians in Matavia. We trust you will find that they have experienced the continued protection of Divine Providence, and the plentiful influences of the Spirit of Grace; continuing stedfastly in the Apostles' doctrine and fellowship, in breaking of bread and in prayer: being also, like the primitive disciples, of one heart and one soul, and bearing witness, with great power, to the death and resurrection of the Lord Jesus. Here then we hope you will place in health and security the rest of our beloved friends, and consult with the Brethren the best plan of your further proceedings. We suppose you will carry to Otaheite three families and three single brethren; a number sufficient to form a promising Mission in one of the Society Islands, whichever of them may be thought most eligible: it would, however, perhaps be most adviseable that these should be fixed at Otaheite, where, among so many friends, they would soon acquire the language, and be capable of an immediate entrance into some station of usefulness in the oeconomy there. In this case the work of establishing a Mission at Ulietea, Otaha, Bolabola, or some other of this group, will devolve upon the brethren now at Otaheite, who are doubtless best qualified for it; and will accomplish it by means of families, or at first by single brethren, as prudence may dictate. If, however, it should be thought best that the brethren already residing at Otaheite, should continue there, as the station most useful for them, still they will doubtless appoint a deputation of single brethren to precede or accompany the new Mission intended for one of the other islands, and take with them a well disposed Chief to facilitate their introduction and establishment.

If it should please God, to whose will we desire to bow with profound adoration, to realize the scheme we have ventured to suggest, we shall have occasion to contemplate the general aspect of our concerns in these islands with satisfaction and thankfulness;—there will then be three considerable Missionary Stations, surrounded by other accessible islands, and each presenting a scope for unlimited exertions. We shall have at each a little model of a Christian community, an oeconomy of well regulated families, whose fixed residence will enable them to take under their immediate care, a considerable number of children or young persons, and instruct them, both by precept and example, in every branch of domestic, social, and sacred duty. By this means the

female natives will also be accessible to instruction, without which every plan of Missions will be inadequate and inefficient. There will be also a number of single brethren, who will occasionally take their circuits through the contiguous islands, and prepare the way for the entrance of the kingdom of God among them; these will probably be frequently accompanied by some of the natives, whose hearts the Lord may have opened to attend to the things which have been spoken to them by his servants.

But as it is possible that very strong and satisfactory reasons may present themselves when you arrive at the South Seas, to induce you to deviate very materially from the plans we have prescribed, we confide with you and the Committee, the power of superintending and arranging, as appears best, this interesting undertaking; believing you will exercise your discretion, and seek the influences of superior wisdom to guide you. It will also require a great degree of attention and prudence to decide which of the individuals are to be placed in their respective stations. We hope they will be inclined by a divine influence to the situations most suited for them; and to the selection of those associates with whom they are likely to be the most comfortable and useful. It will, however, occupy the attention of the Committee in which you preside, and you will probably be directed in a considerable degree by the following considerations.

The claims of consanguinity, or of friendship should be duly regarded; attachments will be formed during the voyage, arising from a congeniality of disposition or sentiment; and it is probable that this internal feeling may produce such associations among them as may greatly facilitate their respective distribution.

A regard to the principle of utility will, however, chiefly sway both yourself and the Missionaries; you will consider what description of individuals are now fixed at Otaheite and at Tongataboo; and you will look over the qualifications of those who accompany you, and this will have an influence upon the question. At the latter place there is at present no Smith, it is doubtless important that so large a station as that is likely to be, should have a person understanding that occupation among them.—One of the brethren understands the business of Pottery, but is unacquainted with mechanics; he would be extremely valuable in a situation where the nature of the soil admits of the exercise of that branch of the useful arts, and far less serviceable in any other place. Those individuals who have been ordained to the

the Ministry of the Gospel must necessarily be separated among the different Missions; as well as the Surgeons, one of which should, if possible, be fixed in every station, and two in Otaheite.

You will also require great wisdom in the distribution of the various articles which make up your cargo; apportioning to each Mission the implements and materials best adapted for them, and such a quantity and assortment of general articles as their numbers and circumstances may entitle them to. You will have under your direction certain articles particularly designed as presents to the Chiefs; but it is not intended that you should be restricted in your donations to these. The countenance and protection of the leading men is so necessary, that the safety and comfort of our brethren, and the success of the Mission require that their good-will should be conciliated. We do not, however, recommend that they should be induced to consider these articles as the price by which we purchase their consent to settle among them. On the contrary, they must be considered as gratuities, and the free expressions of our disinterested regard; and they should look upon our willingness to establish a Mission among them as an advantage far superior to all other things. Thus you will forbear to solicit, or press upon them this permission: but rather express your readiness to convey, if they wish it, the inestimable advantage to some other island, and consent to bestow upon them this great mark of our good will, on condition that they undertake to provide our brethren with land sufficient for them, and assist them to procure comfortable accommodations; engage for their personal security, and manifest every kind and friendly attention to them; in return for their having relinquished their country and connections, from the desire of contributing to their improvement and happiness.

Thus we have offered to you such advice as appeared suitable to us to suggest. A variety of emergencies will arise which cannot be anticipated, and to which no specific directions can now be applied. Your experience and prudence, aided by the wisdom of the Committee, and more especially, we trust by the wisdom which is from above, will be sufficient for your regulation. We commit to your tender care, a number of individuals, highly endeared to us, and precious to our Lord Jesus Christ. You will regard them with the feelings of a father, and the affections of a friend. They claim your utmost sympathy: They will need your

Christian experience to counsel them, and perhaps your wisdom to harmonise them. Various anxieties, pensive recollections, the agitations of hope, and apprehension, will invade their bosoms, and demand the relief of a sympathetic tear, and the refuge of a congenial mind. As our own children we confide them with you, and especially commit them, under all their occasional depressions and fears, into the hands of our compassionate High Priest, who has a fellowship in our feelings, and is intimate with our griefs.

It remains now for us to remind you that, after having continued with our friends in the Society Islands so long as you shall find it necessary, it will be requisite to take your departure for Canton in China, in pursuance of the engagement made with the East India Company, and for the purpose of bringing to this port a cargo of Tea on their account. A copy of the charter-party will be forwarded to you so soon as it is ready; or if you should previously have sailed, you will receive it at Canton, where we hope the same expedition will be used as on the former occasion; and where also it is our expectation (depending on divine permission) that you may arrive about the end of the following year; by which means the favourable season for your return will be saved. This, though certainly a circumstance of importance, as it affects the funds of our Society, which are the subordinate instruments by which we act, yet it is scarce deserving of being mentioned, compared with the circumstance of paying all proper attention to the great interests of the Mission itself. In your course to China, you will revisit the different settlements which we trust will then subsist in the Friendly Islands, and perhaps reinforce their numbers, or form new establishments, if the situation of things in the Marquesas, or the Society Islands, be not answerable to our expectations. Or you may in this case, be inclined to attempt a small Mission in the Pelew Islands, where it appears probable that an Englishman already resides, whose influence would be likely to prove beneficial. We recommend this great work, and yourself, its Conductor, to the especial protection and blessing of God all-sufficient,—the fervent prayers of many righteous men will be offered up in its behalf without ceasing, and we trust will be effectual and avail much.

JOSEPH HARDCASTLE, CHAIRMAN.

JOHN EYRE, SECRETARY.

London, Nov. 26, 1798.

REGENE.

REGENERATION.

Thoughts on John iii. 3.

EXCEPT a man be born again, he cannot see, he cannot understand, the things of the kingdom of God, so as to discern their nature and importance; to feel their influence, and to relish and enjoy their excellence. A true knowledge of these spiritual objects is communicated by the Spirit, accompanied with a taste for them, and a delight in them. When a man has once obtained this kind of knowledge, it begins a new era in the system of his experience, and in his life and conduct. It is written in the Prophets, *All thy children shall be taught of God*, in order, doubtless, that they may all know and understand the things which are freely given them of God, in such a way as renders them precious and influential. It is evident that what in Luke viii. 10. is called, *knowing* the mysteries of the kingdom of heaven, is the same that is here meant by *seeing* them. And what is knowing, when applied to spiritual things, but the mind's perception of them, in that manner which gives them a due influence upon the mind? Something consonant to this description of mental vision, is the Apostle's definition of faith in Heb. xi. 1. "It is the perception, or mental conviction of the reality (*αληθεια*) of things not seen or invisible;" that is, of the things of the Spirit of God, and of the kingdom of heaven. It is a perception of these heavenly realities by the mind, illuminated by a supernatural influence; so viewing them as to choose, and love them before every thing, and to live under the influence of them in this manner. And this effect the Apostle particularly instances in verse 13th and 27th of the same chapter, by the use of the same word, *seeing*. In chap. viii. ver. 51, 52, of this Evangelist, the phrase, *seeing death*, is interpreted by *tasting death*; because, it is knowing it by experience. So, *seeing the kingdom of God*, may be tasting its blessings of righteousness, peace and joy in the Holy Ghost, by the feeling and experience of them in our understandings and hearts. It is to possess a relish for them, and a pleasure in them superior to any thing we habitually feel for the things of sense. They will then give a decided bias to the mind, and manifest their native tendency to holiness. They will form the heart and life anew. The word of Christ is, indeed, the word of the kingdom, and is described as a seed of a divine and incorruptible quality; and being introduced into the mind, by the agency of the Spirit, produces a creature

THOU SHALT LOVE THY NEIGHBOUR, &c.

creature like itself, holy and heavenly, which in scripture is called a *new man*, and a *new creation*.*—Hence we may remark the truth and propriety of our Lord's application of this doctrine to the case of both Nicodemus and ourselves: *Ye must be born again*. The kingdom of heaven requires it, and the very nature of things suggests it. Our first birth is earthly, sensual, and perfectly unsuited to the enjoyment of a spiritual and heavenly kingdom. We must be born of the Spirit to be children of the kingdom, and children of God; to receive his likeness, and to delight in his service. In our first birth we are the children of *only* the first Adam, in his fallen depraved state; and in our second, we are the offspring of the second man, "the Lord from heaven." And as this birth is the production of heavenly truth, introduced into the mind, we must again become little children in simplicity, humility, and teachableness; that we may be capable of receiving a new mould or cast, in the spirit of our minds. This is the only temper of mind in which such a knowledge of the kingdom will take root, and it is the only soil in which it can be cultivated with success. It is thus divine Truth gets the disposal of the whole mind, and organizes it after its own spiritual and heavenly nature. And in the measure in which we are thus self-emptied and made little children, it has a power of transfusing its own native excellency, and imprinting the moral features of its glorious Author. We must become fools in our own estimation to be wise; we must become weak to be strong, and lowly to be exalted. Without such a frame of heart, we cannot enjoy the things of the kingdom of God; we cannot love, we cannot delight in them, neither can we exemplify them, because we cannot know, we cannot receive them. Let the reader seriously enquire whether his professed acquaintance with divine truth produces these effects; for without them, nothing is more certain than, that his faith and hope are only fatal presumption and delusion. May the Lord give us that knowledge of his will which produces the love of it; and which disposes us to follow it as our guide, and to delight in it as our treasure!

H. K.

THOU SHALT LOVE THY NEIGHBOUR AS THY-SELF. MAT. XIX. 19.

THIS is the second commandment, and includes in it the whole of our duty towards one another: for, as St. Paul saith, "Love is the fulfilling of the law; for this, thou

* I Pet. i. 23. Eph. iv. 23, 24. ii. 10. II Cor. v. 17.

thou shalt not commit adultery—thou shalt not kill—thou shalt not steal—thou shalt not bear false witness—thou shalt not covet—and if there be any other commandment; it is briefly comprehended in this saying, namely, Thou shalt love thy neighbour as thyself.* But alas! where shall we find the man whose conduct proves that he has thoroughly studied, and impartially weighed this command? Shall we find him amongst the men of the world, or amongst the professors of Christianity? If any where, doubtless amongst the latter. But in what class may he be found? Does the rich man who fares sumptuously every day, while he sees his neighbour, or his servant, by whose labour he is enriched, with a scanty allowance of bread, and a draught of water, and shuts up his bowels of compassion from him, does he love his neighbour as himself? Or does he, who condescends to pity his poor friend or neighbour, saying, “Be ye warmed, and be ye filled,”† but at the same time gives him nothing but his cold wishes, does he love his neighbour as himself?—Or can it be thought that the servant, who wastes both the time and property of his master, has ever attentively considered this commandment? Quite as deficient is he in observing it, who instead of selling what he has, to give alms, withholds alms, in order that he may purchase more. But let us be careful that we impute none of these things to Christianity; its professors may be guilty in these matters, but they were never taught this conduct by Christianity, nor its glorious Founder; they have never learnt it either from his precepts or his example; a proper attention to either of which would inspire a very different conduct. Yes, the example of Christ teaches us to become poor, that others may be rich; and to “look every man, not on his own things (only) but also on the things of others;” and his precept says, “Thou shalt love thy neighbour as thyself.” Admirable rule! What miseries are there in the world which thou art not calculated to remove? What maladies, which thy virtues are not able to heal? Were this precept attended to, we should no more hear the voice of the oppressor, nor the cries of the oppressed; no longer would the rich wantonly grind the faces of the poor; “violence should no more be heard in our land, wasting nor destruction within our borders; but our officers, would be peace, and our exactors righteousness.” An attention to this precept would
calm

* Rom. xiii. 9.

† James ii. 16.

calm the boisterous passions of the mind; and subdue those lusts from whence come wars and fightings; would turn "our swords into ploughshares, and our spears into pruning-hooks; and cause wars to cease, even to the ends of the earth." Our ears should no more be afflicted with the cries of the bereaved; nor our eyes weep over the desolations of war; but peace, with all its numerous train of blessings, would make this world a paradise. Did men love their neighbours as themselves, tyranny, cruelty, and slavery would cease; the *wretched African* would no longer wear the galling yoke of bondage, nor helpless innocence groan beneath the cruel lash of tyranny; the state of slavery, and the infernal name of *slave-driver*, would both sink into oblivion; and that most horrid and abominable of all trafficks, the *slave-trade*, by which the nations have so long disgraced themselves, would have an end.

Were this principle predominant, not only would the nations be delivered from slavery; but they would be blessed with the Gospel; all who know that joyful sound, would, according to their ability, follow the example of those benevolent souls who have so liberally communicated to promote the noble design of sending the Gospel of Salvation to the *Heathens*. Ministers also would not only pray for the spread of the Gospel, and the enlargement of Christ's kingdom, but Missionaries would arise in every congregation, and say, "*Lord, here am I; send me!*" What a glorious prospect would then be before the church of God! might we not hope that she would soon "break forth on the right hand, and on the left, and become a praise in all the earth?" Were only ten souls converted in an island, or nation, by the instrumentality of the first Missionaries, those ten might, through a divine blessing, be instrumental of the conversion of a hundred; and that hundred of a thousand; and that thousand of ten thousand; and so on, till that time came, when "all shall know the Lord!"—And as a means to stimulate us to so glorious a work, nothing is wanting but to feel the force of this plain precept, "*Thou shalt love thy neighbour as thyself.*"

THOUGHTS ON PSALM XVIII. V. 1.

I will love thee, O Lord, my strength.

THE man is as his mind; for as he thinketh in his heart so is he. This rule of interpreting principles and deciding characters, is as much in favour of the true believer,

as it is against the hypocrite and unbeliever. For into whatever weaknesses the humble, upright, sincere Christian may be occasionally betrayed, his real state and character will be determined by the prevailing cast and frame of his mind. He is, before God, what he purposes to be, what he seeks, and what he earnestly and constantly prays to be. A prominent feature in his character is his love to Christ, or his desire to love him. These are the fruits of an enlightened mind, and sanctified judgment. Christ has taught him, by his Spirit, what he has done for him; and he sees it reasonable, and feels it pleasant to acknowledge him, with that measure of holy affection and love his Spirit has inspired. His attachment, however, may be concealed from his own observation, and he may be reduced to the necessity, at times, of estimating his regard for his Saviour, only from the disposition to serve and please him. But he cannot be satisfied with merely resolving to love Christ; and perhaps he may not know, that to love his salvation, his people, his cause, and his will, is sufficient evidence that he loves the Lord. His purposes, however, are good, and these shew the state of his case to be the same: but he wants the strength of Christ to be made perfect in his weakness, that the holy desires and intents of his heart may appear in his whole temper and deportment, and his Saviour thereby be honoured. Well, let him be thankful. David, it seems, was once, if not more than once, in a frame which would only allow him to say to his God, "*I WILL love thee*, I mean, I hope, I desire nothing so much as to be able to love the Lord." This was surely, a token he did love him, and the same language of the heart *must* be construed in the same manner, in relation to the meanest Christian now; for he would not part with his Saviour for ten thousand worlds.

The Lord was David's strength; and there were seasons when he found him so, in such a sensible and powerful manner, as to enable him to say, without hesitation or reserve, "*I love the Lord*." (Ps. cxvi. 1.) This will be the experience of every true Christian occasionally, from the same cause: The Lord, by a gracious visit, in answer to prayer, will lift up upon him the light of his countenance; then his faith will be stronger than his fear; and the preference he has given to Christ to any thing else beside him, will be kindled into a lively and vigorous passion of his heart. And although he can hardly expect to enjoy such pleasure without interruption here, he may, by stronger faith,

much prayer, fear of sin, and concern to please the Lord in every thing, enjoy, it may be, much more than he yet doth. And these occasional visits, with their pleasant and happy effects, may be deemed certain pledges and foretastes of that blessed state to come, when he shall love his Lord with inextinguishable and unabating ardor and delight. When his purposes, inclinations, and desires shall be no more impeded from obeying the dictates of an understanding, replete with heavenly light and discernment, in all its vivifying and transforming influence. Then we shall be like him; for we shall see him as he is. Wherefore, seeing we look for such things, let us give diligence, that we may be found of him in peace, and without spot.

W. H.

REFLECTIONS ON MATT. vi. 23.

Seek ye first the kingdom of God and his righteousness, and all other things shall be added unto you.

OUR dear Redeemer, constantly aiming at the grand design of his incarnation, always directed the minds of his followers to that kingdom which is not of this world, and to those joys which are lasting as himself. In the chapter from which these words are selected, he had been informing the ignorant minds of the multitude around him. So constantly was he employed in this gracious work, that he scarcely allowed himself time for necessary refreshment. Here, then, is a divine exhortation by the blessed Saviour, to seek those things which make for our everlasting peace: how important is it for us to attend to his kind invitations, mingled with his tears and prayers of love for us! Jesus came down from glory, arrayed himself in mortal flesh, bore the infirmities and sins of men, that whoever believeth in him should not perish, but have eternal life. He hath said, "Seek *first* the kingdom of God and his righteousness." It should therefore be our first concern to make our title clear to heaven. It should engross our chief and first care to seek his righteousness and grace—to live a life of faith and holiness, as introductory to the joys of heaven.

Our Lord proceeds—"All other things shall be added unto you." Here then is an easy choice. If we chuse everlasting happiness in the world to come, God hath promised all other things shall be added unto us here; all things necessary either for life or death. Happy then is the Christian; his Divine Master hath promised, even in this state
of

of trial, which cannot be of long duration, that not any good thing shall be withholden from him. But, as to the unconverted and impenitent, evil in this life, sorrow, vexation, disappointment, often are their portion; and in the world to come everlasting misery. Why then do men love sin which is so dangerous, and why not love holiness which is so advantageous? Why? because the natural man loveth not the things which are spiritual—because the carnal mind is enmity against things divine. Think then, fellow-sinner, upon the glories promised to those who seek first the kingdom of God and his righteousness, and chuse those things which make for your everlasting peace.

T. B.

REFLECTIONS ON COLOSSIANS ii. 10.

Ye are complete in Him.

IF, my soul, thou art a Christian, in God's estimation, thou art in Christ, by covenant and calling; and in Christ entitled to all that he hath provided for his people. Thou art united to him, and near his heart; whatever afflicts thee, he feels it in his love, and over-rules it by his wisdom. If a sting, almost invisible, wound the meanest member of thy body, thy whole frame is affected; thine eye, thine hand, thy heart, are engaged to sympathize and to administer relief. Infinitely more so, thy Lord (who saith, that his people are members of his mystical body,) is alive to all thy sorrows, thy soul conflicts and concerns. Their causes and tendencies may escape thy notice, but they cannot escape his. He, as God, hath omniscience to superintend, and an omnipotent power to support the feeblest of his members. He saw and marked thee for his own, or thou never couldst have lifted up an eye of faith and confidence to him; and whom he hath thus loved, will he not provide for? Did he give his life for thee, and can he forget what he hath suffered, or for whom? If he hath called thee by his grace, and given thee a desire to seek him, canst thou suppose that this was a matter of chance, or originated from thyself? Such thoughts as these are dishonourable to thy Lord and Saviour, and contrary to thy peace. Attend then to David's counsel, "My soul hope then in God, from him cometh thy help." Let faith go after him and him alone. Remember and plead his promise. It is the carnal reasoning of thy heart, that fills thee with doubts and dishonouring thoughts of Christ. Pray thus

for strength and faith, in all thy trials and temptations, to look stedfastly to Jesus, in whom alone thou art complete. He is the Author and the Finisher of Salvation; looking to him, and leaning upon him, thy life and thy light will brighten and encrease, and consequently all thy spiritual comforts, desires, and evidences for glory will be heightened in proportion to thy experience of his grace. This experience concurring with his word, and sealed by his Spirit, affords evidence of life eternal already begun. Within a little while thy light shall break forth into perfect day, and continue without night or cloud to all eternity: "the days of thy mourning shall be ended."

Tame, Oxon.

J. B.

REMARKABLE CONVERSION.

BEING called to preach the word in a parish where there is no resident Clergyman, it frequently falls to my lot to visit indiscriminately those who are afflicted, whether of the established Church, or Dissenters.

A singular instance, both of ignorance and mercy, appeared in the character of a person almost unknown to me, till the following circumstance took place. A poor woman, about the middle of August last, was taken very ill with a pleurisy, and was much alarmed.—This being the Sabbath evening she sent for one of the people who usually attend my preaching, to come and read with her; he accordingly went, and she was much pleased with what he read. Before he left her, she solicited he would ask me to come and see her. Being out preaching, upon my return home I met this person who told me the request of the poor woman. I immediately went, and found her in a helpless miserable state, both as to body and soul. Her husband being gone to harvest, she was left without money to procure any of the comforts of life; she was shut up in the house with three or four helpless babes; the marks of poverty appeared in every part of the habitation, and the poor creature lay stretched out upon a bed of sorrow, being in a languishing state, through the violence of her fever. After condoling with her for a few minutes upon her external situation, I began to converse with her pretty freely upon the more important affairs belonging to her never-dying soul.—The first topic

of conversation was upon man as a sinful creature, and the enmity of the heart in the unconverted. I endeavoured to shew that though some might be a little more refined as to gross acts of immorality, yet by nature we "are all children of wrath even as others."—I next spoke of salvation by Jesus Christ, that it was all of grace, and that there was no limitation as to person or state. The woman listened to every word I uttered; the tears began to trickle down her cheeks; and at last she said, "I know nothing of *the man* of whom you have been speaking;" immediately adding "I was never brought up in the way of religion; never taught to know a letter of a book, nor yet attend any place of worship." This declaration hurt my feelings exceedingly; and after I had engaged in prayer with her I left her.

The next day I made her another visit, found the fever increased, the cough very troublesome, and the pain in her side very acute. I began to discourse upon the suitableness, the ability and willingness of Jesus to save perishing sinners; and then she put this question, "And do you think, Sir, he will save such a vile wretch as I am?" I observed the promise ran thus, "Him that cometh unto me I will in no wise cast out," &c. Her knowledge of divine things rapidly increased, and her fervent devotions seemed now to be the perpetual breathings of her soul. The third visit I made her, she lamented her former state of ignorance and sin, and expressed great fears lest her sin should be too enormous to be forgiven. The poor woman continued in this state about six weeks, soliciting the company of all Christian friends to converse and pray with her. The last visit I made her produced a very affecting scene both to me and her; I talked to her as one actually dying, and, prayed for her as one who must soon appear before the Judge of all the earth. While I was engaged in prayer, she repeated the words after me in the most affecting manner, and after I had finished supplicating the Father of Mercies, she added, "O Lord, hear! O Lord, forgive such a wretch as I am!" A few hours after this, she breathed her last without either sigh or groan.

PLACABILIS.

Brendham, Nov. 10, 1798.

ON THE EXEMPLARY BEHAVIOUR OF
MINISTERS.

(Continued from Vol. VI.)

LETTER IV.

DEAR SIR,

IN regard to mankind in general, you must labour to be not only unblameable and unproveable in all things, but also, of good report. * Study the most rigid equity in all your dealings. † Cultivate the most engaging humility of spirit; preferring others to yourself; condescending to persons of low degree; never esteeming yourself too much, nor reaching beyond your station and ability. ‡ Above all things, put on charity, the most tender and loving affection, and abound in its delightful and winning exercise; § ardently loving good men, in proportion to the appearance of Christ's image on them; highly esteeming them, delighting in their persons and company; readily assisting and supporting them; || truly and heartily loving all men, wishing and promoting their real good; pinching yourself to supply the poor; forgiving injuries though often repeated; pitying and praying for malicious and inveterate enemies, and rendering them good for evil; ¶ being hospitable to strangers, especially to such as are persecuted for righteousness' sake, or who appear to be extremely destitute. ** Let your moderation be known to all men; in readily bearing with, and overlooking their moroseness, passion, imprudence, or the like; †† interpreting their words and deeds in the best sense which they can bear; ‡‡ yeilding from your right to prevent contention and offence; §§ overlooking and forgiving what reproaches and injuries you meet with. ||| Shew yourself to be apt, ready, and inclined to things spiritual. Let your speech be always seasoned with salt; not merely innocent, but edifying. Seize every opportunity of introducing, or maintaining, spiritual converse. In order to this, furnish your mind with an exten-

* Tit. i. 7. 1 Tim. iii. 2, 7. 2 Cor. vi. 3, & viii. 21. 1 Theff. ii. 10, & iii. 13, & v. 22. 3 Jo. 12. Acts xxiv. 16, & xxiii. 1. † Tit. i. 8. Rom. xiii. 7, 8. 1 Theff. iv. 6, & ii. 5, 10. 1 Sam. xii. 3. Num. xvi. 15. Heb. xiii. 18. ‡ Acts xx. 19. Rom. xii. 10, 16. Phil. ii. 3, 5. Matt. xxiii. 11, 12. Ps. cxxxi. 1, 2. § Col. iii. 14. † Pet. iv. 8. Rom. xii. 10. 1 Cor. xiii. || Heb. xiii. 1. Tit. i. 8. Ps. xv. 4, & xvi. 3, & cxix. 63. Gal. vi. 10. ¶ Matt. xxii. 39, & v. 44—48. ** 1 Tim. iii. 2. Heb. xiii. 2. Job xxix. 13. Gen. xviii. & xix. †† Pro. xix. 11. ‡‡ 1 Cor. xiii. 5. §§ Gen. xiii. 8, 9. ||| Eccl. vii. 21.

five stock of interesting anecdotes and striking hints. In imitation of your divine Master, study to draw something serious and instructive from every thing you see or hear. * *Prudence* is no less necessary, in guarding against the advances of designing men, who hypocritically pretend to esteem and love you; † in avoiding the unbridled rage of enemies; ‡ in attending, not only to which is lawful, but also to that which is expedient; § in keeping within the limits of your station, while you are endeavouring to extirpate evil, and promote what is good; || in never correcting evils by that which will prove as hurtful or more so; in studying to suppress the fame of your good deeds, if it be likely that it will be perverted to a bad use; ¶ and in never meddling with, or even enquiring into those things which do not concern you. **

By the earnest study of the above duties toward God, yourself, and your neighbour, you will promote your own delightful fellowship with God; †† you will cherish and maintain the abundant influences of the Holy Ghost, who dwelleth in you; ††† you will make God delight to honour and bless your ministrations; §§ you will prevent your falling into much sin, snares, contention, reproach and the like; ||| you will increase your fitness for your office; ¶¶ you will render yourself and family noted examples to your flock; * you will procure the affection of good men, the help of their fervent prayers, the esteem of all, and their readiness to attend without prejudice, to your instructions, reproofs, and exhortations; † you will adorn your ministry, and promote the usefulness of it in the salvation of your hearers; ‡ you will highly glorify God, in acting answerably to his nature, his oracles, law or Gospel, ordinances or worshippers, with which your ministry is connected; all of which require holiness and virtue in all manner of conversation. § Whereas by unholiness and vice, ministers render themselves unfit to study, understand, or de-

* 1 Tim. iii. 2. Mal. iii. 16. Mat. xiii. & xx. & xxi. & xxii. Luke xiv. & xv. & xvi. & xvii. † John ii. 24. Pro. ii. 15, & xxiii. 6. Mat. xxi. 36. 2 Cor. xi. 26. ‡ Acts xxiii. 6, 7. § 1 Cor. vi. 12, & x. 23. Pro. xiv. 8. || 1 Pet. iv. 11, 15. 1 Thess. iv. 11. ¶ Pro. xxvii. 4. Mat. viii. 4, & ix. 30, & xii. 16. ** 1 Pet. iv. 15. 1 Tim. v. 13. †† 1 Cor. ix. 5. Jo. xiv. 21, 23. ††† 1 Thess. v. 19. Eph. iv. 30, & i. 13, 14. §§ 1 Sam. ii. 30. ||| 1 Pet. iii. 16. ¶¶ 1 Thess. ii. 1—10. * 1 Tim. iv. 12. 1 Pet. v. 3. † Heb. xiii. 18. 1 Thess. ii. 1—10. ‡ Mal. ii. 6. Mark vi. 10, 11. Mat. xxi. 32. Acts xx. 28. 1 Tim. iv. 16. Tit. iii. 8. § Hab. i. 12, 13. 1 Pet. ii. 1, 2. Ps. l. 16.

clare the mysteries of God's kingdom; * and are exceedingly hurtful to the church, exposing her ordinances to neglect and contempt. † Their bad example spreads far and wide among the people. ‡ Their wickedness introduceth manifold errors and corruptions into the church. § Nothing is more difficult of cure, than the heart of an ungodly minister; || and their corruptions expose them to the most fearful judgments of the Most High. ¶

REMARKS ON PSALM xxxvii. 5. 6.

To the Editor.

DEAR SIR,

THOUGH many of your readers might be disgusted with the frequent insertion of critical remarks on the Original Scriptures, I hope very few would complain of your inserting somewhat of this kind now and then; and certainly some would be gratified with any hints tending to elucidate the word of God. As I should be glad to receive them from others, so I would be willing to communicate any thing of the kind which might occur in my own reading.

Shall I offer for your insertion an examination of a passage in Psalm xxxvii. which is one of the Alphabetic Psalms, and peculiarly beautiful in its composition, and interesting in its contents? I was lately induced, by looking accidentally into the Polyglot, to notice the first word of the third paragraph, or stanza, which begins with the letter Gimel, and is contained in verse 5. 6. of our translation. "*Commit thy way,*" &c. I knew it had been common to derive this word from a root which signifies to *roll*,† which yet as connected with *way*, forms but a harsh catachresis, unless we supply what might be supposed to have been left out by an ellipsis, "*Roll the burden of thy way,*" &c. But on casting my eye on the several ancient versions, I found they all rendered it differently.

* 1 Sam. ii. 12. Pf. i. 16, with Pf. xxv. 9, 14. Pro. xxviii. 5. John vii. 17. † 1 Sam. ii. 17, 24. Rom. ii. 24. ‡ Jer. xxiii. 15. Zeph. iii. 4. Ezek. ix. 6. Mal. ii. 8. § 1 Tim. i. 19, & iii. 9. Jer. xxix. 23. ¶ Mat. v. 13. ¶ Lev. x. 2. 1 Sam. ii. 12—17, 27—36, & iii. 11—14, with iv. & xxii. Ezek. ix. 6.

† So Henry Michaelis "*volve, devolve, tanquam onus nimium tibi grave, humili patientia & simplici fide.*" Adnotationes in Psalmos.

The

The Targum, or Chaldee Paraphrase is, *Manifesta Domino, Manifest* to the Lord, &c.

The Syriac, *Dirige coram Domino, Direct* before the Lord, &c.

The LXX. Ἀποκαλύψον πρὸς Κύριον, *Revela ad Dominum, Reveal* to the Lord, &c.

The Vulgate, *Revela coram Domino, Reveal* before the Lord, &c.

The Arabic is rendered *Detegē Semitas tuas Domino, Disclose* thy ways to the Lord.

It directly struck me that the authors of these versions probably had a different reading in the Hebrew copies from whence they made their respective translations; and derived this word, not from *galal*, he rolled, but from *galah*, he revealed, uncovered †, disclosed or unveiled. This would regularly make *geleh* in the Imperative Kal, or in Pihel, which increases the force, *galleh*, which by an Apocope of the last radical, according to Bythner's 67th rule, is turned into *gal*, the very word used in Psal. cxix. 18. Open thou; (or rather *unveil*) mine eyes §, and I shall behold wonderful things, &c. The same verb is used by Jeremiah xi. 20. and xx. 12. "Unto thee have I *unveiled*, opened, or revealed my cause." The very practice recommended in the text. Upon turning to Dr. Kennicott's Bible, I found this conjecture abundantly confirmed. In his four first and best manuscripts, and in 47 more, the word is written גל and not גלה and the next word is in ten copies, *to*, instead of *upon*. I propose, therefore, the following as a correct translation of the whole stanza:

Unveil thy way fully to JeHoVaH,
And rely upon him, and he shall perform it;
And he shall bring forth thy righteousness as the light,
And thy judgment as the brightness of noon.

ANECDOTE.

A Gentleman in Scotland having been to hear the late Mr. Whitfield preach in the open air, was met in his way home by an eminent minister, under whom he usually sat, and who expressed great surprise that he should go to hear *such* a man. The gentleman gave him this answer: "Sir," said he, "when I hear you, I am planting trees all the time; but during the whole of Mr. Whitfield's sermon I never got time to plant one."

† This is the word so often used in Lev. xviii.

§ So Num. xxii 31. "The Lord *unveiled* the eyes of Balaam, &c.

REVIEW OF RELIGIOUS PUBLICATIONS.

ESSAYS on some select parts of the Liturgy of the Church of England, being the substance of a course of Lectures delivered in the Parish Church of St. Werburgh, Bristol. By I. T. Biddulph, A. M. late of Queen's College, Oxford. 12mo. 340 p. Matthews and Dilly.

MANY persons, both in the establishment and out of it, having imbibed prejudices against *Sunday evening Lectures*, the ingenious Author begins with a rational and elegant apology to his parishioners, which we doubt not will be found interesting to many of our readers.

“Great is the honour and regard, which I entertain for you, Men, Brethren, and Fathers, the worthy Rector, the Vestrymen, and other Inhabitants of the Parish, to which I have lately been appointed the Lecturer. The general respectability of your characters, as members of society, secures to you public esteem; while the pious example of many among you, founded on Christian principles, attracts the cordial affection of all who truly fear God. But that which more peculiarly on the present occasion demands a due acknowledgement, is that instance of your conduct when, rising superior to vulgar prejudices, and sincerely wishing to glorify God in the advancement both of your own spiritual welfare, and that of your fellow-citizens, you unanimously unfolded the doors of your church for Divine worship on the evening of every Lord's Day, and some other select occasions; and also those of your pews for the accommodation of such extra-parishioners as might wish to attend the lecture. The utility of such an institution will be denied by no persons, but such as are blinded by ignorance, prejudice, or disaffection to religion. A Sunday-Evening lecture has numerous advantages. At such a season the wretched inhabitant of the garret, whose pride and rags prevent an appearance in the house of God during the open day, will often descend under the veil of twilight; and creep, unobserved by every eye, except His, “who beholdeth all the dwellers upon earth,” to some obscure corner of the hallowed dome, where to the poor the Gospel is preached. And who can say, whether through your zeal in opening your church for general instruction, many of these may not be brought to the knowledge of the truth as it is in Jesus; and at the great day, when they shall have exchanged their sordid raiment for the splendid robe prepared to be worn at the marriage supper of the Lamb, bless you as the instruments under God of their rescue from ignorance, sin, misery, and destruction? Beside persons of the above description, there is a numerous class of servants in every large town, whose employers either from necessity, or a preference of their own sensual gratifications to the salvation of their dependants, detain them at home during either one or both the usual services of our church. Such persons must rejoice, if the least concern about religion prevail in their minds, that you have afforded them an opportunity of hearing the blessed word of God, and joining in His worship, of which privileges they were before destitute. Moreover some of the unprincipled and unhappy vagrants of both sexes, who spend the sacred hours of the Lord's Day Evening in the streets of our city, may be expected, either attracted by the novelty of the scene, or feeling the salutary touch of compunction, to drop in among us. And however hardened they may be at present, and hackneyed in the ways of vice, yet the word of God, which is quick and powerful and sharper than any two-edged sword, may happily reach their hearts, so as to turn them from darkness to light, and from

from the power of Satan unto God. How ecstatic will be your delight should any such persons, meeting you in the realms of bliss, address you in expressions like these: "Well do I remember the time, when wandering through the streets of Bristol on the evening of the sabbath-day, unconscious of the value of my soul, and insensible of my state of sin and danger, I was seeking rest, but found it not. In the midst of my career of wickedness and folly, my attention was arrested by the light, which beamed from the windows of your church, and by the sound of your voices, when singing the praises of your redeeming God. I thought, as I had no other way of filling up the vacant hour, I would enter the doors which you had opened. I yielded to the impression of the moment: and there, within those hallowed and ever gratefully to be remembered walls, the sound of salvation by grace reached my ears, and engaged my heart. Gladly I embraced the message of reconciliation, and began to find religion's ways to be ways of pleasantness, and all her paths to be peace. From thence forward I devoted myself to the Lord, and was trained up among you for that inconceivable happiness, which I am now brought to enjoy. Come, let us approach the throne, and magnify his name together, declaring the wonders which He hath wrought for the children of men!" If such an address should ever salute your ears, how richly will the pleasing sensations excited in your breasts recompense this your work of faith and labour of love?

"There is a variety of other considerations, which claim attention; the inability or unwillingness of many masters and parents to read to their families at home, and so employ the evening of the Lord's day in a proper manner; the certainty which exists, that many persons, who now attend a place of worship, would otherwise employ their time in an unprofitable vacuity of thought, if not in idle conversation or secular concerns; and the advantages accruing to the interests both of church and state, which evidently stand in connection with such institutions. But, apart from these considerations and many more that might be mentioned, it seems unquestionable that, if people will hear the churches ought to be open, and ministers ought to preach. And that people are ready to hear the Gospel at their vacant hours, needs no other proof than that of ocular demonstration, which the numerous congregations that attend your lecture afford."

The particular object of the work will be best explained, by another extract taken from the Author's Preface.

"Two objects are kept in view throughout the subsequent pages, neither of which can be considered as destitute of importance. *First*, the confirmation of those members of our church establishment in the precious truths, which our liturgy, articles, and homilies inculcate, who in these "perilous times" are in danger of being "corrupted from the simplicity that is in Christ." Many are the agents, whom the Prince of darkness has enlisted and commissioned in the present age for the subversion of those venerable bulwarks, which have hitherto proved so effectual an impediment to the exercise of that unlimited dominion over the minds of men, which he has been always aiming to obtain. Though the author most sincerely wishes success to the Gospel of Christ in every channel, through which it is likely to be promoted; yet he must be allowed to express his persuasion that the sacred walls of the establishment are, under God and in subservience to His most holy word, our strongest barrier against that inundation of infidelity, which threatens to overwhelm the land. A *second* object, no less momentous, is a display of the character of a true churchman. For as the moral law is a speculum, which discovers on inspection our likeness or dissimilitude to the image of God; so the liturgy of the church of Eng-

land may produce a parallel effect, and represent us in our true colours; either as dissemblers with God, whilst we profess to embrace doctrines, which at bottom we reject; use prayers, from which our hearts recoil; and openly avow an attachment to God and His service, which our lives demonstrate to have no existence; or else as sincere worshippers of the Triune Jehovah, in whom there is no guile; and who wish every day to be animated more and more by that spirit of vital Godliness, which our liturgy breathes through all her varied forms of devotion.

"Whether the plan of this work will be extended to other parts of the service of our church, will in a great measure depend on the reception which awaits the present volume, and the consequent probability of the usefulness that may attend a farther prosecution of the subject.

"As some readers may not be in possession of any of those authors, who have given an historical account of the original compilation and subsequent improvements of our liturgy; it may be proper for their sakes to subjoin the following short narrative, extracted from "*Wheatly's rational illustration of the book of Common Prayer, &c.*" "Before the Reformation, the Liturgy was only in Latin; being a collection of prayers made up partly of some ancient forms used in the primitive church, and partly of some others of a later original, accommodated to the superstitions which had by various means crept, by degrees, into the church at Rome, and from thence derived to other churches in communion with it; like what we may see in the present Roman Breviary and Missal. And these being established by the laws of the land, and the canons of the church, no other could publickly be made use of; so that those of the laity, who had not the advantage of a learned education, could not join with them, or be any otherwise edified by them. And besides, they being mixed with addresses to the saints, adoration of the host, images, &c. a great part of the worship was in itself idolatrous and profane.

"But when the nation, in King Henry the Eighth's time, was disposed to a reformation; it was thought necessary to correct and amend these offices; and not only have the service of the church in the English or vulgar tongue (that men might *pray not with the spirit only, but with the understanding also*, and that he, who occupied the room of the unlearned, might understand that, unto which he was to say, *amen*, agreeable to St. Paul's precept, 1 Cor. v. 15, 16.); but also to abolish and take away all that was idolatrous and superstitious, in order to restore the service of the church to its primitive purity. For it was not the design of our reformers, nor indeed ought it to have been, to introduce a new form of worship into the church, but to correct and amend the old one; and to purge it from those gross corruptions which had gradually crept into it, and so to render the Divine service more agreeable to the Scriptures, and to the doctrine and practice of the primitive church in the best and purest ages of Christianity. In which reformation they proceeded gradually, according as they were able."

We cannot give the whole of this Narrative, though not prolix. As to the *Essays*, we have perused them with much pleasure and satisfaction; and consider them as remarkably well calculated to recommend the doctrines of the church, which will be found to pervade the whole of her services, to such members of the establishment as may feel unhappy prejudices against the Gospel, especially in places where it has been lately introduced. As to the Author's style, the extracts already given will be sufficient to impress on our readers a very favourable opinion.

VILLAGE TRACTS; or, Cheap Evangelical Pieces, intended to be given away to the poor. Published under the inspection of the Rev. Mess. BURDER, GREATHEED, and others. Chapman,

THE respectable Editors of these Tracts introduce their plan with the following observations: "Among the various means of doing good, the dispersion of Religious Tracts is none of the least. There is reason to hope that little pieces of this kind have often been blessed to the souls of men. The poor in general receive them thankfully; and they are the only means, in some cases, by which they are likely to receive any knowledge of the truth. Many zealous Christians have been accustomed to pursue this method, as opportunity offered, and have frequently expressed a wish to be furnished with a larger variety. For this purpose it is now proposed to open a Repository for them in London; for hitherto many excellent Tracts have been merely *local*. A few pieces are already published, and more will speedily be printed, if the plan should be approved, and sufficiently encouraged."

The Tracts already Published and on Sale, are,

No. 1. **TO THE INHABITANTS.** Price One Half-penny, or 3s. 6d. per hundred. Well suited for general distribution, in places where the Gospel is first introduced.

No. 2. **FRIENDLY ADVICE TO ALL WHOM IT MAY CONCERN.** An Appeal to every Man's Conscience, as to his present state, and future hopes, for eternity—with suitable Advice. Price One Halfpenny, or 3s. 6d. per hundred.

No. 3. **A SHORT ACCOUNT of the LAST ILLNESS and DEATH of JOHN BOWLES.** An affecting Narrative—Shewing the sad consequences of neglecting the Gospel. Price One Penny, or 7s. per hundred.

No. 4. **A Dialogue between a Traveller and Yourself, on a Subject, which deeply concerns you.**

There can be no doubt of the benevolence or utility of this plan; and the character of the Ministers engaged in it, precludes any fear of its degenerating to uninteresting or improper Pieces. Persons who wish to do good to the souls of the Poor, will therefore, find an opportunity of attempting it at a very small expence. We beg leave to add, that some of these Tracts might very properly be distributed as rewards to the children in Sunday Schools, who would naturally take them home and read them to their Parents.

Four Letters to Mr. J. Meyer, by the Rev. T. WHITAKER, 12mo. Candid Animadversions on the Rev. T. Whitaker's four Letters. By J. MEYER, 12mo. pages 45. Chapman.

THOUGH we couple these Authors together, we can assure our Readers they are by no means agreed. It seems that Mr. Meyer's defence of Sunday Schools, in consequence of some reflections cast on them in the Discourse of Mr. Olerenshaw, has brought Mr. Whitaker into the field, which his Rev. Friend and brother thought proper to decline. But the contest is too local and personal to interest the attention of the Public, and therefore, particular observations would be unnecessary. We must, however, in justice to Mr. Meyer, acknowledge that his animadversions are so candid, and satisfactory, that we hope they will close this disagreeable controversy.

OBITUARY.

OBITUARY.

MR. HOPKINS.

AUGUST 13, died, Mr. Joshua Hopkins, of Alcester, who had been deacon of the Baptist Church in that town, for nearly 30 years; during which time he manifested unabating concern for the interests of real religion in general, and among the society to which he belonged in particular. Several vicissitudes in the affairs of this church he painfully felt; but at length the prudent and liberal measures, which, at his recommendation were adopted, have issued, under the divine blessing, in a joyful union of the church to their present pastor, Mr. J. Smith; under whose ministry it has received additions before unknown within the same space of time. The prosperity of Zion inspired Mr. H. with lively pleasures in his dying hours; yet, strong as his attachments were to his Christian friends on earth, he was made willing cheerfully to leave them for more perfect society in heaven; and before his death, he conversed on his removal as of that of a stranger to his home; where he expected to join the society of several friends whom he mentioned, who had departed in the Lord.

His last illness was protracted; his sufferings great; and occasionally his mind underwent some conflicts to which few real Christians are strangers; but in the main, his evidences of adoption were clear, and his confidence in the promises strong. After expressing his hope, that "the Lord would not forsake him in his dying moments, and that all would be well at last," he slept in Jesus in the 61st year of his age, leaving his family and friends in possession of all the comfort which the assurance of his eternal felicity could impart, to soften their distress, and support them under a loss so deeply and so widely felt. He left behind him a widow (eldest daughter of the late Dr. Ash) and eight children, one of whom is the wife of Mr. Pearce, Baptist Minister, Birmingham. Some of these are treading—O that all may tread!—in the steps of their pious Father!

S. P.

EMILY CROSS.

"**GOD** manifests his sovereignty both in the dispensation of his providence and grace; and in no case does his sovereignty more strikingly appear than in the removal of his dear people from time to eternity. The sun of righteousness arises on some in death with meridian splendour; others, before they die, are clouded with doubts and fears; but hope like an anchor holds them fast; and that text is fulfilled in their experience, "at even tide it shall be light." This is a striking emblem of dear Emily Cross, who shone indeed in grace, and died in hope. She was awakened, according to her own account, on the 13th of May last, under a sermon I preached from Titus ii. 14. "A peculiar people zealous of good works;" and she died in hope, on the 14th of September, under 15 years of age.

She lived at Wallingford, Berks, and her character was moral and amiable. After her conversion, she was remarkably humble and dead to the world; hated sin, feared God, and was very diligent in the means of grace: She was much acquainted with the depravity of her heart; and, she was built on the foundation laid in Zion. In short, she was (speaking impartially) considering her age and time of standing in religion, the most solid, shining, and experimental Christian, that I ever saw. As she had not long to live in this world, the Lord carried on his work with rapidity, and cut it short in righteousness.

Her

Her illness was the small pox. On Tuesday the 4th instant in the evening, before she was removed from Wallingford to Woodcot (a place where many are removed when seized with the small pox) she was low, and said to a friend, "If ought is felt, 'tis only pain to find I cannot feel." Before she set off the next day, she said to her aunt H. "What a mercy it is I am not to stand in my own righteousness!" and added, "What a mercy Satan's power is limited!"

On Saturday, the 8th instant, I visited her at Woodcot, she seemed tried in her mind, and said, "I want the Lord to shine upon my soul." After I had prayed with her, she seemed to be more comfortable. I could not but notice her patience under great bodily affliction, for she had the disorder to an extreme degree. On Sunday the 9th, her aunt H. read to her and she said, "That's a meal." Her aunt asked how she was in her soul, she said, "Not as I could wish"—"But have you not a glimmering hope?" She replied, "I have a little scriptural hope;" and added, "I don't want to live, for I may get into the world again." On Monday the 10th, I visited her again for the last time, she appeared still to possess—"a good hope through grace."

She was attended by two gracious young ladies of her acquaintance to the last, one of these asked her on the Monday evening, if she thought she should die, she said, "She was afraid not." Her friend then said, "But you would be resigned, if it was the Lord's will to restore you;" she then answered, "His will be done, and not mine!"

On Tuesday, the 11th in the morning, she received some comfort from hearing the word read; the same day, however, she seemed to have more fears about her state, and even sunk so low, as to say "She feared she was a hypocrite." In the afternoon, saying something about the Lord of life and glory suffering for sin; one of her friends asked her if she did not think he had suffered for her sins; she hoped he had.—On Wednesday and Thursday the 12th and 13th, she was in great pain and said little; but when she was asked how she was in her mind; she answered, "mildling;" meaning (as understood) she could not think so much about her soul as she could wish.

About noon on Thursday, some speaking to her about the state of her mind, she roused herself, and said with some degree of earnestness, "I trust in his mercy." A friend then said, "You now feel better in your mind," she replied, "Yes, for a little while." During the afternoon, she was frequently in prayer, and once prayed aloud for patience. On Friday morning (the day she died) she asked, "If there could be pardon for such a wretch as her;" one of the friends reminding her of what she had said the day before about trusting in his mercy, and asking her if she did not think Christ had pardoned her sins, she said, "She hoped so." Some time after that, being asked if she was distressed in her mind, she said, "not much." While one of the friends sat by her, she prayed very distinctly, "That the Lord would deliver her, and take her to himself, if it was his blessed will." All that day till within a few minutes of her death, which happened about ten o'clock at night, she was in great pain and restless, and this probably prevented her from expressing more of the feelings of her soul in death. Thus died in hope, my dear daughter in the Faith, and I look forward to that glorious day, when I shall meet her as my joy and crown, and we shall spend an eternity together in celebrating the praises of redeeming love."

Wallingford.

R. L.

MRS.

MRS. ANN FIELD

DIED, at Kimbolton, in Huntingdonshire, Sept. 19, 1797, in the 45th year of her age. She was daughter of the late Wm. Hensman, gentleman, whose family, and that of her mother, (the Coultsons) had long been principal contributors to the support of the Evangelical Ministry in the Protestant Dissenting congregation at that place.

Having lost her mother during childhood, the Lord mercifully supplied the wants of her tender years, by the care of her grandmother, who was highly esteemed for eminent piety and benevolence. The assiduous attention she gave to the religious education of her young charge, and her fervent prayers for divine blessings, availed so far, that Miss H. discovered an early indifference to the fashionable amusements, which so often prove a snare to young persons, when their temporal prospects are flattering. She was married, when about 20 years of age, to the late Mr. Thomas Field, merchant, of Tempsford, in Bedfordshire; and from that time attended public worship at Blunham, in the Dissenting congregation, under the care of Mr. Mayle. She soon began to manifest a great degree of spiritual concern; and became much attached to the conversation of sincere, experienced, and lively Christians. Among these, Miss Mary Dobson, a young woman, who having distinguished herself from the rest of her family by an attachment to the Gospel, became the inseparable companion of Mrs. Field. She was removed to a better world, a few years earlier than her affectionate friend; and was lamented not only by her, but by all who knew her, as an example of wisdom and piety. They both joined the church of Christ at Blunham, in 1780. Mrs. Field, after having lost her husband, removed about seven years ago to her native place, Kimbolton. Her father dying in 1795, she received a considerable accession to her fortune; but appeared remarkably dead to the world. She frequently intimated a hope, that she should not long be in it; and regretted the expence which had been incurred by repairing and altering the family house, as she neither expected nor desired to be long in its possession.

Her behaviour to the poor followers of Christ was peculiarly kind and condescending. She highly esteemed all whom she regarded as sincere believers, and entertained a very low opinion of her own attainments. She was, indeed, in general low, as to her spiritual hopes and comforts, till she approached to the close of life; but this state, which is often connected with genuine and even exemplary piety, afforded a striking contrast to her last triumphant experience. It was such as had never before been witnessed by those who were present.

She was taken ill but six days before her death; and the exalted happiness of her mind, in sufferings, astonished her female domestic, though a serious Christian. Her consolations, and her ardent desire to be with Christ, rendered her somewhat reluctant to apply for medical assistance. When intreated by a near relation to send for a physician, she replied, that she neither expected nor desired to survive the illness; but consented to satisfy her friends.

Unspeakingly happy herself, she was concerned to render those about her happy also. It was observed that she was pleased with every thing done by her attendants and friends; and that nothing could ruffle the calmness and peace of her soul. She acknowledged, that her mind was like a serene sky, without a cloud. On Lord's Day, September 17th, she desired to see several of her Christian friends, to tell them the great things that God had done for her; and she requested them to pray with her, which was an exercise

exercise she highly enjoyed. She expressed a concern that they might know each other in glory. She repeated to them parts of several hymns, and various portions of the Scriptures, especially Titus i. 2, and Isaiah xxxvi. 10. From the former of these texts, a Sermon was preached at her interment by Mr. Nicholls, pastor of the church of Christ at Kimbolton; and from the latter, one on the following Lord's Day, by Mr. Mayle, at Blunham.

In the evening of the 17th, she enjoyed for about two hours, some bodily relief through medical assistance; and expressed a fear that something would be found to keep her a little longer here; but her own apprehensions, and the hopes of her friends, were soon removed. It was thought during the night, that she could not have survived another day; but she remained in the same state on Monday, speaking of the great goodness and love of God toward her, as the most unworthy of his creatures. On Tuesday morning, her joys rose to a yet greater height; and she observed, that although she had been greatly favoured through her affliction, she was then still more highly honoured. The words of our Lord, "This day shalt thou be with me in Paradise," were at that time so powerfully impressed upon her mind, that she said to Mr. and Mrs. Mayle, whom she had sent for, and expressed much desire to see, "I am glad you are come: this will be my last day." She added, "If this be dying, it is sweet to die. I never expected to be thus: I could not have believed it, but

"Jesus can make a dying bed,
"Feel soft as downy pillows are," &c.

She said, with peculiar emphasis to a friend, "You love Christ—Don't you love Christ?" It was replied, "Yes, he is the Chief among ten thousand, and altogether lovely." She rejoined immediately, "He is lovely and precious indeed!"

She desired her friends to sing; and expressed her confidence that the blessed angels were waiting to conduct her soul to the mansions of bliss. "In my Father's house (said she) are many mansions, and there is one for me!" With a stronger tone of voice, she proceeded,

"See the kind angels at the gates,
"Inviting us to come!
"There Jesus the fore-runner waits,
"To welcome trav'lers home."

Her difficulty of breathing then increased; but she said, "I can't murmur, I have nothing to complain of." Nearly at five o'clock, she said to a friend, "I hope I shall sleep to wake no more in this world." Her desire was fulfilled. Having remained till nine o'clock in a drowsy and insensible state, she expired, without a struggle or a groan. She will long be held in affectionate and honourable remembrance by many, who were encouraged by her kindness, and edified by her example. She bequeathed a handsome donation for the assistance of the Ministers at Kimbolton and Blunham. Her experience may strengthen the hands of those who exert themselves for the religious education of young persons committed to their charge; may cheer the minds of serious people, under distressing apprehensions respecting their perseverance, and conflict with death; and may lead the wavering to confess the truth and divinity of that Gospel, from which such consolation and joy are to be derived on a bed of death. No infidel could surely have witnessed her closing scene, without conceiving a wish that he might die the death of the righteous, and his last end be like hers!

RELIGIOUS INTELLIGENCE.

MISSIONARY SOCIETY.

IN the Magazine for last December we informed our Readers that the single Missionaries embarked for Gravesend the 27th of November, where they arrived on board the Duff on the morning of the 29th. This being the day of National Thanksgiving, the Missionaries, who had been nurtured in the bosom of this highly privileged country, thought it their duty on leaving it, to mingle their grateful acknowledgements with those of the thousands of our British Israel. Soon after the ship was brought to an anchor, public service was held upon the quarter deck, in which many of the Friends at Gravesend were happy to unite. Mr. Peter Levesque, delivered a short discourse from 1 Cor. xv. 57. "Thanks be to God who giveth us the victory." In the evening Mr. Wilks preached at the Meeting-house in that town, from 1 Sam. vii. 12. "Hitherto hath the Lord helped us." The next day (Friday) the Duff weighed anchor and arrived in the Downs about Sunday noon. A short service immediately commenced, and in the evening, Mr. Bentom preached, and the Sacrament was afterwards administered, it being the first Sabbath in the month. Monday evening, Dec. 3. the usual time of the Monthly Missionary Prayer Meeting, was observed on board the ship: several of the Missionaries engaged in Prayer, and an appropriate exhortation was delivered.

On Wednesday, the 5th. the married Missionaries left town to proceed to Portsmouth, and next morning, the wind becoming fair, the Duff, in company with about 70 other ships, proceeded from the Downs to Spithead, where she arrived on Saturday. On their passage they were interrupted by a thick fog, wherein several ships ran aground, among which was the Henry Addington East Indiaman, since gone to pieces.

Next day, being Sunday, Mr. Bogue of Gosport, and Mr. Edwards, one of the African Missionaries, came on board and delivered two discourses; in the afternoon, several of the Missionaries went over to the Isle of Wight, where one of them preached.

From Sunday to Thursday the communication with land was interrupted by the weather. On Friday morning, signal being made for sailing, the married Missionaries went on board with their families: but on Saturday, the wind proving again unfavourable, they were detained over another Sabbath. The morning being very fine, service was again performed upon the quarter deck, when two other Captains in the fleet, with their ladies, and part of their crews united in the worship.

During the time the vessel anchored off Portsmouth, some alterations were made in the ship for the accommodation of the married Missionaries, much to their satisfaction.

On Wednesday a favourable breeze springing up, signal was made for sailing, and early next morning the fleet weighed again under convoy of the Amphion frigate, and was out of sight before noon.

With the same convoy sailed the Hillsborough, a Government Transport ship, for Botany Bay, on board of which are four other Missionaries, who purpose to disembark at the Cape of Good Hope, and from thence proceed to Caffraria, some hundred miles south-east of the Cape Town. The Caf-

fres

fres are said to be a brave, active, and ingenious people; but their situation very difficult of access. These Missionaries are furnished with Bibles and Religious Tracts for about 300 convicts on board this ship, and will be permitted to preach two sermons every Sunday, one to the ship's company, and the other to the convicts; to the latter of whom they will have free access for the purposes of religious conversation and instruction.

On Saturday, the 21st, the wind veering to the south-west, the fleet was obliged to put into Portland Roads, from whence letters have been received from on board the Duff, by which we learn that most of the Missionaries were indisposed with the sea sickness, and received particular attention both from the Captain and his officers: But as the wind has since become fair, we hope they have proceeded on their voyage, under the Lord's protection, and followed by the prayers of many thousands of his people.

MISSIONARIES ON BOARD THE DUFF.

John Beattie, his wife and one child,	from Edinburgh.
Rev. Clark Bentom,	from London.
Spence Broughton,	from Ditto.
Joseph Cooper,	from Rotherham.
Thomas Fitzgibbon,	from Hackney.
Rev. Wm. Gregory, wife and 3 children,	from London.
George Greig, and wife,	from Edinburgh.
John Guard,	from Falmouth.
Walter Hawkins, his wife and one child,	from Ditto.
William Hayward,	from London.
Rev. John Hill and wife,	from Edinburgh.
Robert Hughes and wife,	from London.
John Jerrard,	from Ipswich.
James Jones, his wife and child,	from London.
John Levesque and wife,	from Ditto.
Rev. Peter Levesque and wife,	from Ditto.
John Macdonald,	from Perth.
Daniel Miller,	from Edinburgh.
John Mitchell,	from Manchester.
Griffith Parry,	from London.
James Reed,	from Ditto.
James Smith,	from Ditto.
Joseph Smith,	from Ditto.
William Soddy,	from Ditto.
Samuel Turner,	from Gosport.
Thomas Watters,	from London.
James Wilton,	from Ditto.
Rev. Jos. Lambert Vardy and wife,	from Bury St. Edmond's.
John Youl,	from London.

Rev. WILLIAM HOWELL, of Knareborough, SUPERINTENDANT of the Mission.

Seven of the above Missionaries possess some degree of Medical Knowledge; and some of them have been Pupils at the Lock Hospital, in order to qualify them to be useful to the afflicted Natives of the Southern Isles.

MISSIONARIES ON BOARD THE HILLSBOROUGH.

Rev. J. F. Vanderkemp, M. D.	from Holland.
— J. J. Kecherer,	from Ditto.
— James Edmonds,	from Manchester.
— William Edwards,	from Bath.

We cannot here forbear expressing the gratitude of the Missionaries, and all on board the *Duff*, for the Christian affection and benevolence displayed by the friends of the Missionary Cause on this occasion.

As the ship passed by Greenwich and Woolwich, the Christian Brethren came on board, and none of them empty-handed. At Gravesend a collection was previously made, and the amount laid out in the purchase of suitable presents. The zealous friends to the cause at Sheerness, having procured live stock, and other necessary articles, were not a little disappointed in being prevented the pleasure of presenting these tokens of their affection to Christ and his dear servants, by the ship's passing that port at night.

Like them, the congregations of the Rev. W. Priestley at Deal, and the Rev. G. Townsend at Ramsgate, were upon the look-out, and no sooner did they discover the Blue Flag with three Doves from the Mizen top, in passing the North Foreland, than they hastened on board to testify their warm attachment; and during her stay in the Downs poured in their valuable presents with a cheerfulness which rendered their favours doubly acceptable. The same spirit actuated the numerous friends in the Towns adjacent to Spithead. The day after the arrival of the ship at this Port, a collection was made at the Rev. Mr. Griffin's, Portsea, which amounted to about 40l. notwithstanding a like sum had been recently collected by the Rev. Mr. Bogue of Gosport. The friends on both sides the water united also in procuring comfortable lodgings for the married Missionaries, and in rendering them every assistance which could make them comfortable during their stay on shore.

An individual at Portsmouth gave a large quantity of wearing apparel suited to the climate of the Pacific Ocean. From Southampton a sloop was freighted by the Rev. Mr. Kingsbury's people with live stock, provisions, cloathes, medicines, and stores.

Nor were the friends in the inland parts of the Country less liberal or active. At a short notice, articles of Birmingham Manufacture to a very considerable amount were furnished from that Town, by the friends of the Rev. Mr. Burn of the Established Church, by the congregation of King-street Chapel, (in the connection of the late Lady Huntingdon,) and by liberal individuals of other congregations. At Sheffield the congregations of the Rev. Mr. Boden, the Rev. Mr. Rees, and the Rev. Mr. — of the establishment, procured between one and two tons of the manufactures of their town; and the congregations of the Rev. Mr. Kirby and the Rev. Mr. Hale of Heckmondwike, shewed the like benevolence and zeal. Indeed it would swell this account beyond all bounds to enumerate the various instances of liberality of Churches and individuals, both in Town and Country. Several of the friends of the Society having, however, expressed a desire to have the *Collections* made on its behalf acknowledged in this Magazine, we shall endeavour to oblige them in future, except in cases where a wish to the contrary may be expressed.

COLLECTIONS and DONATIONS to the MISSIONARY SOCIETY since our last, exclusive of the above,

Buckingham New Meeting, Rev. Mr. Hilliar	—	£. 29	0	0
Hull, Rev. Mr. Lambert	—	16	2	0
Lutterworth, Rev. Mr. Grundy	—	15	12	0
Stretton, Warwickshire, Rev. T. Chipperfield	—	8	1	0
		Wooller,		

Wooler, Associated Congregation, Rev. G. Bell	—	16	2	0
Rev. Sir Egerton Leigh, Bart.	—	25	0	0
Jos. Walker, Esq. Rotherham	—	20	0	0
The Editor of the <i>Missionary Magazine</i> , published in Scotland, has also remitted one-fifth of the profits of last year, amounting to				
	—	38	11	0

But we must not conclude this account without acknowledging also the kindness of Divine Providence in several circumstances in favour of the above Missions: such as enkindling and cherishing the Missionary zeal, which has rather encreased than otherwise, both in Ministers and People; in providing Missionaries of talents so suitable and so various; and particularly in giving this cause so great favour in the eyes of Government, which not only appointed a convoy without delay, but generously remitted the Exportation Duty; and even the Clerks in the Public Offices hard-somely declined their usual fees.

Our Readers will doubtless unite with us in following these Missions with their Prayers for the Divine Blessing in their progress, not doubting but that in every attempt for the Glory of God and the Salvation of our Fellow-sinners, "we shall in due time reap if we faint not."

THE MISSIONARY JOURNAL is in such forwardness that the Public may expect it by the 1st of March. The Friends of the Society who have received Subscriptions in the Country, are requested immediately to remit them to the Treasurer, Secretary, or Publisher, as no future Subscriptions can be received under Two Guineas, agreeable to a hint in our December Magazine.

MISSIONARY PRAYER MEETING.

THE first Meeting in the present Year will be on the 7th instant, at Charlotte-street Chapel, Wapping.

CHAPELS OPENED.

RICHMANSWORTH.

ON Friday, September 7, 1798, a small neat Chapel was opened for public worship at Mill End, a village attached to Rickmansworth Herts. The congregation had been for some time united to a neighbouring one, but a separation taking place for the greater conveniency of each, and the lease of a large room, in which the Society at Mill End had met for some years, being expired, a few wellwishers of the Gospel erected this place. The service was conducted in the following order. The Rev. Mr. Morris of Ammersham preached in the morning, from Mark vii. 34. Mr. Surman of Chesham, and Mr. Lidden of Hemel Hempstead, delivered a double Lecture in the afternoon: the former from Gal. iii. 28. and the latter from a portion of the 104th Psalm. There is some opposition in this place, but it appears that the supporters of Christ have not found their labour in vain in the Lord.

LANGLEY GREEN.

MONDAY, Oct. 29, a small Chapel was opened at Langley Green, Shropshire, about six miles from Birmingham. Two sermons were preached

preached by the Rev. W. Cooper, in the morning and afternoon—the name of the chapel is “Zion,” and the minister, Mr. Cottrell, of Hanfworth. It was opened on the independant plan, and is capable of containing 150 people.

READING.

THE new Chapel erected at Reading, by the voluntary contribution of the late Mr. Cadogan's congregation was opened on Sunday, December 16th, Mr. Eyre, of Hackney, preached in the morning; Mr. Green, minister of the chapel in the afternoon, and the Rev. Rowland Hill in the evening. The collections on this occasion, amounted to 128l. which, with the previous subscription of 1650l. and some other promised donations, will nearly defray the whole expence of this neat, spacious, and commodious building. Notwithstanding, the place is calculated to seat conveniently a 1000 persons, with considerable spaces in the aisles and under the galleries, it was crowded with serious and attentive hearers, who appeared to receive the word of God with much affection. The sight was truly encouraging, and brought to recollection, the words of our Lord, “The fields are white already unto the harvest.”

NEW CHAPEL, AT PLYMPTON.

ON Thursday, the 29th of November, 1798, was opened, a place of worship at Plympton, a borough town in Devonshire, about five miles from Plymouth. The Rev. C. Sloper, of the New Tabernacle in Plymouth, began the service by prayer and reading the Scriptures. And the Rev. Herb. Mends preached on Exodus xvii. 15. Jehovah Nissi. The house was crowded with a serious and attentive audience.

There are some circumstances attending the history of this place, that may not be altogether unacceptable to the serious Reader.

This town was once favoured with the Gospel of Christ. Ecclesiastical history informs us, that the Rev. Mr. Williams, and the Rev. Mr. Pitts, preached the word of life in the established church at Plympton, about the middle of the last century. And in 1660, the Rev. John Serle, a pious man and a gospel preacher, was presented to the living of Plympton, St. Mary, an adjoining parish, where he continued to labour, until the fatal Bartholomew Act in 1662, by which he was ejected from the church, together with Mr. Williams and Mr. Pitts.

Thus, was this town at once deprived of the labours of three faithful ministers. Soon after this event, a congregation of serious persons was formed; and about the time of the Revolution in 1688, the Rev. John Serle, was chosen as their pastor, with whom he continued until his death. But from a variety of circumstances, the Gospel has been removed, the congregation scattered, and the house sold.

This state of the inhabitants, influenced the Ministers of the Gospel in Plymouth to compassionate the multitude, who had no opportunity (for the space of fifty years) of hearing that preaching, which is calculated to lead sinners to the knowledge of themselves and of Jesus Christ, whom to know is life eternal. Having rented a private house, and obtained a licence, they have preached there every Lord's Day, since November 1797, and so general and fervent is the desire of hearing the Gospel, that the room was far too small to contain those who were willing to attend the worship of God.

POETRY.

P O E T R Y.

HYMN FOR THE NEW YEAR.

ANOTHER year is gone,
And I alive and well ;
My thanks are due to God alone,
That still on earth I dwell.
If to another's end
I reach, or fall before ;
Come life, come death, be God my friend
I ask, I wish, no more.
Thousands my juniors far,
Since first I saw the light,
Have fled, where joys perpetual are,
Or everlasting night.
Time, like a river strong,
Still washes us away ;
Oh, may it bear me safe along
To a pacific sea !
Nor let the pleasant shores
Take my attention so,
That I admire the bord'ring flow'rs,
Nor think to where I go.
O Lord, my pilot be,
And thou my only guide !
'Till into heav'n's eternal sea,
My bark triumphant ride.

Gowes.

JULIUS. S. D. Regt.

HYMN FOR A CHILD.

HOW pleasant for a child to sing
The goodness of his God and King,
Who lives above the sun and stars,
And everlasting glory wears.
He loves to hear a youthful tongue,
Address him with an humble song ;
Its praise for health, and food and friends,
And all the good his mercy sends,
While wicked children, every day
Neglect to sing and never pray ;
Me, with this grace my God endue,
That I may better ways pursue.
I'll read thy book ; and all thy will,
Strive every moment to fulfil :
And while in duty's path I move,
I shall engage my parent's love.
O may I walk in Wisdom's ways !
She'll bless my youth and crown my
days,
And lead me in a pleasant road
To heaven, to glory, and to God.

W. S.

THE COMPLAINT.

DEAR Jesus, in pity, O hear me com-
plain,
I strive in repentance, yet fear 'tis in vain ;
I fly to thy courts, yet return in dismay,
I fain would adore thee, O teach me the
way !
Shall a soul so envelop'd in sin, and exil'd
From the blessings of peace, so debas'd, so
desil'd,
Ever dare to the bosom of Christ to aspire,
To pour forth her anguish in holy desire ?
Look up, O my soul, and on Jesus rely,
For sinners like thee on the Cross he did
die :
O sigh for his grace, and his grace thou
shalt prove,
For Jesus is goodness, is mercy, is love.

Hoxton.

M. D.

HYMN FOR THE MISSIONARY
MEETINGS.

INDULGENT Saviour now we meet,
And humbly worship at thy feet,
Thy special presence, Lord, impart,
And visit ev'ry waiting heart.
Now may the Lord our God arise,
To smile and bless our enterprize !
Assist thy servants to proclaim,
In heathen lands a Saviour's name.
O Lord inspire them with thy love,
Crown them with mercies from above ;
The captain bless, and all on board,
With thy Salvation, dearest Lord.
Whilst sailing on the boist'rous deep,
Bid the tumultuous billows sleep ;
Protect, and send them friendly gales,
To waft the ship and fill the sails.
And when they reach their destin'd isle,
With beams of grace, O deign to smile !
Their word, O condescend to bless,
And give the Mission great success !
Ye champions of the Lord be bold,
The banner of the Cross unfold :
Proclaim the mercy of our God,
Salvation through a Saviour's blood.

Brompton.

J. W.

THE NATIVITY OF CHRIST.

(To the Tune of the celebrated Portuguese Hymn.)

ALL hail the ever-glad'ning morn!

To us a holy child is born:

To us, to us a Son is giv'n,

Jesus, the Lord of earth and heav'n.

We will the new-born King adore,

And love, and praise him, evermore.

Behold! the government he bears,

See what transporting names he wears;

While all the rays of truth and grace,

Shine in the dear Emanuel's face.

We will the new-born King, &c.

His wide dominion shall increase,

And blest the earth with heav'nly peace.

His reign shall over all extend,

Nor, shall his glorious kingdom end.

We will the new-born King, &c.

Sov'reigns to him rich odours bring,

And infants sweet Hosannas sing;

The sons of woe, who mourn and weep,

A joyful jubilee shall keep.

We will the new-born King, &c.

The dumb shall sing, shall shout his name,

The lame shall leap to spread his fame,

The blind shall his salvation see,

And sin-bound captives shall go free.

We will the new-born King, &c.

Lo! God in our own flesh appears;

Our sorrows, and our sins he bears;

And all that in his name believe,

Shall everlasting life receive.

We will the new-born King, &c.

All hail! Thou universal Good,

Thy birth, and thy redeeming blood,

To joys supreme shall millions raise,

And fill th' eternal world with praise.

We will the new-born King adore,

And love and praise him evermore.

L. T.

PRIDE.

GO, cursed Pride! go, and for ever dwell
With the proud spirits in the lowest hell;

Nor dare attempt to draw my heart aside
From that lov'd Lord, who suffer'd,
groan'd, and dy'd.

Possess'd by thee, shall I my Jesus leave,
Forfake his ways, and his good Spirit
grieve?

No: rather let my days in grief be spent,
With keenest anguish let my heart be rent,

That I no more can love, no more obey;
But from my Saviour's paths so often
stray:

Let me but worship, Lord, at thy dear
feet,
And in thy presence find my bliss com-
plete. SARISSA.

THE WORTH OF TIME.

TIME, while 'tis nam'd, away will fly,
No prince its course can stay;
Nor can the richest empire buy
One moment past away.

Its hours in worth the world transcend,
Improv'd they heav'n can gain;
Yet tho' thus short, we them mis-spense,
And tho' thus rich, disdain.

If our best friends our gold would have
We then with frowns deny;
But when our time they only crave,
Straight with their suits comply.

Go, learn my soul, to prize it right,
To thy sick neighbours go;
To those whom Death's grim terrors fright,
Such best its value know.

There thou may'st hear poor men lament
Their golden hours run waste;
And timely learn how to prevent
Such fruitless plaints at last.

We tenants are in Time's rich farm,
Which seldom we improve;
Nor know the value of our term
Till we are forc'd to move.

Lord, grant that I with early care
Each smallest field may tend;
And then of all the fruits they bear
To thee due offerings send!

J. LAGNIEL.

1 KINGS VIII. 27.

BUT will Jehovah—will that wond'rous
name,

The great unknown, unsearchable, I AM;
Will God—whose pow'r no Seraph's
tongue can tell,

Will God in *very deed* with mortals
dwell?

Will he stoop down to earth's contracted
sphere,

And deign within a house of clay t'ap-
pear?

For thee, O Lord, the mansion were too
small

Altho' it cover'd this terrestrial ball;

'Twere far beneath the notice of thine eye,

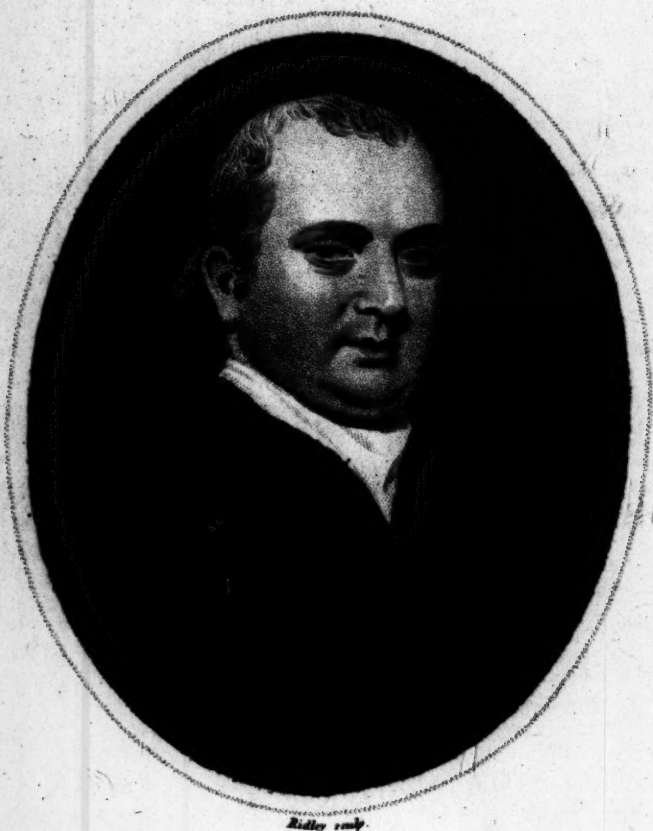
Altho' it rose above the starry sky;

Behold ev'n Heav'n's too mean for thine
abode,

Nor can the heav'n of heav'ns contain their
God. R. B.



EVANGELICAL MAGAZINE.



Ridley sculp.

Rev.^d MR. JOHN JONES.

Plymouth Dock.

Published by T. Chapman, 151 Fleet Street Feb^y 1799

THE Evangelical Magazine,

For FEBRUARY, 1799.

BIOGRAPHY: SKETCH OF THE LIFE OF JOS. BELLAMY D. D. OF BETHLEM, CONNECTICUT;

[*Extracted from Mr. BENEDICT's Sermon at his Funeral.*]

THE principal design of publishing memoirs of men, eminent in knowledge and piety, is the benefit of survivors, through the influence of example. With this view the following sketch is presented to the reader.

The Rev. Dr. Joseph Bellamy was born at New Cheshire, in the county of New Haven, of reputable parents, in the year 1719. His early days were devoted to literature; and at the age of sixteen years he was graduated at Yale-College, in New-Haven. The course of his academical studies being finished, he retired from the university. And, from his private writings*, which were begun about this time, it appears that it was not long after his removal from New-Haven, before he became the subject of those serious impressions, which we have abundant reason to believe issued in a saving conversion.

From this period he consecrated his talents and studies to the evangelical ministry. At about the age of eighteen, he passed the usual examination before the Association of New-Haven county, and received their recommendation as a candidate for the gospel ministry. He preached in several congregations with good acceptance, and success: But a distinguishing blessing attended his ministry to the people of Bethlem, in the town of Woodbury. A large proportion of this infant society appearing to be awakened to a becoming sense of religion, the congregation, though small, could by no means be reconciled to part with the man, by whose ministry so many of them thought they had been conducted

* Among the Doctor's papers is found a journal, containing an account of his life, religious exercises, &c. which he had kept, a number of years, for the assistance of serious reflection in his own breast.

to a saving knowledge of the truth. After much deliberation, prayer and consultation with his fathers in the ministry, he determined to accept their call; and was accordingly ordained to the gospel ministry, and the pastoral office over the church in Bethlem, in the Spring of 1740. In this retirement from the world, he devoted himself, with uncommon ardor, to his studies, and the duties of his office among his people, till the memorable revival of religion in New England, and other parts of America, as well as Europe, which began in 1740, and was most conspicuous in 1742. From that time he could not be contented to wait at home. The spirit of ardent piety, which had marked his path for several years, kindled on this occasion, into a flame. Seeing the fields white unto harvest, he thought he had a divine call to more extensive labours. Taking care that his own pulpit should be vacant as little as possible, he devoted a considerable portion of his time, for several years, to itinerating in different parts of Connecticut, and the neighbouring colonies; preaching the gospel daily, and, often, repeatedly in a day; multitudes flocking to hear the word, and crowding to his lodgings for private instructions.

During the continuance of this extraordinary attention to religion in the land, Dr. Bellamy persevered in unremitted labours, desirous, as far as possible, to "preach the gospel to every creature." And, so far as man could judge, he was instrumental of the saving conversion of many, and of building them up in the most holy faith. It is, however, to be acknowledged with deep humiliation, that the latter part of that wonderful season was by no means equal to the expectations of its pious friends. In the early stages of the work, it seemed to be happily free from impure mixtures; and many pious ministers were ready to believe that the latter day glory of the church was dawning. But, towards the conclusion of those religious operations, the prospect began sensibly to decline. Satan, who had in vain attempted to put a stop to this good work by open opposition, at length transformed himself into an angel of light. This produced a flood of enthusiasm and false religion, under various names. Many ignorant and vain pretenders to uncommon attainments in religion, set up for public teachers; divisions and separations were multiplied—the religious awakening declined fast—the enemy triumphed; and the friends of Zion mourned.

The prospect of any considerable usefulness, from itinerating,

rating, being now clouded, Mr. Bellamy, as well as others, returned to a more constant attention to his own charge. At this time he entered on the important task of writing his piece, entitled, *True Religion Delineated*. Though but a youth at this time, he seems to have been peculiarly qualified for a work of this kind: not only from his distinguished abilities, ardent piety, great diligence in treasuring up theological knowledge, and an intimate acquaintance with some of the most eminent divines then in New England, especially the Rev. Jonathan Edwards, whose praise is still in the churches; but also from the uncommon attention which he had given to the marks of distinction between true and false religion, in judging of his own sincerity, from the first of his religious impressions, and from his very extensive acquaintance with persons under all kinds of religious operations, during the remarkable out-pourings of God's Spirit, referred to above. This book was printed about the year 1750, and was well received.

From this period, his abilities, as a divine, became more conspicuous; and young men, who were preparing for the gospel ministry, applied to him as a teacher. He continued to be eminently useful, in this branch of his work, till the decline of life induced him to relinquish it.

As his method of instruction has met with the approbation of many to whom it was known, and may probably be beneficial to others, the following summary is inserted.

After some conference on religious subjects, with those who applied to him for instruction, by which he might learn their abilities and cast of mind, he commonly gave them a number of questions, on the leading and most essential subjects of religion, both natural and revealed, in the form of a system.

With this system of questions before his pupils, he directed their reading to such books on the leading topics as treat them with the greatest perspicuity and force of argument: and usually spent his evenings in examining into their improvements, solving difficulties which they found, or proposing and solving others, till they had obtained a good degree of understanding in a general system. After which, he directed them to write on each of the questions before given them, reviewing those parts of the authors which treated on that subject. These dissertations of his pupils were submitted to his examination. He pointed out where their arguments were insufficient, and substituted others more suitable in their place—stated such objections

jections as are to be found in the writings of the most able and learned opposers of the truth; and when his pupils were unable to answer them, he pointed out the mode of solution. As they advanced in ability to make proper distinctions, he led them to read the most learned and acute opposers of the truth, on the deistical, trinitarian and other leading subjects of controversy; and laid open to them the fallacy of the most specious reasonings in those writers.

When his pupils, by reading, conversation and writing, in the form of dissertations, had gone through with a system of theological questions, he led them to write on several of the most important points, systematically, in the form of sermons. Next to this he led them to peruse the best experimental and practical discourses, and to compose sermons on like subjects. This course he pursued with them, revising and correcting their compositions, and inculcating the great importance of acquiring the best method of preaching the gospel, and of performing all branches of the ministerial work: and also the necessity, for this end, of a heart truly devoted to the service of Christ, and a life of watching and prayer, discoursing occasionally on the various duties, trials, comforts and motives of the evangelical work; that his pupils might be, as far as possible, "scribes well instructed in the kingdom of God."

His doctrinal sentiments, on many of the most important principles, may be learned from his printed works, which are the following:

1. Early Piety Recommended. A sermon, from Ecc. xii. 1.
2. True Religion Delineated.
3. Sermons on the Divinity of Christ—The Millennium—and the Wisdom of God, in the permission of Sin.
4. Dialogues on Theron and Aspasio. By Paulinus.
5. Essay on the Gospel.
6. The great Evil of Sin. A sermon.
7. The Law, a School-master. A sermon.

Besides these, he published several small pieces on Creeds and Confessions—on the Covenant of Grace—and on Church Covenanting. Also, some in answer to objections published against his other works.

He was a Protestant, and a Calvinist. He taught the truths contained in the Westminster Confession of Faith and Catechism, and other approved Creeds and Confessions. But he called no man Father; and endeavoured to build all his opinions on the word of God.

As

As a preacher, he had perhaps no superior, and very few equals. His voice was manly, his manner engaging. Even those who were unfriendly to his religious sentiments, were pleased to hear him preach. His voice was music to their ears; his method inviting. In the desk, he appeared to understand human nature to perfection, and knew how to address himself to his auditory, so as seldom to fail of gaining universal attention. He was master of his subject when he spake, and had a singular faculty of adapting himself to the meanest capacity. As his field was boundless, he gave scope to his penetrating genius, and favoured his hearers with a rich variety. By this means, their advantages were great to make swift progress in knowledge, and they became a people of much understanding. Yet, the more important things of religion were chiefly dwelt upon by him in his public performances. His primary aim was to promote the glory of God, and the good of immortal souls. His talent was surprising at painting divine truth in the most lively colours, and making invisible things appear near and real. The passions of his auditory were at his command, and he well knew how to instruct the understanding, and touch the heart.

When the law was his theme, Mount Sinai was all in a smoke; the thunder and the lightning issued from his lips, and all was solemn as the grave. On the contrary, in the most melting strains would he describe the sufferings of Christ, his matchless love for sinners, and, in persuasive eloquence, invite them to be reconciled to God. With what amazing terror would he represent the torments of the damned; and in what lively pictures lay open the glories of heaven, and paint the joys of the paradise of God! He was truly a workman who needed not to be ashamed.

As a pastor, he was diligent in the discharge of his duty, taking heed to all the flock over which the Holy Ghost had made him an overseer. He taught his people publicly, and from house to house. He was especially attentive to the rising generation, and spent much time in teaching and warning the children and youth. Beside his stated labours on the Lord's day, he frequently spent an hour, in the intervals of public worship, in catechising the children of the congregation. He was a skilful guide to enquiring souls; and was ever ready to instruct his own people and others, who applied to him in private, in the great concern of man, and in all cases of conscience. He had an excellent talent

at composing differences, and preventing or healing breaches in churches : He was much employed in such cases, and his name will long be had in honourable remembrance.

His heart was eminently formed for christian friendship. Among his intimates and tried friends, he was open and free—ever careful to spend the interviews of friendship on subjects useful and important. His company was much sought, and enjoyed with pleasure ; and his friends rarely parted from him without sensible improvement, unless they were wanting to themselves.

He possessed a sufficient degree of natural fortitude—was a firm and decided defender of what he believed to be divine truth ; but was a friend to the persons of those whose errors he opposed.

His writings procured him the esteem of the pious and learned at home and abroad. They have been read, and several of them re-printed, in Great Britain. As a mark of this esteem, he, in the year 1768, received his Doctor's degree in Divinity from the University of Aberdeen.

During the active part of life, he maintained an extensive epistolary correspondence, by which he was beneficial to many, and obtained much useful knowledge to himself. By means of his correspondence in Britain, and especially by his worthy and constant friend, the Rev. Dr. John Erskine, of Edinburgh, he annually received regular accounts of whatever materially affected the state of religion and the interest of the churches in England, Scotland, and other parts of Europe. It has already been mentioned that, in the early part of his ministry, he contracted an acquaintance with the late President Edwards : this produced an intimate friendship, which continued till the President's much lamented death. To this early acquaintance and friendship with that eminent Divine, may be attributed, in part, the Doctor's improvement in theological learning, and his usefulness in the churches.

In a variety of respects, he shone with distinguished lustre. Extensive science, and ease of communicating his ideas, rendered him one of the best of instructors. He was not unacquainted with persons and things, as he perused every author which came to his hands. This enabled him to converse with propriety, and to edification, on almost every subject.

His taste for divine things excited him to search with indefatigable industry after knowledge, that he might become more thoroughly acquainted with the things which appertain

tain to the kingdom of God. Application, aided by eminent natural abilities, rendered him one of the most able divines, and brightest luminaries in the western world.

A superficial knowledge of things did little satisfy his great, contemplative mind. He searched for knowledge, as for silver, and took a peculiar pleasure in finding out, not only *what* was true, but *why* it was so.

His benevolent feelings were not confined to a narrow circle, but were extensive as the globe. Zion lay near his heart; her ruins he lamented, and her prosperity filled him with exceeding joy.

The reader may perhaps wish to see the Doctor in a more private walk.—The leading indications of his countenance were dignity and firmness. He was tall, and, in his youth, slender and of a thin habit—in middle life, well proportioned—in old age, his aspect and mien were commanding and venerable. About the year 1744, he married Miss Frances Sherman of New-Haven, a lady possessed of many amiable accomplishments, and eminent piety. By her he had seven children, five of which survive their parents:—two are no more on earth.*

From nature, education and piety, Mrs. Bellamy was qualified to fill her station with uncommon usefulness. Among other important branches of her character, it is worthy of remark, that, during the course of many years, and till the decline of health prevented, she sustained almost the whole weight of family care, with a cheerful readiness—that her husband might be interrupted as little as possible in his studies, and other duties of his office. In her domestic relations, she was a great blessing—she was the joy of her husband and children. She merited and possessed the affections of the congregation and the numerous visitors

* Of the two children who died before their father, the first, *Jonathan*, finished his academical education and graduated in Yale-College, in 1772; and, having pursued the study of the law under an able teacher, and passed the accustomed examination, was admitted to the bar, as a practising attorney: soon after which the commencement of hostilities between Great Britain and America induced him to take an active part; and at the close of the campaign of 1776, just as he was returning to the ardent wishes and prayers of his parents and friends, he was seized with the small-pox, and died at Oxford, in the State of New-Jersey, on the 4th of January, 1777—in the 24th year of his age.

The other child who did not survive her father, was *Rebecca*, his second daughter; she was married in her youth to the Rev. Mr. Hart, of Preston, and died in her 42d year, December 24th, 1788.

who entered her hospitable door. Faithful to her family—to her friends—to the poor—to the church of God, and, above all, faithful to her God.

She finished the labours of mortality on the 30th of August, 1785, in the 62d year of her age.

Dr. Bellamy was one of those who do what their "hand findeth to do with all their might." In his study and pulpit, his exertions were ardent and persevering. It was, therefore, to be expected that he should spend fast; and that, in declining life, the decays of age should be rapid. This was observed by his friends, with painful sensibility, in some of his last years of active service—and was accelerated by the loss of the wife of his youth, and the joy of his heart.

However, the year following her death, he contracted a second marriage with Mrs. Storrs, relict of the late Rev. And. Storrs, of Watertown, in Connecticut. But the prospect of a serene old age was blasted, soon after their marriage, by his being seized with a paralytic shock. This happened on the 19th of November, 1786. It wholly deprived him of the use of his limbs on the left side, and greatly impaired his intellectual powers. Able physicians were consulted, but without success. He continued more than three years in this state of deep calamity, with little variation of his disorder, excepting that he had some lucid intervals—in which he appeared to be himself, for a short space. In these seasons, he discoursed to those about him, on the great things of the gospel, the dispensations of infinite wisdom in regard to the church and himself, and his joyful hope of approaching glory; to the great satisfaction of his christian friends, and, as might be expected, from his former life and ministry. But these intervals of reason, became shorter and less frequent, in the latter stage of his complaint. About three weeks before his death, he appeared to be afflicted with a cold and oppression of the lungs, which produced an ulceration:—And, after a painful struggle, he received his dismissal from sin and sorrow, at eight o'clock, in the evening of Saturday, March 6th, 1790, in the 72d year of his age, and 50th of his ministry: and, we doubt not, received a welcome to that blessed society, where the imperfections and sorrows of mortality shall never come.

His funeral was attended, the Tuesday following, by the Clergy of the vicinity, his own congregation, and a numerous concourse of respectable and worthy friends from the neighbouring

neighbouring towns, who did him honour at his death, and mingled their sorrows with those of his family and particular connexions, in a manner which expressed the common sentiment that a great man was fallen in our Israel: and, after the funeral discourse, and the connected solemnities, in the house of God, his remains were deposited in the house of silence, with every mark of respect and solemnity.

FOREIGN CORRESPONDENCE.

LETTER I.

Basil, Nov. 7th, 1798.

To Mr. Robert Cowie, a Director of the Missionary Society in London.

Honoured Brother in Christ,

I RECEIVED on the 10th of October your favour of the 24th of August, with which you was pleased to accompany the letter of the Directors of the English Missionary Society; and both letters were directly communicated to the members of our Committee. The contents were of such importance to us, that we held an extraordinary meeting on the 31st of October, wherein the two letters were read under sensations of the most heartfelt joy and gratitude towards God, and the following resolutions were unanimously passed:

- I. To insert your letters, together with a letter of the Directors of the Dutch Missionary Society, and some other missionary accounts, into our journals for the general information of all the brethren of our society, and to have several hundred copies of them printed separately.
- II. To call upon all our brethren in a particular printed address, here inclosed, to join with us in supporting the glorious Missionary institutions in England and Holland, by ardent intercession and charitable contribution.
- III. To make the beginning of it in the circle of our dear brethren here at Basil, by gathering a mite for that purpose.

Be pleased then to accept the inclosed bill of 12l. We know very well how small this sum is, if we consider it in relation to the greatness of your work; but we know also, that it is a gift of love, offered with a chearful heart, which you will not disdain to receive, as the Lord looked graciously

ously upon the mite of the widow. Our dear English brethren will look more to the heart, from which the willingness proceeds; than to the gift itself; they will receive with love, what is given with love; they will see in it a proof and token, how much it is the desire and prayer of their brethren abroad, that Zion may be built.

We felt ourselves particularly honoured by the resolution of the general meeting of your venerable society in the month of May, by which you have been pleased to choose the president of our society for the time being to be one of your directors. But our present situation being such, as to make it necessary and adviseable to use every wise precaution, and to avoid even the shadow of interference in politics, permit us to ask the favour, that all the members of our committee, as *one person*, as *one heart* and *one soul* may be united to you in the ties of brotherly love, to engage and assist in promoting the great concern of the heathen, as much as lies in their limited power.

As the oldest member of our committee, the Rev. Dr. Herzog, a venerable professor of divinity, above 70 years of age, in whose house we hold our meetings, has undertaken, in a particular letter of his own, to signify to you the sentiments of respect, love and gratitude, which our hearts feel towards the directory of your society; our letter shall be chiefly employed in answering your question, *What is the present state of religion in Paris, and other parts of France, as well as in the Netherlands?*

We are not able to give a full and satisfactory account on this subject, as we have no intimate acquaintance at Paris, or in other parts of interior France. Only from our friends and brethren in that country, which was formerly called *Alsace*, and in *Montpeillard*, we know for certain, that there are, here and there, among the Roman Catholics, but chiefly among the Protestants of those parts, many worshippers of God in spirit and in truth, and living members of the body of Christ. Of these, there are also some faithful ministers in towns and villages, who are not ashamed of the gospel of salvation, and who are also allowed to enjoy the pleasure of seeing their work to be not in vain in the Lord. Two of them are particularly remarkable.

One is a venerable old man, upwards of 90 years of age, of the appearance of a Patriarch, who, in that advanced period is still so vigorous and active, that he writes letters and treatises full of the anointing Spirit. The heart of this

second

second Simeon, waiting for the consolation of Israel, and for the speedy dawning of the glorious kingdom of God, was filled with lively joy and hope, at hearing the account of the origin and blessed progress of your Missionary Society. The other is a young active and pious man of 27 years of age, the minister of a numerous congregation in Alsace. He was put into prison in the horrible time of Robespierre and in danger of his life; but being faithful to his Lord he was delivered from the jaws of the lion, and led home in triumph by his congregation, where his labour bestowed on the young and old is still abundantly blessed.

All that we can say in general of the religious state of France, is this; that, by all accounts, the corruption of religion and of morality in most places of this large country is great indeed. And this was naturally to be expected. Not to mention other causes, it appears, from a recent calculation, that 28000 clergymen have emigrated from France. There were amongst them undoubtedly many bad and superfluous sensualists; but at the same time it is to be lamented, that many towns, and particularly village-congregations, have no religious instruction at all; and are, in a literal sense, flocks without a shepherd. For those Clergymen that have taken the oath, have lost the confidence of the people; and those that will not take the oath, are not tolerated. Add to this, that Government endeavours to abolish, more and more, the Sunday and Christian festivals, and to introduce the celebration of the Decadi. They have not, however, succeeded in this; and many celebrate the Christian festivals with a still greater zeal than before. According to the newspapers in the year 1797, even at Paris, the memorial days of the suffering, death, and resurrection of our Lord and Saviour, were celebrated with a striking conflux and devotion of the people; the temples of reason being empty, and the Christian churches quite full. We must, however, adore the holy and righteous judgments of the Lord, who has given, by this revolution, a fatal blow to Popery, to the Hierarchy, to superstition, and to the vain ceremonial worship; although it is grievous to observe, that infidelity, still more terrible in its effects, has powerfully raised itself upon the ruins of superstition; and that with the dross also the pure gold has mostly been thrown away. The reign of unbelief, however, will not last long. It is impossible that the heart of man can suffer itself to be deprived of all the pillars of comfort and hope;

hope; it must have something to rely on; it feels the want of an Almighty Deliverer and Saviour in public and private distress. What a happy thing would it be, if this sense did bring the people to a living faith in Christ; and there is reason to think that it will not be quite ineffectual. In many places of France there appears to be excited a longing desire after the word of God; and Providence finds ways and means to satisfy it. We received but lately the joyful news, that, from French Switzerland, many thousand Bibles, and other edifying Christian writings have been sent and distributed in France, chiefly in the Southern Provinces; and that there exists a private society for that very purpose, by the seed of the word of God, to propagate a better religious knowledge in France.

We and our German brethren have had an opportunity, by the frequent marches and quarters of French troops in our country, to observe, that, in the midst of ignorance, fierceness, and contempt of God and Christ, which, alas! in many is too apparent and striking, there are some still to be found, in whom the sense of religion and Christianity is not entirely extinguished. We have had the satisfaction even to hear of some French soldiers who conducted themselves in words and actions as peaceable children of God. But lately some have been seen at Basil and Zurich praying upon their knees for hours; and others reading almost perpetually the word of God and other good books. At the desolation of the Canton Unterwalden, where the French, enraged at the desperate defence of the inhabitants, set fire to whole villages, killing men, women, and children, and committing many abominations, some French officers were seen to shed tears, and to give 4 or 5 louis d'ors for the support of the widows and orphans that strayed about in rags and in misery. We have printed in our Magazine a letter which was written by some French parents, 30 leagues beyond Paris, to their son in Germany, full of Christian sentiments and admonitions. These instances, though scarce, are proofs that true Christianity is not yet entirely fled from France; and open, to a religious mind, an agreeable prospect and hope, that in this great empire there are more than 7000 who have not bent their knee before the Baal of false illumination, but before the Son of God, confessing with their tongues, to the honour of God the Father, that Jesus Christ is the Lord.

As for your question concerning the *Netherlands* we are not

not quite certain, whether you mean the *United Netherlands*, that is, Holland, or the *Austrian Netherlands*, now in the possession of the French, which are called also *Belgium*. We rather suppose that you mean the latter; for it is not unknown to you, that in Holland there are many true disciples of Jesus, with whom our society is partly united; and that there is formed, by your example, and upon your model, a Missionary Society at Rotterdam, with which already 30 other places have associated.

With regard to the French Netherlands, we can only say, that we had but lately information of a small party of true Protestant Christians at Dornyk by a religious soldier coming from that place, and that we have published one of their edifying letters in our journals.

This is all we are able to answer to your proposed questions. Certain it is, that in France the Lord has still a seed to serve him, particularly amongst the two millions of French Protestants, that have declared their principles in the present revolution; and still more certain it is, that the church of Christ cannot be overpowered by the utmost exertions of hell. Darkness may overspread many places; and the strong delusion (2 Thess. ii. 5—13.) has already by the judgment of God begun to operate; it is even possible, that the candlestick of the gospel may be put from its place in what has been called hitherto Christian Europe, if the great apostacy increases, and the Son of God is, as it were, crucified again and trampled upon; but yet, in the midst of Egyptian darkness there will remain a small country of Goshen, and perhaps before we are aware of it, the word of the Lord may go forth to his long infatuated people: "*Arise, shine, for thy light is come and the glory of the Lord is risen upon thee.*" Till that happy time comes may the Lord make us joyful in hope, patient under tribulations, and fervent in prayer!

I conclude with our most heart-felt wishes for all the Directors and Members of your Missionary Society, with the assurance of our distinguished regard and love toward your person.

Written in the name of the Committee, by

M. C. F. STEINKOPF, Secretary.

P. S. I beg you respectfully, to be pleased to send us the Missionary Magazine together with a notification of the price for our account.

LETTER II.

To the Directors of the Missionary Society in London.

We, the Members of the Committee of the *Basil German Society*, united for promoting pure doctrine and true piety, with grace and peace from "Him, that was, and is, and is to come,"—from Jesus Christ, "who has loved us and washed us from our sins by his blood!"

Respectfully and heartily beloved Fathers and Brethren in Christ!

With the liveliest pleasure we have seen from your letter of the 24th of July of this year, that you have not only well received our address to you, and approved our exertions for the cause of the Lord; but also assured us of your friendship, by adopting us as members of your respectable society. This your kind confidence is a great encouragement to us, with double efforts to put our hands to the work of the Lord, and to be active in the promotion of it, with full assurance and hope, that the Lord our God and Saviour, according to his promise, where brethren with one spirit endeavour to promote and propagate his kingdom upon earth, will give blessing and life, now and for ever.

Dearest Fathers and Brethren! we acknowledge with you the hand of the Lord, that, while in the present wicked times hypocrisy on one hand, and unbelief, impiety and ungodliness on the other, boldly raise their head; and whole armies in array of battle defy the Lord of glory and the Son of David; the Lord also in all places fits out his servants that oppose the torrent, saying in his power; "Here is the sword of the Lord! Here is Immanuel! We come to you in the name of the Lord of Sabaoth, the God of Israel, whom you defy and insult. Be ye sure, that he will deliver you into our hands, as he formerly by David slew Goliath."

To these favourable signs of our present time we refer, worthy fathers and brethren, your most important Missionary Institution, which, however expensive, dangerous, and extensive, has found hitherto many friends and praying, active promoters, and has had a most remarkable beginning and progress. Here we recollect the words of the Lord: "Other sheep I have, which are not of the former Jewish, or present Christian fold, but who sit still in darkness and the shadow of death; them also I must bring in; to these a great light shall arise; these shall hear my voice, and when all the Heathen shall have entered into the sheepfold

sheepfold of Christ, all Israel also shall be saved, that then there may be but one flock, as there is one Shepherd."

Encouraged by you, venerable gentlemen and friends! we offer up to the Lord our God the sacrifice of our humble thanks and praises for the hitherto blessed beginning of your Missionary work, praying at the same time, that he will be pleased still to give increase to your watering and planting, to preserve sheep and shepherds from hurtful wolves, and to give to both the healthful pasture of eternal life. How ardently do we wish to be able to contribute a mite to the building of this new temple, sacred to Jehovah! But almost all that we can contribute, consists merely in prayer and intercession. May the Lord himself bless abundantly your endeavours, and the labours of those that have been sent! May he take the Mission under his holy protection, and add daily some that are saved!

We beg you to continue your friendship, and to communicate to us the accounts of the state and further progress of your work, and remain with the sincerest salutations,

Dearest Fathers and Brethren in Christ,

Yours,

United in the Lord,

THE MEMBERS OF THE COMMITTEE,

And in their name

HERZOG,

Dr. and Professor of Divinity, who has written this.
Basil, 7th Nov. 1798.

ADDRESS

TO THE MEMBERS AND FRIENDS OF THE GERMAN
SOCIETY.

(Above referred to.)

Our select Committee at Basil has received letters from the directors of the English and Dutch Missionary Societies at London and Rotterdam, which have given us, and will no doubt give great pleasure to our dear brethren, to whom they are to be communicated in our collections for December.

Above 30 Missionaries are now in the South Seas; God's preserving grace conducted them safely through the great deep, and inclined the heart of the Heathen to receive with joy these messengers of peace. At Otaheite the High-Priest came to them, and said affectionately: "I am old and deaf; otherwise I would sit down at your feet, and learn and hear what you have to announce to us. All

other priests may hear and learn from you in what manner the Otaheiteans can become and remain truly happy."

Already is the peaceable tree of the cross planted in those distant regions of the world, and many of the Heathen, enveloped hitherto in blindness, hear the sweet voice of the gospel: "Be ye reconciled to God!" Probably many are by this time enlightened by the heavenly light, pardoned, baptized, and received into the great fraternity of the children of God.

Dear brethren, the angels of God in heaven rejoice at the conversion of *one* sinner; that repenteth; should we not then rejoice, if a divine light arises to thousands, yea to millions of lost sinners? Should we not pray with increased fervency, "Let the kingdom of thy Son come! Send faithful labourers into thy vineyard! Prepare a way for Jews, Turks, and Heathens, and come soon to thy grand review! Bless all Missionaries every where, who have left their native country and friends, and preach now the saving gospel in Asia, Africa, the East and West Indies, and Southern Isles! Give spirit and power to thy word, and let their labours in the Lord be not in vain?"

But should we not be also willing with joy to contribute a mite to the building of the spiritual temple of God? We, at Basil, have begun to make a collection for the English Mission, and the Lord so inclines the hearts of his people here, that we hope soon to have 12 louis d'ors.

Just now we hear with great joy, that a faithful follower of Jesus in Saxony, Baron von Shirnding, is resolved to spend a great part of his property; and, in conjunction with the English Missionary Society to send some German Missionaries to the South Seas. Whom should not the love of Christ constrain to do something for the propagation of his kingdom? With full confidence we lay before our brethren our petition, to make, in their respective places, a charitable collection.

Whoever finds himself inclined to contribute something, is requested to deliver it at the chief place of each particular society, from whence it will be forwarded to Basil.

In the name of the Committee,

STEINKOPF.

THE

THE TRIUMPH OF MERCY.

THERE is no perfection of Deity more celebrated in the Scripture than that of Mercy. Such is the state of man as a poor guilty creature, and so prone is he to offend his Maker, that in all his concerns with God he has need of the exercise of this amiable attribute ; which is one, and indeed the main reason, why it is often, and so emphatically expressed. When these two (man's misery and God's mercy) are placed in contrast one with the other, they form a very striking opposition, and while our hearts are humbled for the weakness and folly of human nature, we are impressed, in the most pleasing manner, with a view of the Divine compassion, which is always so seasonably and effectually displayed. God might justly punish. Where is the man who deserves not his hot displeasure ? Who feels not within himself the consciousness of guilt, and the desert of wrath ? Were the Christian's views directed only to the justice of the Almighty, he would like Moses exceedingly fear and quake ; his belly would tremble, and rottenness would enter into his bones ; but, with the Bible in his hand, he sees that fury is not in his Maker ; that Justice lays its vengeance by, and that smiling Mercy, displayed in all its variety of grace and salvation, removes his fears, and raises in him the joyful hope of pardon and acceptance with God. The mercy of the Lord is from everlasting to everlasting towards those who fear him. It is higher than the Heavens, what canst thou know ? and deeper than the sea, what canst thou tell ? No case of man is beyond its reach, nor any situation below its notice. Mercy is God's darling attribute, but Judgment is his strange work.

Let us see this subject exemplified in several striking cases. Indeed the first interview which man had with his Creator, after his fall, is a full proof of the point. Man, guilty and trembling, flees from God and hides his face, which is covered with shame. What unusual feelings possess his mind ! What new horrors seize his soul ! God calls him to a just tribunal. He reasons with him on the nature of his crime, which can neither be palliated nor denied. What could sinful man now expect ? What did he deserve ? If Justice had been severe, and Mercy had not stayed his hand, our unhappy parents would have been as miserable by punishment as they had rendered themselves odious to the Divine holiness, and obnoxious to God's wrath. But behold the compassion of God ! He feels for them in their low estate, and Mercy triumphs over judgment. Now the
pity

pity which had occupied the heart of Deity from everlasting, on the view of this awful transaction, is first displayed, "I have seen, I have seen the affliction of my people, and I will deliver them." That spring of love which had been hid from ages, in the counsels of Heaven, here issued forth in all its plenitude; a river of mercy in the garden of Eden begins to flow, which has divided itself into more than four streams already, and which we hope will soon water the whole earth. How soon, and how effectually does this mercy lighten the hearts of the miserable transgressors! Though the crime is proved, punishment is not barely put off, but transferred. Through the tender mercy of our God, the day-spring from on high begins to arise, the seed of the woman is promised; the destruction of the enemy is foretold; and the complete deliverance of man was to be the certain effect. Thus the thick cloud which lately hung over the heads of these two criminals is dispersed, because God declares that fury is not in him.

This first example of Divine compassion has been the invariable rule of all his conduct to the Church in every age. How often did Israel prove alternately his chastizing strokes, and the pity of his tender heart? Their whole history is an eminent display of judgment and mercy. In Egypt, in Babylon, and indeed from their first calling, to their final dispersion, we see the variations of Providence towards them, exhibiting at once, God's displeasure against sin, and how ready he was to forgive, and to remove his strokes when they humbled themselves under his mighty hand. Many times did he deliver them; but they provoked him with their counsel, and were brought low for their iniquity. Nevertheless, he regarded their affliction when he heard their cry; and he remembered for them his covenant, and repented according to the multitude of his tender mercies. Their sins were many and provoking. How often did they act in direct contradiction to his positive commands! How discontented, how fickle and false! Is it not surprising that they are not entirely cut off? That one judgment does not overtake another till wrath is come upon them to the uttermost? Hear the reason why this was not the case: "He being full of compassion, forgave their iniquity, and destroyed them not; yea, many a time turned he his anger away, and did not stir up all his wrath." This is the way in which he deals with all his creatures. What provocations are in the best! Our fretfulness, murmurings, and the many corruptions in our hearts, are enough to ex-
clude

clude us from his favour for ever. But he bears with our weaknesses, makes every allowance for our infirmities, and does not deal with us as we deserve. "As a father pitieth his children, so the Lord pitieth them that fear him. For he knoweth our frame; he remembereth that we are but dust."

No instance can be brought to display the triumph of Mercy more particularly, than the conduct of God towards a repenting sinner. To such a man every bowel of his heart moves with the softest compassion. Like the father of the prodigal, he sees the rebel come, whose whole life has been a scene of the most complicated wickedness; but now that he repents of his folly, acknowledging that he has sinned against Heaven and in his sight, the Lord has pity on him, receives him graciously, and loves him freely. "Let the wicked forsake his ways, and the unrighteous man his thoughts, and return to the Lord, who will have mercy upon him, and to our God, who will abundantly pardon." The transgressor himself does not expect such kind treatment. He knows what his life has been, and his fears of deserved wrath run very high, and fill him with dreadful apprehensions. Like the astonished King of Babylon his knees smite one against another, and the joints of his loins are loosed. "The arrows of the Almighty stick fast within him, and his moisture is turned into the drought of Summer." But what shall he do? Where shall he go for relief? Behold the penitent on his knees. When the state of his mind can get vent, through the burden which lies upon his soul, he spreads his sore distress before the Lord. Sighs prevent his expressions, and the falling tears indicate his inward sorrow. At length his feelings are put into words, the sum of which is, "God be merciful to me a sinner." Thus like the men who put ropes upon their heads, acknowledging their desert of death, and at the same time founding their pleas on the mercy of the Kings of Israel; this poor heavy-laden transgressor, between hope and despair, ventures to look up to God, resolved that if he perish, it shall be calling for mercy. "This is the time of Jacob's trouble, but he shall be delivered." There is mercy in store for him. "Let Israel hope in the Lord, for with the Lord there is mercy, and with him is plenteous redemption." Gracious soul, lift up thy head, for the time of thy spiritual rest draweth nigh. Hear what the Lord says to thee, "Is Ephraim my dear Son, is he a pleasant child? For since I spake against him, I do earnestly remember him still; my bowels are moved for him, I will surely have mercy

mercy on him, saith the Lord God." The assurance of mercy to one in thy case is backed with the most solemn asseverations of Heaven, and confirmed with the oath of God. When Joseph's brethren went before him, he spake roughly to them, and said they were spies; which made the remembrance of their sins bitter; but when they went the second time, and he saw their anguish, he could not refrain himself; but he discovered who he was, his relationship to them, and what he felt. He fell on their necks, and wept. All their sin was forgotten, and he and his brethren were completely reconciled. Thus doth God deal with returning sinners: Take with you words and return to the Lord, and he will remove your guilt according to the riches of his grace, and love you freely.

This view of the mercy of God, should have a practical effect upon man, not only to encourage his mind in all his approaches to a throne of grace, where his business principally is to obtain mercy, but also in respect to his disposition, and conduct towards his fellow-creatures. As we need mercy from God, so do we from one another; and as we expect to find mercy, we should be ready to shew it. "He shall have judgment without mercy that shewed no mercy; and mercy rejoiceth against judgment." Read that remarkable account given by Christ. Matt. xviii. 23—35. and enter into its true design, "Blessed are the merciful for they shall obtain mercy." We are to be followers of God as dear children. The divine conduct is our copy, and the nearer we can imitate it, the more happy we shall be. An unfeeling heart is very unlike the view which the Scriptures give us of the compassions of the Almighty. What was the life of Christ in this respect? Every calamity of man met with sympathy and relief from him. He looked at the poor miserable object who had fallen among the thieves, and had compassion on him. In a spiritual view he knew how to have compassion on the ignorant, and such as were out of the way. In imitation, therefore, of these blessed examples, which are exhibited so conspicuously in the character of the Father, and his Son Jesus Christ, let us put on, as the elect of God, bowels of mercies, kindness, humbleness of mind, meekness, long-suffering; forbearing one another, and forgiving one another, as God for Christ's sake has forgiven us.

Halifax, Dec. 13, 1798.

EUMENES.

ON

ON FRIENDSHIP.

IF we attentively examine the various temporal blessings which the bountiful Creator of the universe has bestowed upon man, to smoothe the rugged paths of life, and render the evils inseparable from a state of probation at least supportable; we shall find few, if any, that deserve so high a place in our esteem as friendship. When the mind is wounded by the keen arrows of misfortune, when the dark clouds of adversity have eclipsed our brightest earthly prospects, or the relentless hand of death has torn from us an object which was, perhaps, dearer to us than ourselves; what can so effectually soothe our anguish as a tender friend who will kindly share our sorrows, and pour into our tortured bosoms the balm of sympathy and love? When the sun of prosperity shines upon our heads, and the goodness of God causes our cup to overflow with blessings, what can be so great an addition to these undeserved mercies as to have a faithful friend, whose generous heart will glow with pleasure at the recital of our happiness, and who will unite with us in paying the delightful tribute of praise and thanksgiving to the adorable Author of all good? What are all the advantages that this vain world can give to the wretch who has not one friend to participate his joys, or alleviate his distresses? Should wealth, honour, pleasure, power, be heaped upon him, still he would feel a void within; and if he rightly knew to appreciate the enjoyments of a mutual reciprocation of friendship and esteem, he would give all these trifles, were it possible with them to purchase a real friend. Even kings themselves find the ornaments of regal dignity only a splendid burden, if they are destitute of a faithful confidant, in whose society they can forget, for a while, the fatigues of a throne, and enjoy, in some measure, the sweets of private life—to whom they can unbosom themselves without reserve, and on whose attachment they think they can rely.

In every station of life friendship is one of the most invaluable blessings that Heaven can grant to man. It remains to enquire how we may be assured that our search after this desirable acquisition shall not be in vain; and here, who is there among the sons and daughters of mortality that will not blend a sigh with that which has just heaved the bosom of the writer? Who is there that has not found that all human delights are fleeting and uncertain;

that all sublunary enjoyments are vain, and subject to vicissitude? "Often," perhaps, may the tender and susceptible reader exclaim, "often have I thought that I had found this dearest of earthly gifts, and cherished for a time the fond delusion. But, ah! at last, the friend in whom I confided, has forsaken or betrayed me; and, although the memory of our former affection is still dear, their defection has taught me, by painful experience, the folly of placing confidence in the sons of men!" This, my dear reader, is the experience of many; but should you or I be so highly favoured as to find a friend whose affection should, through life, glow with encreasing ardour, yet there must come an hour, when the universal conqueror of all men shall draw near, and sever the silken bonds that unite our hearts with equal force; then, we must either see the objects of our regard weeping round our bed, and waiting the hour that shall tear us from their embraces; or have the much harder task of closing those eyes which once enlivened us with their smiles, and following to the mournful tomb, the companion of our happiest hours. And is this the ultimate end of earthly friendship? It is: Yet, let us not despair; let us rather wipe from our eyes the tear which this melancholy picture may draw forth, and fix them with humble joy and devout gratitude on that Friend who sticketh closer than a brother. He who created, and who upholds unnumbered worlds; who gave light and heat to yonder glorious sun, and taught the stars to run their courses, condescends to offer us his friendship; and (amazing thought) to ask our love in return. "My son, give me thine heart," is the kind, the gentle language in which the omnipotent Jehovah stoops to address the creatures he has formed: and can we for a moment hesitate? Oh, no: let us fall low before his footstool, and entreat him first to make us willing to give up our hearts, our affections, our all to him; and then to accept the unworthy offering.

Here we may indulge the most ardent affection of our souls without reserve, for here we shall find a friend who will not, yea, who cannot, change. His justice, his goodness, and his truth all stand engaged on the behalf of those whom he honours with his friendship. And as he is omnipotent, and therefore can never want the power to save us, so he is omniscient, and consequently always able to direct and counsel us;—omnipresent, and therefore ever at hand to succour and assist us. With such a friend on our side, we need not fear.

fear the evils of life, but may pass on secure and undisturbed through all its dangers; and when the hour arrives that must separate us from every other connexion, then shall we best know the inestimable value of this Almighty Friend, whose powerful arm will sustain our drooping heads, and enable us to triumph in circumstances where the greatest heroes have been overcome. The king of terrors shall, at his command, assume an heavenly smile, and strip us of this mortal covering with a tender hand; and, when our souls are disunited from their old companions, then shall our God receive us into a closer embrace, and take us to those mansions of eternal bliss, where we shall enjoy his smiles, and triumph in his love for ever.

Reader, take thy choice: The friendship of the world is enmity with God. Thou canst not serve two masters so widely different from each other. Consider, then, whose friendship thou wilt seek after; and may the Spirit of God direct thee aright! For me, my choice is fixed; and, in a firm dependance on the guardian care and persevering grace of my Almighty Friend, I would say with Joshua, "I will serve the Lord."

Sandwich.

E. T.

THE IMPORTANCE OF A LIVELY FAITH

PARTICULARLY WITH RESPECT TO

MISSIONARY UNDERTAKINGS.

MR. EDITOR,

I HAVE been a good deal impressed of late with a persuasion that in our missionary undertakings, both at home and abroad, we shall not be remarkably successful, unless we enter deeply into the spirit of the primitive Christians, particularly with respect to faith in the divine promises. I am apprehensive that we are all deficient in this grace; and therefore suppose a few hints on the subject may not be unseasonable.

When Israel went out of Egypt they greatly rejoiced on the shores of the Red Sea: but the greater part of them entered not into the promised land, and that on account of their unbelief. The resemblance between their case and ours has struck my mind with considerable force. The grand *object* of their undertaking was to root out idolatry, and to establish the knowledge and worship of the one liv-

ing and true God; and such is ours. The *authority* on which they acted was the sovereign command of Heaven; and ours is the same—*Go, preach the gospel to every creature.* The *ground* on which they were to rest their hope of success, was the divine promise. It was by relying on this alone, that they were enabled to surmount difficulties, and to encounter their gigantic enemies. Those amongst them who believed, like Joshua and Caleb, felt themselves well able to go up: but they that distrusted the promise, turned their backs in the hour of danger. Such also is the ground of our hope. He who hath commissioned us to *teach all nations*, hath added, *Lo, I am with you always, even to the end of the world.* The heathen nations are given to our Redeemer for an inheritance, as much as Canaan was given to the seed of Abraham; and it is our business, as it was theirs, to go up and possess the land. We should lay our account with difficulties as well as they; but according to our faith in the divine promises, we may expect these mountains to become a plain. If the Lord delight in us, he will bring us into the land: but if, like the unbelieving Israelites, we make light of the promised good, or magnify the difficulties in the way of obtaining it, and so relax our efforts, we may expect to die, as it were, in the wilderness.

It is true, there are some differences between their case and ours; but they are wholly in our favour. We are not, like them, going to possess countries for ourselves, but for Christ. They went armed with the temporal sword; we with the sword of the Spirit: They were commissioned in justice to destroy men's lives; we in mercy to save their souls: They fought not them, but theirs; we seek not theirs, but them. Now, by how much our cause exceeds theirs in the magnitude and beneficence of its object, by so much the more shall we incur the frowns of heaven, if we fail of accomplishing it through unbelief.

On a certain occasion *the disciples said unto the Lord, increase our faith.* It is worth while to consider what that occasion was. Read the passage. (Luke xvii. 3—6.) There was a hard duty enjoined, to forgive lamented injuries, even though committed seven times in a day. The Apostles, very properly, turn the injunction into a petition, praying for great grace to enable them to discharge so difficult a duty: "they said unto the Lord, increase our faith!" But why ask for an increase of faith? Possibly *we* might have said, Lord increase our love, our self-denial, or our patience.

Asking

Asking for an increase of faith, was asking for an increase of every other grace; this being a kind of first wheel that sets the rest in motion. Our Lord's answer intimates that they had hit upon a right petition: for faith, even in a small degree will enable us to surmount great difficulties; difficulties, the surmounting of which, is as the removal of mountains. The passage taken in its connexion, teaches us *the efficacy of faith in discharging duties, and surmounting difficulties.*

Where there is no faith in the truths and promises of the gospel, there is no heart for duty: and where it is very low and defective in its exercises, there is but little spiritual activity. If a good man be entangled in sceptical doubts respecting the truth of the gospel, or any of its leading doctrines, he will, during that time, be not only unhappy in his own mind, but of little use to others. He admits, that God used in former ages to hear the prayers, and succeed the labours of his servants, and that there will be times in which great things will again be wrought for the church: but of late, and especially in the present age, he imagines we are not to expect any thing remarkable. This is no other than a spice of that atheistical spirit, which said, *the Lord hath forsaken the earth; he regardeth not man*; the effect of which is an indifference to every exercise and enterprize of a religious nature. Faith operates as a stimulus; unbelief as a palsy.

If faith in divine truths and promises be low, though we should be drawn in with others to engage in religious enterprizes, yet we shall not follow them up with ardent prayer, or look for the blessing of God with that earnest expectation which generally precedes the bestowment of it. Instead of forgetting the things which are behind, and reaching forth unto those things which are before, we shall be in danger of resting satisfied in present attainments; and so of losing the things which we have wrought, for want of following up the work to which we have set our hands.

All the great things that have been wrought in the church of God have been accomplished by this principle. It was by *faith* that the worthies "subdued kingdoms, wrought righteousness, obtained promises, stopped the mouths of lions, quenched the violence of fire, escaped the edge of the sword, out of weakness were made strong, waxed valiant in fight, and put to flight the armies of the aliens." It was by faith that the Apostles and primitive Christians
went

went forth as sheep among wolves, and at the expence of all that was dear to them on earth, carried the gospel into all nations. Wherever they went they were previously persuaded that they should go in the fulness of the blessing of the gospel of Christ: and it was so. God always caused them to triumph in Christ, and made manifest the favour of his knowledge by them in every place. Could we but im-bibe this spirit, surely we should be able, in some good degree, to say so too. "Believe in the Lord our God, so shall ye be established; believe his Prophets, so shall ye prosper."

But why is it that God should thus honour the exercise of faith? Is it not because faith is a grace that peculiarly honours him? We cannot do greater dishonour to a person of kind and generous intentions than by thinking ill of him, and acting towards him on the ground of such evil thoughts. It was thus that the slothful servant thought and acted towards his lord. On the other hand, we cannot do greater honour to a character of the above description, than by thinking well of him, and placing the most unreserved confidence in all he says. Any man who had a just regard to honour, would in such a case feel a strong inducement to answer the expectations which were entertained of him. And God himself hath condescended to intimate something like the same thing: "The Lord taketh pleasure in them that fear him, in those that hope in his mercy." In believing his word we think well of him, and he takes pleasure in answering such expectations; proving thereby that we have thought justly concerning him. It was on this principle that our Lord usually conferred the blessings of healing in answer to the faith of the patient, or of those that accompanied him—"If thou canst believe, all things are possible to him that believeth.—According to your faith be it unto you."

GAIVS.

CHRIST THE HEAD OF THE CHURCH.

THE relation of Christ to his people is expressed by a variety of terms, as numerous as they are significant. The design of this Essay is to contemplate the character of our adorable Redeemer, as **THE HEAD OF HIS BODY, THE CHURCH.** This title is attributed unto him in the Scriptures, and it is peculiarly comprehensive.

The

The term *Head* frequently conveys the idea of *supreme dignity and pre-eminence*. In this sense it is properly applicable to Christ. * For the salvation of his people, he condescended to a state of ignominy and sufferings; but contemplate his native possessions, his original glory, and he possesses a dignity indeed surpassing all conception. He is not only fairer than the children of men, and higher than the Angels, but God over all blessed for ever.† On account of the infinite, undivided, and independent glories of his person, and because of his infinitely important mediatorial character and work, he deserves the pre-eminence in our esteem and in our praises; and from confirmed Angels and redeemed men he will receive the highest ascriptions of praise, through the boundless ages of eternity.‡

The *Head* is likewise frequently designed to express a state of *supreme power and authority*. Thus the head of any society is he who holds the highest official power or government therein. In this sense of the term, Christ is the Head of the Church, in opposition to all who would sacrilegiously usurp the title. No man, or body of men have a right to ordain any thing that relates to the Church, but Christ alone. To him we owe subjection in all things. We are to call no man master but Christ. He not only possesses the right of government in the Church to regulate all its concerns, but also an unbounded authority over all things for the Church, to promote its security and welfare. ||

But the *Head* is sometimes more literally used, as expressing the relation which that part of the body sustains to the members with which it is vitally connected. Strong and expressive as the figure may appear, Christ is, in this sense, as to all the purposes of spiritual life, the head of his body the Church.¶ This idea deserves our more particular attention.

It denotes the strict and intimate union that subsists between Christ and his people.** There was a covenant union between them from eternity; like that which subsists between the surety and the person for whom he is bound. It was in consequence of this, that what Christ did and suffered was accepted in their behalf, and that they enjoy the benefits thereof. But a vital union takes place between them in due time, as between the head and the members of a living body. Christ effects this by the communication

* Col. i. 18. † Rom. ix. 5. ‡ Rev. 5. 9. § Eph. i. 22, 23. ¶ Eph. iv. 15, 16. ** 1 Cor. xii. 12, 13.

of his Spirit. Hereby he vitally unites himself to his people; and the Spirit communicated produces in them the graces of faith and love, whereby they cleave unto him, and thus the union becomes mutual. They are properly one with Christ; and the union for ever remains indissoluble. By this union, believers are quickened from a death in trespasses and sins, and partake of that principle of spiritual life which will issue in glory.

It likewise conveys an idea of the comprehensive and infinite fullness of Christ. The head is the seat of sense, and source of influence to the whole body. If Christ therefore be the Head of his body the Church, it implies that there is in him a fulness adequate to the wants of all his needy members. This is emphatically true.* He has infinite stores of grace to supply the wants of his members individually, however constant, various, and extensive their necessities may be. His fulness is such that it can never be either exhausted or diminished, because it has an infinite source.† What encouragement and consolation does this afford under a sense of our own emptiness and insufficiency.

Moreover, this lively metaphor insinuates that the Lord Jesus Christ communicates or imparts from his fulness to every individual member of his mystical body. There is a communication of influence from the natural Head to all the members vitally united to it. And there is a similar communication of spiritual influence from Christ to believers.‡ It is by virtue of this, that they grow and are active in the Divine Life.§ All the Divine influences they receive, to melt their hearts into godly sorrow, to invigorate their faith, to strengthen them for duty, to support them under trouble, to inflame their love, to raise their joys, &c. all these Divine influences, from the first communication of spiritual life to its completion in glory, are from Christ their Head. Hence we learn to live dependent on Christ alone, and on him every moment, for fresh communications of gracious influence; and to give him the praise of all we receive.

Further, this figure expresses the similarity of nature that subsists between Christ and his people. If the head and the members were of two different natures, the union would constitute a monster. That Christ might become a suitable head to his people, he assumed their nature, and

* John i. 14. Col. i. 19. † Col. ii. 9. ‡ John i. 16. § Eph. iv. 14, 15. Col. ii. 19.

became incarnate.* And, that they may become suitable members, he renews their natures, and conforms them to his own in holiness. This was divinely purposed.† It is effected in a measure below, and shall be perfected above.‡ No person has reason to conclude that he is a member of Christ's body, except he be conformed, in a degree, to him.

Once more, if Christ be the vital Head of his church, and believers his members in particular, it indicates the mutual concern they have for each other. Such a concern there is between the head and members of the natural body; and so between Christ and his people.§ Believers have an affectionate concern for Christ. They cannot endure that his cause should be hurt by themselves, or by others. No sufferings they meet with for his sake can alienate their affections from him. And Christ has an infinitely more affectionate concern for his members, than they can have for him. He has manifested, and still does manifest it in a variety of ways: He loads them with his benefits; he sympathizes with them in trouble; he is concerned for their safety and honour; and rests in his love. There is such a mutual affection between Christ and his people, that they long to be together in glory.||

Lastly, this relative character of Christ supposes the absolute need which he and his people have of each other, in order to the completeness of the body. As the members are not complete without the head; so neither the head without the members. On this account, the church is called the *fulness* of Christ.¶ Christ was appointed as the head of the new Creation from eternity. The number and identity of his members were then determined. He has been gradually bringing them into a state of vital union with himself, ever since the fall; and never will his mystical body be complete, till the last elect soul becomes thus united to him. This relative character of Christ, as the head of his body, effectually secures the conversion of the yet unconverted elect, and the certain preservation and glorification of those who are converted; for the body of Christ would be incomplete if a single member were wanting at the Last Day.** On the ground of this, let us fervently pray, and confidently expect, that he will gather his people from the ends of the earth, and make them willing in the day of his power.

MANCUNIENSIS;

* Heb. ii. 11—14. † Rom. viii. 29. ‡ 1 John iii. 2. § Eph. v. 29—31. || Phil. i. 23. John xvii. 24. ¶ Eph. i. 22, 23. ** John vi. 37—40.

REVIEW OF RELIGIOUS PUBLICATIONS.

VILLAGE SERMONS, vol. iii. By G. Burder. 12mo. 144 pages, 1s. Chapman.

THE Advertisement prefixed to this volume informs us, that "it was far from the author's intention to publish so many of these very plain discourses; but he can truly say, they have been called for by the importunity of his friends and the public. He has therefore pursued this work with delight, judging 'that nothing which looks like a call in Providence, directing to any opportunity of doing good to the souls of men, should be neglected.'

"Should these Sermons prove as acceptable as the former, he will probably be induced to attempt another volume, containing 16 more, making in the whole 52—a sermon for every Sunday in the year."

Mr. B. in this volume, endeavours to lead his readers a little farther into the mysteries of the Gospel, and the important truths of Christianity, with the same simplicity and practical tendency as in the former volumes, animated with pointed addresses to the conscience and the heart.

The cheapness of these volumes, which makes them accessible to every class of readers, and the well-known talents of the author, preclude the necessity of an extract; we shall therefore only add an enumeration of the subjects, viz. The pleasure of Religion—Value of the Soul—Conviction of Sin—Lamb of God—Conversion of St. Paul—Love of God—Sabbath Day—Only Foundation—Trinity—Power of the Gospel—Sin and Death, or Grace and Life—Pardoning Mercy.

Village Hymns, for public Worship. 24. p. 2d. Chapman.

A Collection of 36 good Hymns, selected by the Author of the above Sermons, and designed to be used with them.

A Choice Drop of Honey from the Rock Christ; or, a Word of Advice to all Saints and Sinners. New edition, 48 p. small. 6d. Chapman.

This well known little Tract of pious Mr. Wilcox is above encomium, and the present edition is on a good paper and type.

An Incidental Letter, addressed to the Lord Bishop of Sarum, Aug. 9. 1798, the day of his visitation held at Chippenham, Wilts, with some observations and reflections in favour of Village Preaching. By the Rev. S. CLIFT. 12mo, 24 pages, 4d. Chippenham, Coombs, &c.

IT should appear from this Letter, that his lordship was so far misled by some persons as to suppose that the grand object of the village preachers was to raise a party against the Establishment, to broach erroneous principles, and to depreciate the divinity of Christ; all which mistakes Mr. C. satisfactorily removes, and endeavours to convince his lordship of the simplicity and benevolence of their designs.

A Plain Address to the Churches of Christ, on the much neglected duty of mutual Edification. In Two Letters to a Friend. By A. W. [Aaron West.] 12mo, 48 pages, 6d. Button and Gurney.

THE object of this good man is to recommend it to the churches, to exercise the gifts of their members in weekly meetings; not with a view of introducing them into the ministry, but for the mutual edification of each

each other, according to what he apprehends to have been the custom in the primitive times; and this he thinks might be one grand means of the revival of true practical religion.

A Glance at the History of Christianity, and of English Nonconformity. By JAMES BICHENO, M. A. 3d Edition, with additional Notes, and a Postscript on the present Movement in the East. 8vo, 28 pages, 3d. Johnson, Knott, &c.

THE substance of this Tract was originally delivered at the setting apart of the Rev. Mr. Holloway at Reading; and was published at request, with the twofold design of affording some useful hints of information to young persons, and of recollection to others. Its professed object is to shew the origin of the alliance between Church and State, the introduction of a worldly spirit into the former, and the inconsistency of national establishments with the spirit of Christianity.

The notes to this edition are curious and entertaining; and the postscript contains an opinion of the ingenious author, that the irruption of the French in the East, is designed by Providence to effect the downfall of Mahometanism. He apprehends terrible slaughter may yet be expected from a combined attempt among the Catholic powers to restore the throne and dominion of the Popish Beast.

Intellectual Electricity, Novum Organum of Vision, and grand Mystic Secret, &c. By a Rational Mystic. 8vo. boards, 4s. Lee and Hurst.

184 pages, loosely and incorrectly printed, for 4s. in boards! And what are the contents of this wonderful book? Electricity, oxygen, vapour and smoke!—The proclamation of Saturn, concluding with “the Devil take Jupiter!”

The author, in his preface, very truly says, speaking of Sir Isaac Newton, “Sir Isaac discovers no trace of any idea similar to mine;—or he might not like to be suspected for a knave, visionary, or enthusiast, as I shall now probably be.”

A Short Catechism for Children, with a serious Address to Parents. By JAMES BROWN, of Harlow. Small, 48 pages. Button.

THE Author informs us, that this Catechism was composed for the children under his care, who were thought too young for the Assembly's Catechism, but advanced too far for the first Catechism of Dr. Watts. It contains 73 questions and answers, of which the last 15 relate to the discipline of congregational churches, and one of them restricts it to the use of Anti-pædo-baptists. Except the good intention of the writer, it appears to us to have little to recommend it beyond its original circle—the author's own pupils.

Solemn Questions for serious Christians, who profess themselves Members of the Church of England, as well Ministers as People: From a view of 15 leading Doctrines which are incorporated in all the parts of the Liturgy. By R. HAWKER, D. D. Vicar of Charles, Plymouth, &c. 2d Edition, small, 24 pages, 2d. Nettleton, Plymouth; Chapman, London.

ANOTHER benevolent attempt of the author to awaken the attention of his parishioners and the public to the most important truths; and to apply a touchstone, by which mere professors may be able to detect their own hypocrisy. It is scarcely needful to say this little tract is admirably adapted to circulate among those who boast in being Members of the Estab-

blished Church, without embracing those leading truths which fill her articles, and animate all her public services.

SINGLE SERMONS.

Motives to Gratitude: a Sermon, delivered at Birmingham, on occasion of the Public Thanksgiving, Nov. 29. 1798. By S. PEARCE, M. A. 8vo, 24 pages, 6d. Button.

AFTER properly elucidating his text, which is Luke xvii. 15. 16. (the case of the grateful leper) the ingenious preacher enlarges his subject to the nature and motives of gratitude in general, and particularly considers our obligations to this delightful duty as *men*—as *Christians*—and as *Britons*, especially in being preserved from the horrors of an invasion. This sermon is equally addressed to the understanding and the heart; and while it is replete with instruction is also full of piety and benevolence.

The Lord protecting Great Britain for his Name's sake: A Sermon, preached at the Lock Hospital, and at St. Mildred's Church, Bread Street, on Nov. 29, 1798, the day of the late Thanksgiving. By T. SCOTT, Chaplain of the Lock Hospital. 8vo. 40 pages, 1s. Matthews, and Button.

THE character of this discourse nearly corresponds with that of the above. It is a seasonable call to gratitude and humility, particularly cautioning Britons against boasting in the hour of success. To those acquainted with Mr. S.'s writings, it may be needless to say, it is evangelical and judicious.

OBITUARY.

MRS. MARIA F. C. COWPER.

OCTOBER the 9th 1797, Mrs. Cowper sent to Mrs. W——, that she would be glad to see her. Mrs. W. found Mrs. C. sitting on the sofa, very weak and pale. Mrs. C. took her hand and said, ah! my dear madam—my work is done; blessed be God, I am inexpressibly happy—*Such prospects!*—I have not a wish—I can leave my children, (and all who know me, know how I doated on my children!) and my dear sister too—but I can leave her with my God." Mrs. C. talked in this strain 'till she was quite exhausted.—Mrs. W. then proposed to retire, but Mrs. C. said, with great affection, "Do not go, for though I cannot talk to you, I love to look at you."—On recovering, Mrs. C. added, "I cannot expect these joys to continue; the Lord may see fit to permit *the enemy* to assault me; but if you hear that it is so, and my comforts are withdrawn, be not discouraged by it. The foundation standeth sure—all will *end well*, I shall have deliverance before I am removed."

This was Mrs. W——'s last interview with Mrs. Cowper, who took to her bed that evening. On Wednesday Mrs. C. told her servant that she should be in heaven by Sunday. On Friday the 13th Mrs. C. sang very distinctly the hymn of "Jesu, Lover of my soul," &c.—and also that written by her beloved mother (Mrs. Madan) "In this World of Sin and Sorrow."—On the 14th inst. Mrs. C. said to her servant—
"when any of my friends enquire after me, say, I am very well, I shall keep

keep my Sabbath in heaven to-morrow; it will be a glorious Sabbath—I shall not need the ordinances which they will be partaking of.”

October 15th, Mrs. C. *did* exchange these earthly scenes for the realms of blessedness;—and on October 21 was buried at South Audley Chapel, next her mother. At the bottom of the inscription on her tomb are these words—

“A sinner saved by Grace—”

She called for the Bible a short time before she died, wishing to read in it—but could not—and she desired it might be placed under her pillow and remain there—she liked to die with it under her head.

The prayers of the church had been proposed to her for her recovery, but she would not hear of it.

Copy of Mrs. Cowper's Letter to the Rev. Mr. C—l a little time before her last illness—and read by him from the pulpit after her decease.—

His Text Revelation xxii. 4.

“I DAILY find, though I have lived to old age (almost to the age of man) I am but a learner in the ways of God; yet shall not my feet stumble upon the dark mountains, for I have a light given me, and I will walk by it—there are seasons in which the light may become dim, but blessed be God, through whose faithfulness not all the powers of Earth or Hell can extinguish it. . . . Sir, the Lord has laid me by, but I know for a certainty, he does not forget me—oh no—he sees me sitting at the foot of the cross; he sees me on my watch tower of prayer, waiting to know his will concerning me, he calls me to pour out my heart before him, so as cannot be done before the dearest friend upon earth; he hears me tell of my troubles; he takes my case in hand; it is a transaction between the most High God, and a poor vile worm.

“Such is his stupendous love and condescension—he brings me into the wilderness, and speaks comfortably to me. O Sir! these are a small part of his ways—I want words to speak about the Lord's dealings with me, and how his infinite and everlasting compassion considers my weakness, and comes over the vast mountains of my sins, and unworthiness (ten thousand ways aggravated) to save me. Glory be to his Name, this is *your* God and *my* God! He takes us by the hand; we approach him as children to a Heavenly Father—as sinners to a pardoning God—as dependant creatures to an all-sufficient friend—

“If the most part be not legibly written, 'tis from the weakness of my afflicted hand, which with labour directs the pen.”

[Further particulars from Mrs. C's Medical Attendant.]

ON Friday October the 6th 1797, I visited Mrs. C. and found her sitting upon a sofa, pale and languid; and suffering from a dysentery, which she had permitted to continue during four or five days, without taking any medicine. She said to me, smiling, “I don't expect that you or any medical person can do me any good, for I am old and feeble, and I am going home.” She spoke with great thankfulness on the experiences of Divine Providence to herself and family. . . . She shewed me a letter from Mrs. — of Windsor, spoke of her with great affection and anticipated with pleasure, the comfort she expected from a visit Mrs. — had promised to pay her at — Green. The next day Mrs. C. was a little better; but she complained of extreme languor and feebleness; and was continually saying, “I am very ill.” She suffered no particular pain, and was as lively and cheerful as her complaints would permit. On the 8th she was evidently weaker, and expressed great satisfaction in the persuasion

persuasion that she had not long to continue in this world. She blessed God that in the near prospect of eternity, she was supported by believing the same gospel truths which had been so long her comfort. I did not think her to be in any immediate danger, but she had no desire or expectation of living. On the 10th she consented with great reluctance to have a consultation on her case, urging, that she had no prospect of deriving any advantage from it; but that she would comply with the wishes of those about her. On the 11th she was confined entirely to her bed; began to sleep more than usual; but she was perfectly sensible, and expressed herself with her accustomed distinctness and propriety, whenever she was spoken to. Her mind was calm, serene, and filled with heavenly peace; and she received every little office of kindness and attention from her attendants and friends, as obligations conferred upon her. On the 12th Mrs. C. seemed much better in every respect; as I was standing at her bed-side, she turned her eyes towards me and said, "Oh how good and gracious is my Lord to me! I abound with consolations; and I long to depart and to be with him for ever. I could not always express myself thus: but blessed be God, he now enables me to bear a testimony to his faithfulness." I said, Madam, it is a great encouragement to those who are walking the same path, to see the power of religion so strongly displayed at such a period. She replied, "I am glad to hear you say so—O how I wish it may prove so! and that you and others may learn from me to rely on the grace and power of my Lord! I am going home—I am going to my Father"—then, clasping her hands together, and lifting up her eyes, she added, "O blessed be his name!" After a little pause she turned towards me, and said: "I pray that God may bless you and all your family; I thank you for your kind attention to me, but it is all in vain." I was too much affected to reply, and therefore immediately retired. On the 13th her complaints had relapsed with great violence, and she was much weaker. She was very drowsy; only spake at intervals, and had the countenance of a dying person. As I was standing at her bed-side, she suddenly fixed her eyes upon me, which had now almost lost their lustre, and said with great firmness—"Sir, you know how long I am to be here—I shall not now be long from my Father's House. I am a weary Pilgrim going home to my Father and my God. O blessed be his Name for the abundant consolations which I feel. If you knew my whole life, you would be much surprized to see me in this state of mind. I once dreaded death; and during many years I combatted with fears and distresses; but they are all gone. O the multitude of my mercies! my life has been a series of mercies—and as my Saviour bestowed upon me *living grace*, so now you see he has given me *dying grace*." She then desired the servants to leave the room, and said to me; "Give my kind love to Mr. C—I, and to Mr. N—n, and to Mrs. C—I, and tell them what you have seen and heard: I know it will give them pleasure. I want to send my love to several other friends, but my memory and my tongue fail me." I said, I will tell all those christian friends who enquire after you, that you intended to remember them; to which she replied, "I wish you would," then addressing herself to me, she said, "and to you, sir, I would say, go on in the ways of the Lord; and may God bless you and all your family, every one of them." She was now almost exhausted, and lay as if asleep during a considerable time, after which she mentioned having been subject many years to much pain and disturbance in her head, attended with a constant noise of the most distressing kind; and she now remarked how very gracious God had been during this sickness, in preserving her head clear and distinct, without the least attack of her former head complaint;

plaint; "but (said she) I do sometimes feel myself confused." I reminded her, that she always answered very distinctly when spoken to. She replied, "that is another instance of mercy, that I always possess my mental faculties when I want to exert them."

She lay dozing the greatest part of the afternoon; in the night she frequently clasped her hands, and said, "Oh my Father, my Father!" In the middle of the night, to the great surprize of her attendants, she began first to repeat, and then to sing the two first verses of "Jesu, lover of my soul," and she sang them feebly indeed, but as correctly as at any former period of her life. On the 14th she lay nearly insensible; made no effort to speak; and the remaining powers of life gradually diminished, 'till early in the morning of the 15th being *Sunday*, (and the day she had herself said to her maid servant, four days before, she should leave this world) her blessed spirit—

"Clapt her glad wings and tower'd away,
To mingle with celestial day."

MRS. BIRKS.

ON Sabbath-day, in the morning, Sept. 22, 1798, died Mrs. Sarah Birks, relict of the late Mr. Joshua Birks of Staveley, Derbyshire, in the 65th year of her age. In the early part of her life, by the divine blessing on parental instruction and the ministry of the late Rev. John Pye, of Sheffield, she became acquainted with the power of the gospel, and it might be truly said of her, that, from a child, she had known the Holy Scriptures. During a long series of years, her christian walk was remarkably steady and honourable to her profession; being endued with strong intellectual faculties, she studied her Bible to great advantage, and became indeed a mother in Israel. Her heart was knit with unalterable attachment to, what are justly stiled, the *doctrines of grace*; and, from a deep conviction of the state of sinners as helpless and hopeless, she knew how to appreciate that manifestation of divine mercy which is made in the gospel to the worthless and the miserable. The name of Jesus was as ointment poured forth, and she entertained very enlarged and exalted ideas of the person and work of the great Redeemer. He was the foundation of her hope, and the object of her warmest affection, and, with the Apostle, she desired to know nothing but Jesus Christ and him crucified.

In her converse with her friends, instruction dwelt on her lips, she always directed her discourse to useful subjects, and such as tended to Christian edification. A dignified address, tempered with much sweetness and modesty, rendered her conversation peculiarly useful and acceptable to young persons. She was a strict observer of the course of the Divine Providence in the "shakings of the nations," and always expressed her confidence that these dark dispensations were "the womb of a bright morning to the church."

It pleased God to exercise her with great trials; some, peculiarly calculated to touch, in a mind like hers, the finest springs of sensibility. She felt, but she kissed the rod: when, about two years ago, Providence by a sudden stroke deprived her of her husband, a kind, affectionate, and long endeared friend, she held her peace; her nearest relations testify that they never witnessed an angry, desponding, or complaining word; in patience she possessed her soul; seemed, in spirit, to fly to the happy state he had, through grace, obtained; and from that time appeared only to be waiting her Master's call, to enter into his eternal rest, "the bosom of her Father and her God."

She

She was confined to her bed, through extreme weakness, for 18 months prior to her dissolution, and the only support she took for several of the last weeks was toast and water.

A few days before her death, when her children stood about her bed, she said, she was glad to see them once more, that though she loved them all, she loved her God better, and wanted to be above. Through the whole of this visitation her mind was tranquil, God was her refuge and strength;

"Her God sustain'd her in her final hour,

"Her final hour brought glory to her God." YOUNG:

Chesterfield Iron Works.

E. S.

RELIGIOUS INTELLIGENCE.

ERRATUM

IN some copies of our last number—in the letter to Captain Robson, page 4, line 31, after "and" read "when you may find it expedient to depart from these instructions, the grounds," &c.

MISSIONARY SOCIETY.

Ship Duff, Downs, Dec. 3, 1798.

Rev. and Dear Sir,

IT was your particular desire that I should write you from the different places we may have occasion to stop at. I with pleasure take this opportunity of gratifying you. We left Gravesend on the 30th ult. and arrived safe in the Downs on Sunday the 2d. inst. In the course of which time, we have been, in a particular manner, favoured with pleasant weather and a smooth sea; notwithstanding which, several of our brethren have been affected by the motion of the ship, but are all at present in perfect health and good spirits, cheerful and happy amongst themselves, even to a wonder: and, viewing us collectively, a little floating society, (for, in fact, Captain, officers, sailors, and missionaries, all seem interested in each other's happiness) we are to be envied. I only wish that we could be placed in some convenient spot where all the world could have a view of us, that they might see and be convinced, what joy, what peace, what happiness, an interest in new-covenant mercy is capable of producing even in this world. Oh, may we in a peculiar manner strive in our several stations to promote the glory of Him who created us for his glory; and who hath taken some of us out from amongst the company of the wicked, to participate in the joys of his saints in this life, and, I trust, in their eternal happiness in a world to come!

Blessed be my God and Redeemer, who affordeth me strength to embark in this glorious cause, nothing doubting; without any slavish fear, or imagining to myself troubles and difficulties, which doubtless may occur in the course of so long a voyage, but which it is in the power of God to carry us through. He has promised, and he will perform: may none of us be so far left, as to doubt his promises. "Lord, we believe," but, alas! we believe but as weak, sinful men; do thou, O Lord God Almighty, "help our unbelief," with a firm faith enable us to rest upon such promises as these, "When thou passest through the waters I will be with thee, for I am the Lord thy God, the Holy One of Israel, thy Saviour—fear not, for I am with thee, even to the end."

Dear friend, with a heart lifted up to God, the fountain from whence every

every good springs, I beg leave to return you thanks as the instrument of introducing and recommending me here; for my soul already reaps the advantage of it: and, I hope, by Divine Grace, I shall in this voyage ensure to myself a more valuable treasure than all the gold and silver I could have earned in a trade which encourages slavery, wretchedness, and woe; where every new day exhibits fresh scenes of horror; where, but too often, the young and tractable mind is led astray in the paths of iniquity, to the utter ruin of both soul and body. Blessed be God, I now see the day I have often wished for, namely, that I could live among a people where I could serve my God freely, and without restraint. The Lord is with us of a truth, and wherever we come, we meet friends. We are sometimes, when the weather will permit, as much crowded here as when in Blackwall dock. We had the pleasure of your brother's company to dinner yesterday, with several of his friends, who brought us an abundance of the good things of this life, so much that to specify the different articles would take up too much of my paper; and, in my opinion, if we do not get away soon, the Society had better fit out another ship in order to carry some of the stores.

I shall expect to see you at Portsmouth, when it shall please God to bring us safe there; but at all events, I will esteem it a particular favour to hear from you on receipt of this. Remember me in an affectionate manner to Mrs. T—and family, to all my brethren and acquaintance in the meeting. I hope you will never forget me in both public and private devotions. I would write you our general remarks, but time will not permit. You know the confused state of the ship, and what a great deal of my time is taken up in getting things in order to make us all comfortable; but if I do not see you at Portsmouth, I shall transmit you a copy of our proceedings. I add no more, but that the Lord may be your light and your salvation; your strength in life, and support in death, is the earnest prayer of

Your obliged and obedient servant,

And sincere wellwisher in Christ,

Rev. J. T. Rotherhithe.

DAVID SMITH.

The writer of the above is the *first mate* of the *Duff*. He occupied a similar station on board a large West Indiaman, and was just going to sea. Application being made to all the parties concerned in the ship, they very obligingly gave him up for the accommodation of the Missionary Society, and he cheerfully sacrificed advantages of a pecuniary nature, to take part in the navigation of a vessel embarked in a voyage of Christian benevolence.

FRIENDLY ISLANDS.

MISSIONARIES AT TONGATABOO.

Dear Sir,

Deptford, 8th January, 1799.

AGREEABLE to the intimation you gave me the other evening, I have examined my Diary, in which I find that the American Snow, Capt. Garden, arrived at Manilla on the 1st January, 1798, from Port Jackson, and New Zealand; but not having made any further memorandums, must refer to my recollection for his account of touching at the Missionary Islands. From him I understood, that, after leaving Port Jackson, he proceeded to New Zealand; and took off the remaining part of the crew of the ship Endeavour, formerly the Lord North Indiaman, and left the greater part of them at Norfolk Island, according to an agreement made with the Governor of Port Jackson; a few remaining on board to assist in working the vessel: That in his passage to the northward, through the Pacific Ocean, he touched at several Islands to obtain refreshments and trade for pearls, among which was the Island of Tongataboo, where, he informed me,

he had seen the Missionaries sent out from England, and that two of them were on board the vessel, and he bartered with them for several necessaries which he stood in great need of, and of which they had abundance; giving them in return nails and pieces of iron, &c.: That they possessed the entire confidence of the natives, who treated them with the utmost deference and respect, having entrusted to their care several children of both sexes; but that they had not commenced the important part of their ministry, but were endeavouring to acquire a perfect knowledge of their language, as a necessary preliminary step to the promulgation of the truths of the Gospel. I cannot take upon me to assert from recollection, that he actually visited the Island of Otaheite, or that his statement of the number of Missionaries at the Islands was from the accounts he received at Tongataboo alone. I likewise understood that two of those people, whom he had brought on from New Zealand by their particular request, were left at one of the Islands, believe it to be Tongataboo.

I think we may venture to date the time of his being at the Islands, sometime in the month of October, 1797, which will allow a sufficient time for a short detention at the Sandwich Islands, where he stopped to obtain yarns and other refreshments, and proceeded direct to Manilla.

At the time of my receiving this information from Mr. Garden, my unfortunate detention at Manilla, with the very distant prospect of seeing this country, rendered it very improbable that I should be able to give any information to the Friends of the Missionary Society, or I would have obtained the time of his visiting those Islands, with a satisfactory detail of the Missionaries, as far as his information tended on this subject. But happy in being able to give the smallest information to those benevolent minds who are earnest for the extension of Christ's kingdom among the innumerable inhabitants of the Pacific Ocean, I conclude with my most sincere prayer that God the Father of our Lord Jesus Christ will acknowledge the work, and grant his peculiar blessing to attend on all his faithful ministers, and make them instruments in his hands of calling the Gentiles out of darkness into his marvellous light, by the redemption set forth in Christ Jesus our Lord.

Yours sincerely,

Mr. J. Rate.

DANIEL PAINS.

The *American Snow* appears to have been at Tongataboo about two months after the Duff's departure; and the circumstance of touching at the above Island affords this consolation in addition to the pleasure of hearing of the Missionaries, that there can now remain no doubt as to their personal safety,

Letter from the Rev. Dr. Burckhardt.

Dear and Honoured Sir,

Savoy, Dec. 15, 1798.

I herewith send you the translation of the Basil papers*, together with the originals, thanking you at the same time for the opportunity of participating of the pleasure which these letters will give to the Society.

I have not heard yet from Baron von Shirnding or the Rev. Mr. Dyland; but several private letters from the Continent inform me of the safe arrival of the latter at his usual place of residence, and that the Baron is busily employed in recruiting for the mission.

Be pleased, Sir, to accept the inclosed foreign piece of gold coin, which I received lately by the hands of the Rev. Mr. Schrader, being transmitted to him by Mr. Kaufmann of Ratzeburg, as a mite for the mission, from some inhabitants of the Bailiwick of Neuhaus.

In

* Printed in the Foreign Correspondence of this Number.

In a box of books, which I received from Tubingen, Mr. Heheisen of Strasburg has packed up ten copies of an Ecclesiastical History in German, which he desires me to sell, and to give the amount of it, in his name, as a small gift for the mission. I send you a copy of it as a specimen for the inspection of the Directors, whom I beg to assure of my respects and further humble service and assistance in the German department.

Yours respectfully,

Joseph Rainer, Esq.

J. G. BURCKHARDT.

MISSIONARY PRAYER MEETINGS FOR 1799.

Jan. 7. Charlotte Street Chapel, Wapping.	
Feb. 4. Princes Street Chapel, Moorfields	Rev. Mr. Buck.
Mar. 4. Well Street Meeting, Oxford Street	— Waugh.
Apr. 1. Buckingham Chapel	— Bennett.
May 6. Rose Lane Chapel	— Williams.
June 3. Hampstead Chapel	— Wraith.
July 1. Great Queen Street Chapel, Lincoln's-Inn Fields.	
Aug. 5. Torrington Street Chapel	— Freer.
Sept. 2. Orange Street Chapel.	
Oct. 7. Camomile Street	— Reynolds.
Nov. 4. Islington Chapel	— Wills.
Dec. 2. Jewin Street Meeting	— Priestley.

DONATIONS, &c. to the MISSIONARY SOCIETY since our last.

Aberdeen Corresponding Branch of the London } Missionary Society,	£. 105 0 0
Portsea, Rev. J. Griffin, and Congregation, —	— 46 8 9
Staines, Rev. Mr. Yockney, and Congregation, —	— 12 12 6
Trowbridge, Rev. Mr. Clark, and Congregation, —	— 13 0 0

WIDOWS' FUND.

WE understand a few private gentlemen in London have opened a subscription in favour of this infant Society: £260-7-0 were subscribed in two days: An act of Christian benevolence which we hope will be imitated by many others, who will thereby tend to reduce the annual subscriptions of the ministers belonging to this infant society, or to increase the annuity to their widows and children, when it shall please God to remove them from their labours and families.

LONDON ITINERANT SOCIETY.

Report of the Committee at their Annual Meeting.

THIS Institution ought to be considered one of the many happy consequences resulting from the establishment of the Missionary Society. The transition from the view of the deplorable state of the Heathen abroad to that of the Heathen at home is easy and affecting.

An individual now on board the Duff, was much concerned in witnessing, by frequent visits, the benighted state of the village of *Durwich*, situate about four miles to the south of the metropolis, and began to revolve upon some method of introducing the Gospel in that place. Entering into conversation with two religious friends upon the subject, they coincided in his views. Having failed in the attempt to procure a place where the word of life might be dispensed, the beginning was made with-

out doors in the year 1796. Much opposition was experienced; but by patiently persevering a room was procured, in which the word hath been preached from that time.

From what passed at Dulwich, the thought was suggested that a Society for the purpose of preaching the Gospel in the Villages contiguous to the town might prove a great blessing. The scheme being approved, a few friends met weekly to devise means of carrying the design into execution. Several months elapsed before they ventured to make their intentions more public, when meeting with countenance from persons of age and standing in the church, they formed themselves into a body, and have been enabled to raise an interest in ten different villages; to open as many Sunday schools, and to direct into a channel of usefulness the talents of 10 Preachers and 32 Teachers, who have given themselves up to labour gratuitously under the direction of the Society.

The progress of the work has been gradual. The reception of the Brethren has not been exactly similar in all places. In some they obtained a peaceable entrance; in others met with considerable opposition. But hitherto the Society has been the object of so kind a Providence that it has not suffered the least harm in any of its members; notwithstanding the brethren's journeying, early and late, throughout the year.

The known success resulting from these labours is encouraging, though no doubt what has been seen is only a small part of the good already done. At Lewisham, the encouragement has been such as to induce the erection of a chapel and school room. Here about an hundred children attend in general with evident pleasure, and there happily subsists a mutual attachment between the teachers and the scholars.

It is a great felicity to have the manifest tokens of divine approbation among the children. Their tempers and dispositions are generally improved since they have been under the Society's care. Some of their parents have testified that they are more obedient to them; and there are not a few become praying children. It is unnecessary to enlarge respecting the other schools. The spiritual advantage of all the scholars is a primary object in teaching them to read, and learn the catechism, and the same means are used for the attainment of it. The preachers and teachers in each village receive sufficient encouragement to enable them to persevere. There are from 5 to 600 children under instruction, (most of them taken out of the street,) taught to keep the Sabbath to the Lord: a reflection highly gratifying, even if there should at present appear no real marks of sanctifying grace upon their minds.

Jan 15, the annual Sermon was preached before this Society at the Tabernacle, by the Rev. J. Moody, of Warwick, when a collection was made on the occasion amounting to 60l. 10s. 6d.

ORDINATIONS.

Rev. J. T. PARSONS (late a student at Hoxton Academy) was, on Sep. 6, 1798, ordained at Truro. The Rev. Mr. Paddon prayed, read the Scriptures, gave an introductory discourse, asked the questions; and received the confession of faith. Mr. Jones, of Plymouth-Dock, prayed the ordination prayer, and gave the charge, from 2 Tim. iv. 3. "Do the work of an evangelist." Mr. Lewis of Launcester prayed the intercessory prayer—Mr. Redding of Truro preached to the people from 1 Thess. v. 12, 13, and Mr. Morris, of Penzance, gave out the hymns. A crowded auditory attended, and expressed much satisfaction on the occasion.

Rev.

Rev. J. ROWLAND was, on Oct. 13, 1798, set apart as Pastor of the old particular Baptist Church at Pershore, in Worcestershire. The service was conducted in the following manner: Mr. Edmonds, of Upton began with prayer. Mr. Williams of Cheltenham preached from 2 Cor. xiii. 11, last clause. Mr. Butterworth of Evesham preached from 1 Cor. xii. 11, and Mr. Davies of Tewkesbury concluded the morning exercises with prayer.

In the evening Mr. Bedford (an occasional preacher, member of the New Particular Baptist Church in the same town) prayed, and Mr. Belsher, of Worcester, preached from 1 John iii. 8. and concluded the pleasing and friendly services of the day with prayer. The presence of the great Head of the Church was evidently experienced on the occasion.

SWALWELL, County of Durham.

THE Congregation under the pastoral care of Rev. A. D. Nelson, at the above place, through the generous assistance of their friends, and particularly through the interest of those in London, have reduced the mortgage which was on their meeting and dwelling-house of 165l. (including interest) to 85l. and have discharged several incumbrances for repairing the premises.

Part of the ground being a gift, and built on free land, it is made over in trust for the use of the church of Christ for ever.

SCOTLAND.

Comprehensive Plan of a Religious Society, agreed to at Old Deer, Aberdeenshire, Nov. 24. 1798.

DESIGN OF THIS SOCIETY.

THAT real Christians of different denominations may unite, and comfort one another in the fellowship of the Gospel, at a time when Infidelity spreads so rapidly in the world, the following Plan is adopted for forming a Society of those who profess the *Truth*, (i. e. the *Divine Sovereignty* and *Election in Christ*, *Justification by free Grace*, *Faith alone as imputed for Righteousness* and leading to a *Holy Life*, the *corruption of Man's nature*, and the *necessity of a New birth*) independent of party distinctions; considering that many lines are drawn by Man's device, but that Christ is not divided, and that all who sincerely love the *Truth* are *One People*—whose whole design and business should be to strengthen themselves in this Gospel, and propagate the same, as what always has been and is still the power of God unto salvation, by which alone Jesus Christ is applied to the saving of men's souls, "the same yesterday, to-day, and for ever."

RULES.

I. EVERY Member shall think himself bound to encourage the above design in the use of all lawful and suitable means.—II. No Member shall be admitted for the sake of any temporal advantage, whose principles and conduct in Society are not agreeable to the uncorrupted Gospel. A Christian Profession and real integrity of heart will be essential to make any person a good and useful Member; without the former he cannot serve the cause, and without honesty he may betray it. And if any thing of a contrary tendency appear in the conduct of any Member, it will be a friendly part in us to reprove him, for "thou shalt in anywise rebuke thy neighbour, and not suffer sin upon him."—III. Small parties of the Society shall

shall meet in different places, as may be found expedient. (If only two or three meet in one place, it will be sufficient for our Lord's promise.) Every Meeting of the Members shall be conducted with reading the Scriptures, making enquiry into them by *conversation*, and earnest prayer for the Divine blessing; but worldly and political matters shall not occupy the time of these meetings, because "Christ's kingdom is not of this world."

—IV. Any Meeting of Members, as of the ability which God giveth, shall afford answers to questions of a religious nature proposed to them by persons who are concerned to be satisfied in such points, thus "by love to serve one another, and to do good and to communicate forget not."

The above union comprehends Members of the Established Church of Scotland, Seceders, and Episcopalians, who embrace and love each other for the Truth's sake.

W. W.

DISTRIBUTION OF PROFITS.

ON Monday, Jan. 21, a meeting of the Trustees was held for the distribution of the profits of this Magazine, and the following cases, being properly recommended, were attended to and relieved.

<i>Widows.</i>	<i>Denominations.</i>	<i>Recommended by</i>	<i>£.</i>
S.	Methodist	Dr. Haweis	5
M. C.	Ditto	Ditto	5
H. A.	Ditto	Mr. Brewer	5
E. S.	Independent	Mr. Burder	5
M. T.	Ditto	Mr. Roby	5
M. S.	Ditto	Mr. Eyre	5
A.	Ditto	Mr. Wilks	5
P. C.	Ditto	Mr. Lambert	5
E. M.	Ditto	Mr. Kingsbury	5
M. W.	Ditto	Ditto	5
M. W.	Ditto	Mr. Wilks	5
A. M.	Ditto	Mr. Fuller	5
E. R.	Baptist	Ditto	5
M. T.	Ditto	Ditto	5
G.	Ditto	Ditto	5
P.	Ditto	Ditto	5
E. W.	Ditto	Dr. Ryland	5
S. H.	Ditto	Ditto	5
J. B.	Ditto	Ditto	5
W.	Ditto	Ditto	5
P. M.	Ditto	Ditto	5
E. J.	Ditto	Mr. Greathed	5
J. H.	Ditto	Ditto	5
S.	Ditto	Mr. Bottomley	5
E. R.	Ditto	Mr. Simpson	5
B.	Ditto	Mr. Pearse	5
A. G.	Ditto	Mr. Townsend	5
S.	Ditto	Mr. Cockin	5
E. M.	Ditto	Mr. Platt	5
A.	Seceder	Mr. Smart	5
C.	Ditto	Mr. Duncanson	5
J. S.	Ditto	Ditto	5
H.	Ditto	Ditto	5
M. A.	Ditto	Mr. Waugh	5
E. D.	Ditto	Ditto	5

POETRY.

P O E T R Y.

HAPPINESS IN CHRIST.

YE troubled seas of earthly joy,
No more my wishes ye employ,
I seek a nobler prize;
To higher bliss would I aspire,
And calmer pleasures fain desire,
Nor build below the skies.

To Satan's yoke I bid adieu,
And sin's embitter'd service too
My soul doth now resign;
Jesus, I'll seek my rest in thee,
No refuge can I elsewhere see,
But thine is all divine.

'Tis true my sins have risen high,
Nor can I name a reason why
Thou shouldst thy favour give:
But Jesus died—in him I'll trust,
And in his righteousness I'll boast,
And thou the praise receive.

Come Holy Spirit, from above,
Thy powerful influence may I prove,
My sinful heart renew:
Let Jesus' image in me shine,
And mark me as a child of thine;
Give me that token true.

May I pass thro' this vale of tears
With steadfast faith and watchful fears,
And holy caution blest:
And when my warfare here is past,
Jesus shall take my soul at last
Into eternal rest.

MINIMUS.

EXODUS xiv. 13.

"Stand still and see the Salvation of the Lord."

WHAT stillness does the Lord require,
Of sinners, who in danger are?
This I will boldly now declare,
'Tis not a stillness of desire,
But a beholding of his power
Deliv'ring in each dang'rous hour.

"Now hasten thy salvation, Lord,"
The sinking soul may justly cry,
Tho' she on Jesus doth rely,
Believing his most holy word,
That he'll the needed blessing grant,
Deliv'rance in the time of want.

The use of means for saving life,
Believers are not to despise;
But they should lawful means devise,
And ne'er indulge a feeble strife

With the Allwise about the way,
For God can boundless power display.

His all-supporting arm can bear
The weakest saint above the tide,
While passing through, however wide;
Then Christian trust his sovereign care,
And his commands in faith obey,
Beholding his mysterious way—

His way to save in perils great,
Amidst surrounding, daring foes,
Who thy eternal weal oppose,
And would Omnipotence defeat;
But God's almighty conquering hand
Will all their mighty force withstand.

His pow'r will thee completely save,
Tho' scarcely it may seem to thee,
Because the way thou canst not see,
While daily trav'ling to the grave;
For hindrances discourage still,
Tho' God's performing all his will.

Their glorious Captain gone before,
Their leader here on earth below,
Who will his counsel still bestow,
And bring thee on rich Canaan's shore,
That thou his praises e'er mayst sing,
Who ever reigns as Sion's King.

W. G.

DIVINE COMPLAINT AND HEAL-
ING MERCY.

I have seen his ways, and will heal him.
Isai. lvii. 18.

"I'VE seen thy wand'rings far from me,
"Yet I am still the same;
"Salvation is both full and free,
"And knows no other name.
"I've seen the hardness of thy heart,
"How languid is thy love;
"How much thy thoughts from me de-
part,
"And from their centre rove.
"I've seen how much affection's plac'd
"On things of empty worth;
"How much thy soul hath been debas'd
"By trifling cares of earth.
"I've seen, (how long!) thy forward
ways,
"Yet I am gracious still;
"Approach my throne and ask my grace,
"My promise I'll fulfil.

¶¶¶

" I'll heal the breach that sin hath made,
 " I'll give thy conscience peace :
 " Joys thou shalt know that never fade,
 " Bliss which shall never cease.

" I will betroth thee for my own,]
 " And that in righteousness ;
 " I have in heav'n prepared a throne,
 " Where thou my name shalt bless.
 " With joy receive my faithful word,
 " And all to me resign ;
 " I've drawn thee with soft loving cords,
 " Already art thou mine.
 " Nothing I see in thee to move,
 " The mercy which I give ;
 " But 'tis my own unchanging love,
 " That bids thee, ask and live."

These words, how much they cheer the
 soul !

'Tis love I can't explain ;
 Experience only knows the whole,
 While my attempts are vain.

EUSEBIA.

VANITY OF EARTH AND JOYS OF HEAVEN.

VAIN world adieu !—

I've had enough of you ;
 Vain your every promis'd good,
 Nought they are but gilded baits,
 Sharp the hook within the food,
 Wounding deep the thoughtless soul that
 eats !

Brief thy joy, and fluctuating,
 Long, and certain woes creating ;
 Yet what multitudes will choose thee
 For their portion ? wretched part !
 As their only good they use thee,
 Thou their treasure art, and thou hast
 all their heart !—

Only vanity is here,
 Terminating in despair ;
 Wide and easy is the path to view,
 But the last stage thereon brings certain
 woe !

Then I'll seek a different road,
 One that leads to solid bliss,
 Bliss, both genuine and lasting,
 Pleasures never wasting ;
 There on a radiant throne fits my Re-
 deemer, God ;

The Man who shed his blood,
 Almighty Justice to appease,
 And fallen man to raise :
 There he shews his smiling face
 Beaming with celestial grace !—

Arch-angels praise his name above,
 While saints surround his throne, and
 hymn
 Redeeming love.

O, that I were there !
 That I might join that heavenly choir,
 It is my soul's desire—
 That I the fullness of that love might taste,
 Of which I sometimes have so sweet an
 antepail :

There shall I be freed from sin,
 From sorrow and despair ;
 No guilt can there alloy,
 My intellectual joy,
 But all be holy, all divine !

Jesus, fit me for that place,
 Thy saints eternal rest ;
 Give, O give me quick'ning grace ;
 Give thyself, and then I shall be blest ;
 Speak the word and call me hence,
 To dwell in thine abode ;
 But if it be thy will,
 That I must tarry still,
 Warfare yet to undergo,
 Ere I leave this state of woe—
 My Redeemer and my God,
 Be thou ever my defence :—
 Never leave me nor forsake me,
 Till to glory thou art pleas'd to take me.
 Then cheerfully I'll wait,
 For thine appointed time,
 To change this base imperfect state,
 For one where happiness is perfect and
 sublime.

JULIUS. S. D. R^{gt}.

Portsmouth.

LONG NIGHTS AND JOURNIES SHORTENED.

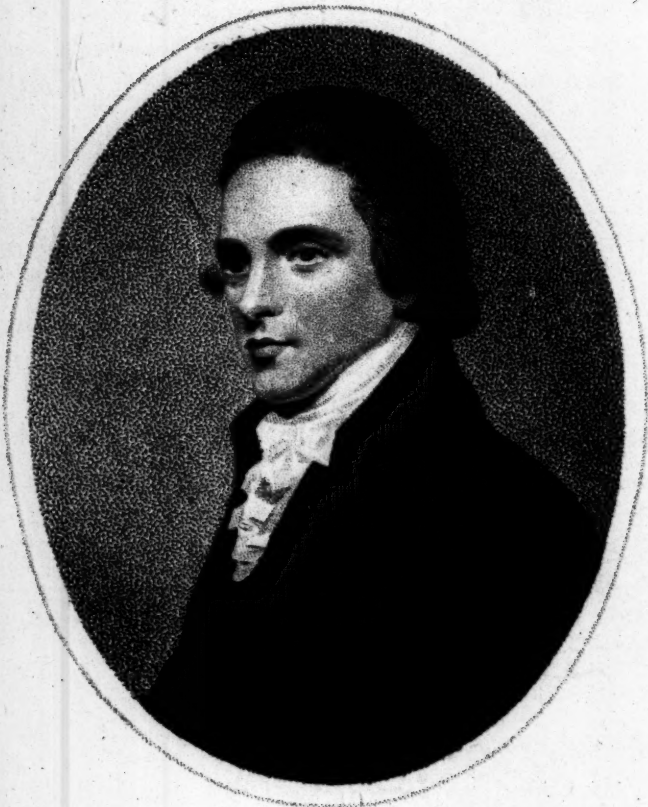
WHEN I, whole nights no rest can take,
 But, lying sleepless, dream awake,
 Whilst my fond thoughts with vagrant
 flight
 Range this vain world with vain delight,
 How long to me is then the night !

Whene'er I travel far abroad,
 And beat with lonely steps the road ;
 If then my thoughts at random move,
 And ev'n my wand'ring feet out-rove,
 How tedious does my journey prove !

But when in bed, or in my walks,
 My God with me confers and talks ;
 Whilst to my heart his word I lay,
 Nor from that consort let it stray ;
 How short are then my nights and way !

J. LAGNIEL.

EVANGELICAL MAGAZINE.



Edley sculp.

REV.^d RICHARD ALLIOTT.

Nottingham.

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THE
Evangelical Magazine,

For MARCH, 1799.

BIOGRAPHY:

MEMOIR OF THE REV. LEWIS HOPKINS.

THE subject of this Memoir was the son of Lewis and Margaret Hopkins, of Hendre-Evan-Goch, near Bridgend, Glamorganshire, South Wales, who, having themselves the fear of God, endeavoured to bring up their children in the nurture and admonition of the Lord; and, at length had the happiness to see that their salutary counsels were not in vain.

Lewis Hopkins, senior, was a man eminent for piety, and universally respected; by occupation he was a joiner, but towards the latter part of his life took a farm, and devoted great part of his time to praying and expounding the Scriptures among his poor illiterate neighbours.

His son Lewis was, from his childhood, fond of reading; but the work of grace upon his heart began not at a very early period. As he grew up in life he was unsettled and restless, and following different employments, found no solid satisfaction. At length he determined to be an Exciseman, but just as he was entering upon the office, a minister in that country thus addressed him: "Lewis, how can you, after professing yourself a Dissenter, think of receiving the Sacrament in the Church of England, merely to qualify you for an Exciseman?" which words made such an impression on his mind that he immediately relinquished his intention.

In a remark of his own upon this part of his life, he reckoned himself happy in being brought by some of his friends to attend the ministry of the Rev. Lewis Jones, and some of the Methodists, and fell under strong convictions, which led him to resist all sinful actions, so far as he could in his own strength. Soon after, it pleased the Lord to give him (as he expressed it) a delightful specimen of the pleasures of a religious life. He now joined with the Lord's

people in prayer and religious exercises, and was greatly esteemed by all for that spirit of meekness, humility, and love, which so evidently discovered itself in the whole of his life and conversation.

In the year 1759, he entered into communion with the Church at Cymner, a large congregation of Dissenters, upon which it appears that the following solemn engagement was entered into by him. "I renounce all the vanities and cursed idols and evil courses of this world; I engage that I will ever have the great God my best good, my last end, and my only Lord: that I will be ever rendering acknowledgments unto the Lord Jesus Christ in all the relations which he bears unto me; that I will be ever studying what is my duty in these things, and wherein I find myself fall short I will ever make it my grief and shame, and for pardon betake myself to the blood of the everlasting covenant. Now, humbly imploring the grace of the Mediator to be sufficient for me, I do as a farther solemnity subscribe my name with both hand and heart unto this instrument.

LEWIS HOPKINS, JUN.

So help me God."

In the year 1761, he was chosen one of the Deacons of the Church; in which capacity he exemplified the character which the Apostle Paul lays down for a Deacon in his Epistle to Timothy. He was now employed in husbandry; but was also very active in the improvement of his mind, by diligently perusing the Scriptures, and used frequently to take a book in his pocket, and read, both in going to, and returning from, his labour. At this time the Rev. Mr. Morgan, the Pastor of the congregation to which he belonged, persuaded him to devote himself to the work of the ministry, which was not contrary to his inclination, though diffidence and humility prevented him from running before he was sent; but being greatly encouraged by his friends and fellow-christians, he gave up his secular employment, and in the 27th year of his age went to the Academy at Abergeenny, to prepare for the service of the sanctuary. Having been there a little time, his parents went to enquire the tutor's opinion concerning him, who greatly rejoiced their hearts, by the information, not only of his singular piety, but of the great probability of his future usefulness in the church. His abilities and intense application attracted the notice, and merited the applause of his superiors; and his literary proficiency, united with his agreeable disposition, procured him affection and esteem from all that knew him.

Having

Having completed his academical studies, he was sent by the Rev. Dr. Davis, to supply for the Independent Congregation at Bromyard, Herefordshire, and having laboured amongst them about half a year, was unanimously chosen to be their Pastor, and ordained Sept. 5, 1769.

About this time he entered into the matrimonial state, with the daughter of a worthy man, a Deacon of the church, with whom he lived very happily almost 20 years, and who, with six children, survives to lament his loss. Being now settled amongst this people, it was the earnest desire of his soul to spend and be spent for their spiritual advantage; he was therefore diligent in reproof, in rebuking, and exhorting, with all long-suffering, and gentleness; and discovered much of the same mind which was in Christ Jesus.

Mr. Hopkins's income was very narrow for several years; but was at length augmented by the death of an old gentleman, who left something for the support of the Gospel in that place. A small subsistence, with an increasing family, would sometimes occasion anxious fears in the breast of this good man; but that God who sent his ravens to feed Elijah, always sent seasonable supplies. Conscious that He, who fixes the bounds of our habitation, had placed him here as a watchman for souls, he never sought or desired any other situation; and the resignation and submission of his mind was great. In one of his letters to his friends, he says, "If poverty, afflictions, and distress, overtake me, welcome, O my soul, all these things, for my heavenly Father knoweth what I want."

Mr. H.'s ministerial gifts were far from contemptible: he was a scribe well instructed in the great mysteries of the kingdom of Heaven, a workman that needed not to be ashamed, rightly dividing the word of truth. The subject-matter of his preaching was Evangelical and weighty; his discourses were remarkable for christian simplicity; and his ministrations were attended with a divine blessing to the souls of many of his hearers. Several distant congregations courted his occasional labours, and still mention his name with the greatest affection and respect.

In moral character few Christians were more strict than Mr. H. It was his daily study to conduct himself without blame towards his family, the church, and the world; and in his whole behaviour he was "an Epistle of Christ, known and read of all men." His temper was affectionate and generous to the last degree; he treated the people with much
affability

affability and tenderness, and by his meek and humble behaviour greatly gained the affections of the poor. The latter well remember with what sympathetic love and compassion he visited them in affliction and distress; and how freely he conversed with them concerning the state of their immortal souls. He was also remarkable for his chearful and affable demeanour to all within the circle of his acquaintance, which rendered him a very pleasing companion; and few left his company without deriving some degree of improvement and pleasure from his conversation.

Love to Christians of all denominations was a very prominent feature in his character. His breast was not the seat of party-zeal or bigotry; he esteemed all that bore the image of his divine Master; and, with the Apostle Paul, could cordially say, "Grace be with all them that love our Lord Jesus Christ in sincerity." This disposition procured him the love and esteem of Christians of every name: so that when he went into Wales to visit his numerous friends there, Dissenters and Methodists equally rejoiced to see him, and were all desirous of his labours of love amongst them. He always spoke in the most humiliating terms of himself and his performances, and sometimes felt such a sense of his own unworthiness, that he was almost ashamed to ascend the pulpit.

He was an utter enemy to detraction and scandal, and always ready to cast the mantle of love over the imperfections of others; nevertheless, he was a bold reprover of sin, but his reproofs were mixed with that gentleness and meekness which was most likely to make them useful.

Mr. H. had a great concern for the souls of his relations and acquaintances: in one of his letters to them he says, "Rest not in a profession, for a profession without life and love is a mere drudgery; and a name and a place among God's people will prove the heaviest curse to those who have not given their hearts and souls to God in Christ. Think not that your being dissenters and members of the church is any thing at all in itself. A dissenter without faith and love is no better than a Turk or a Pagan."

He preached three times on the Lord's day, summer and winter, and used to expound the Scriptures every Friday evening in his own house, and occasionally in the adjacent country.

The last time he visited his relations in Wales, he affectionately bade them all farewell, saying he should never see them

them again till they met in Heaven; although it was ten years before his death, and he was then in tolerable health. As he drew towards the close of life, his people expected that they should soon lose him, as he appeared to be ripening for glory in every sermon he preached, and his conversation was much in Heaven.

He preached occasionally at the house of Mr. Donne, of Suckly, a pious clergyman, who had been instrumental in bringing some to the knowledge of the truth, and with whom he lived in habits of great friendship. After preaching there one evening he was taken violently ill in the night, and with great difficulty returned home next morning, when he was almost immediately to ascend his own pulpit, being the day appointed for a thanksgiving for the recovery of the King. He began with prayer, gave out a hymn which he had composed on the occasion, and took his text out of Proverbs, "By me Kings reign, and Princes decree justice:" but not being able to proceed, he came down from the pulpit, and desired the people to conclude with prayer. They returned home with disconsolate hearts, and this was the last time that he appeared in public.

His disorder was of that nature that it caused a great stupor upon his senses, which continued till he left the earthly house of his tabernacle, except at some few intervals. In one of these being visited by a lady who came to Bromyard to sit under his ministry, she said to him, "Your ministry and conversation has been a source of great consolation to me, have you no word of comfort for me now?" He spoke not for some time; but recollecting himself a little, he said, "O Mrs. J. trust in the Lord, for in the Lord Jehovah is everlasting strength;" but added no more. Another time he asked if his children were in the room; being answered in the affirmative, he said, "I will endeavour to pray with them once more." He then kneeled down, and prayed with great fervour for a few minutes; in which he surrendered himself and his family into the hands of God in the most solemn and affecting manner; but before he concluded, his speech and senses failed him, and he must have sunk down, had not Mrs. H. supported him.

One of his children being from home was brought to see him; when putting his hands upon his head, he lifted up his eyes toward Heaven, and said, "The Lord bless thee, my son;" but added nothing farther. About a day or two before he died, Mr. Donne, the gentleman before-mentioned, calling on him, asked him to give him his hand,

and he immediately stretched it forth, and with great difficulty expressed his name. Mr. D. then asked him if he was comfortable in his mind, he endeavoured to speak, but could not be understood; at length, however, summoning all his powers, he emphatically pronounced the word—"Happy;" and on the 10th of May, 1789, he breathed out his soul into the hands of his dear Redeemer, and entered into eternal rest.

His remains were interred the Wednesday following, just at the entrance of his meeting-house in the burying-yard, a place he had chosen for himself some years before his death; and the Rev. Mr. Thomas, of Leominster, whose life is given in a former number*, and who was his intimate friend, preached his Funeral Sermon, from Rev. xiv. 13.

Thus lived and died this good man, who by an upright walk and holy life confirmed the doctrines that he preached. Whilst here below he acted with an eye to the glory of God, and now, we doubt not, is joining with the glorious company above in songs of praises that shall never end.

Reader, may thy life, thy death, and thy eternal portion be like his!

FOREIGN CORRESPONDENCE.

LETTER I.

From a Minister in Switzerland to a Director of the Missionary Society in London, dated Dec. 12. 1798.

Respectfully beloved Brother in Christ,

WE take the liberty of sending you the second bill of exchange in case the first for £. 12, inclosed in our letter of the 20th of November, should have been lost. At the same time, we have the satisfaction to acquaint you of the lively and cordial interest which our United Brethren in Switzerland and Germany take in the joyful accounts of the safe arrival of the Missionaries in the South Seas, and in the blessed progress of the Missionary work; and that they hasten to send their charitable mite for the support of this glorious institution, under praise, thanksgiving, and hearty wishes, which, we hope, will enable us soon to remit a greater sum than the first was.

Since our last dispatch we have been informed, that, in the French Province of Languedoc, much inward, practical

* See Evangelical Magazine for March 1798.

Christianity prevails, and that the faithful there have expressed a desire of having Preachers sent to them, which are neither of the Catholic, nor Reformed, nor Lutheran party; but who preach the pure gospel in the demonstration of the Spirit and of Power. There are also, it is said, small numbers of genuine Christians at B———, and the adjacent places, standing in communion with the dear Society of the United Brethren.

Just now some Quakers from Philadelphia travel through Germany, and hold public prayer-meetings. Intelligent and upright Christians in Germany assure us, that they do it with much unction, dignity and blessing. Their chief design is, they say, to go to Paris, and to see if there are not still men in that capital that have courage enough to unite with them in the adoration of God.

Baron Von Shirnding, who is the same that sent the Rev. Mr. Dyfand to London to take an active part in your blessed work, employs at present about forty Christian men to travel in Germany, and to disperse small religious tracts, either gratis, or for a trifle.

“ It is extraordinary, (as one of our Brethren in Germany writes) and excites many serious considerations, to observe what uncommon things take place in our times. Let us be attentive to every thing, and encouraged to prayer and vigilance. I think, there is at present the same appearance in the empire of religion and morality, as in the political world. In the same manner as in the worldly empires two great parties are forming, both which prepare with all their might for the conflict, courting allies, and endeavouring to extend and maintain their territories; so the two great invincible powers, the Lord of Heaven and Earth, and the Prince of Darkness prepare for the great approaching contest, *Who is to remain Lord of the world and of immortal souls?*—Both these Powers encrease the number of their friends; using many uncommon means, by private and public exertions, for obtaining their end. As at present in the political world the most anxious expectation is raised, whether there will be peace or continuation of the war; how both parties will act or come to an agreement; and what will be the final issue and consequence of the whole: So all the Christian world is on the tiptoe, to see what progress the unheard of conflict between Light and Darkness, already begun, will have—how the combatants will use their powers, which party will yield at last to the other, and on whose side will be the victory. Heaven prepares for new songs of triumph,

and Hell with premature joy glories in the successful attempts of its enterprise. Among the armies of the Lord of Hosts there is an alternate succession of hope and fear; and the party of Lucifer, as if infatuated by a poisoned cup, is boldly resolved, cost what it will, to attack the Rock of Zion. But, praised be God, that our great Conqueror, our Saviour, has promised us the certain victory. We know and experience indeed, that *the Devil has great wrath at present, because he knoweth that he has but a short time*; but we are also firmly assured, that *the kingdoms of this world will become the kingdoms of our Lord, and of his Christ*; and that the Prince of this world, who ruleth in the children of disobedience, will soon be bound and cast into the pit. Hallelujah! Wisdom, and power, and strength, and honour, be unto our God, and unto the Lamb for ever."

With the best assurances of respect and love from our Committee to your Society and Directors, I remain,

Yours, &c.

C. F. S.

LETTER II.

From a Minister in Sweden to the Directors of the Missionary Society.

(Translated from the Swedish.)

Most Honoured Fathers, and
Beloved Brethren,

YOUR truly praise-worthy undertaking, as a mean to guide the heathen from darkness to light, and from the power of Satan to God, by sending forth the gospel of our Lord Jesus Christ, which is effectual to salvation, even to the end of the world, has proved to my heart the most joyful and delightful news that could come to the knowledge of man; for till then I felt deep affliction, not only because of the heathen darkness in which so many millions of my fellow-creatures are immersed; but likewise for the spiritual drowsiness and blindness which more and more seems to gain ground, even among those called Christians, and in the most enlightened countries.

I view, as it were in a pleasing trance, the treasures of blessing you will reap, the sweet delights your hearts will experience, and the glorious rewards that one day will be distributed among you, if you but hold on as you have begun, in this your grand occupation: Never, for one twinkling

ling of the eye, allowing the intruding views of frail man to intermeddle with it; but act simply and purely from the warmest zeal for spreading into a wider field the kingdom of our Lord Jesus Christ, and the guidance of souls to the knowledge and experience of salvation.

To labour for Jesus and the furtherance of his views, representing his love to man; for his sake to surrender property, health, strength, comforts, mortal friendships, nay, our credit, and the vital spark itself; how glorious! how beneficial!—Is not this noble minded and blessed? On what object could man to better purpose bestow whatever is lent him?—For what attainments is he called upon to run greater risks? and from what source could he draw a sweeter peace than from such a sacrifice?

If our dear Lord himself could say—"It is my meat to do the will of him that sent me," O, how much more ought each of us to say, "It is my meat, the very longing and desire of my heart, to contribute my part to the glorifying of this Emanuel, by guiding souls purchased with his blood, to the knowledge of him?"

No doubt but this is the sentiment of every person who knows what it is to be constrained by the love of Christ, and to be actuated by his Spirit.

O, how my heart pants for an opportunity to contribute, even in the smallest degree, to this your labour of love for immortal spirits! but in whatever light I view my means, the result is painful. Perhaps, indeed, I might be able to collect a few pounds among my friends; but, alas! what would that do? The grandeur of your plan, and the liberality of your nation, would make such a mite unworthy of being noticed. My warmest and most heartfelt prayers for a prosperous issue of all your undertakings, shall, however, through divine grace, never be forgotten: And I pray that the Friend of Souls, in a very special manner, may accompany with his Spirit's might and power, the testimony that your Missionaries shall deliver of him, of his love to sinners, the high price he paid as an atonement for their sins, the efficacy of his death and resurrection, and the complete salvation that there is in him.

Happy men, your lot is enviable; your occupation is a glorious one. I look up to the Father of Mercies daily in your behalf, as well as I am able; and this not only gives life and vigour to my soul, but my spirit seems also to participate in it, and is frequently so engaged that it sometimes feels as it were out of the body, and assisting you in offer-
ing

ing to these poor heathens that unspeakable transcendent salvation which Jesus has purchased for them, and which he is so desirous should be made known to all his blood-bought band.

Your claim on us and our assistance is *just* in every point of view. I pray God that you may find among us an active co-operation, answerable to the hope you have of us in this respect, and the confidence wherewith you favour us: Although I otherwise esteem it an honour to be born in honest Sweden, yet must I blush when I consider that my nation has contributed so little to the diffusion of the light of the gospel among the heathen nations. Overwhelmed as our Swedish Zion on one hand is, with religious sects and parties, who teach philosophy in place of religion, shake to the very foundation the doctrine of faith, endeavour by their new system to make us out of humour with the word of God, and reject every thing that their reason cannot fathom; and on the other hand, with a listless, lukewarm, dead, Christian formality; yet, blessed be the name of the Lord Jesus, he has in the midst of us a goodly number of faithful and true witnesses; many steady and lively souls, in all degrees and ranks of life, who adhere to the truth, and are not tossed to and fro; but, as well in their knowledge as walk, are an honour to his gospel; who bear in their heart the tenderest sympathy to his cause, and are zealous for the spread of his kingdom. But how far these may have it in their power to give any considerable assistance towards erecting that noble and beautiful temple of God, for which you are sending materials, among the heathen, I dare not as yet take upon myself to pronounce, nor to express any certain hope: I pray God that my weak faith also in this respect may be disappointed!—May I some day have the happiness to hear that Sweden also, in one way or other, has contributed to give you a powerful aid, and assisted in procuring a plenitude of sheaves for the gospel harvest; those sweet realizations of a precious Saviour's atoning passion, death, and resurrection.

I join, with heartfelt sincerity, the gospel sentiment which reigns among you, excluding none that love our Lord Jesus Christ in sincerity and truth, although differing from you in private peculiarities; for your object is the glory of God, and to love as brethren. I also believe that every one who, in a living faith, has received our Lord Jesus Christ as his atonement with God, and as his might and strength to break the power, the dominion, the guilt, and the punishment of sin,

sin, is a child of God and an heir of eternal glory; although he should differ from me in certain modes of worship and educated opinions. Yes; each one, and all who, with undivided heart, believe in, and love our Lord Jesus Christ, as his or their God and Saviour, and in consequence keep close to his commandments, and walk in all his ways to his glory and well-pleasing; they are my brethren, and my co-heirs, were I even to meet them in formerly benighted Otaheite; and, I cannot hide it from you, that rivers of tears of joy ran down my cheeks, when in the public papers, I first read an account of this Missionary work; and that my ever adorable Saviour had united in this labour men of different private sentiments in England; men constrained by love to him to unite, and lay aside sentiments which, although excellent in themselves, yet from the frailty of nature and prejudice, had tended to make the Church of Christ as a rope of sand. Oh, happy, happy England! what a glorious pattern dost thou present to all the Christian world! Allow me to tell you, honoured fathers, and beloved brethren, that for the sake of you and other praying friends, Jehovah Sabaoth will probably go forth in his might, and bless the arms of your country against those of your enemies whose aim is to extirpate the glory of the name of Christ upon earth.

Oh! that your Missionaries may in all things answer your hopes, your confidence in them, and the magnificent object for which they are sent forth! May neither temporal wants, nor temporal cares; neither distresses, nor successes, impede or choak the work of the Spirit in their souls! May neither the fear of man nor the praise of man, nor any kind of private ends make their way into their heart! May their souls be emptied of every desire and every sensation which has not Jesus, love to him, and holiness, for its ultimate object! May they burn to bring souls speedily into the kingdom of our Lord! May no earthly motive whatever interfere to weaken their zeal for the cause in which they have embarked! Then shall blessings follow them in their going out and coming in, and although they may now be sowing the seed of life in tears, they shall notwithstanding "return with joy, bringing their shearers with them." That joy you will shortly share with them, and both you and they, and I also in my poor corner, be joined in spirit to give honour, praise, and glory to Sion's King.

May the Lord Jesus give a blessing on your and their labours! May his love constrain them! the efficacy of his
blood

blood enliven them! his Spirit guide them! his peace cause love and peace to dwell among them, and sway all their intentions! his faithfulness implant, root, and fix in them a true Apostolic spirit! Then, according to his precious promise, their labour in the Lord shall not be in vain.

May the grace, peace, and blessing of our Lord Jesus Christ remain for ever with the whole Missionary Society! So prays the most insignificant and least worthy of all its witnesses

LAURENCE CHRISTOPHER PETZIUS,
CURATE.

*Storeberg, near Lidköping, in Sweden,
the 12th December, 1798.*

I request my sincerest respects to my countryman, the Rev. Mr. Nisser, Minister of the Swedish Congregation in London.

If you desire it, shall endeavour to collect as much money as in this poor neighbourhood can be had: But, alas! I cannot flatter you that it will be much, for all my endeavours have not yet produced Twenty Pounds, to set on foot a small school for instructing poor people's children, and my own revenue is very little more than *Ten Pounds* per annum.

ON THE PROPHECY OF THE SEVEN VIALS.

To the Editor.

Sir,

IF the following attempt to illustrate the Prophecy in the 16th chapter of Revelation relating to the Vials, is thought worthy of a place in your useful publication, it is at your service. If it did not contain a view of this subject, in some material respects, different from that in which it has been represented by those writers whose sentiments I have had the opportunity of consulting, I should not presume to offer it to the attention of your readers; and I now do it with considerable diffidence, not only on account of the peculiar difficulty with which these subjects are attended, but, also, because my pursuits in life do not allow me sufficient leisure to enter deeply into these enquiries. I conceive then, with others, that the first five Vials relate to the divine judgments which were to be inflicted principally on the states connected with the Papacy, that they began to be poured out about the era of the French revolution, and

and that they respectively refer to different orders of society, beginning with the inferior, ascending by a regular gradation through the intermediate classes and terminating in the highest. It is this latter idea which I am desirous of suggesting, as I am not apprized that it has before been submitted to consideration. I think also, although there is a succession with respect to their commencement, yet that they are partially contemporaneous, and that their contents will not be fully exhausted until the conclusion of the sixth and seventh Vials; which latter appear to have also some relation to the States connected with Rome; but which, taking a more extensive range, refer principally to a series of warfare and revolution, by which the political condition of many other nations will undergo a great alteration, preparatory to the introduction of an essential moral change, which, it appears probable, from other parts of the sacred writings, will eventually be connected with the enlargement of the kingdom of our Saviour in the world.

The first Vial is poured out upon the earth. As the terms which are used in the prophetic writings are admitted to be, in general, enigmatical, and are frequently borrowed from the system of the universe; so that governments, potentates and the higher classes of society are represented by the Heavens, the Sun, and other eminent parts of the creation, it follows that the Earth in its prophetic signification may, very probably, relate to the *lower orders of the people*. The effect of this Vial is a grievous and malignant ulcer upon the men who had the mark of the beast. This does not convey any idea of warfare or destruction; but receives a considerable illustration, if, dismissing the literal meaning of the words, we consider that it is the political body to which the prophecy refers, and which it particularly delineates as in a disordered and ulcerated state. The diseases of the political body are insubordination, popular commotions, and insurrections; and to what an extent these have prevailed among the inferior ranks of society, in those countries which are connected with the Papacy, as well as those new principles relating to government in its civil and ecclesiastical branches, from which they have sprang, are historical facts with which every one is conversant. I conceive, therefore, that the dissemination of these principles among the multitude, and their effects in producing the political disturbances which so remarkably distinguished the earlier periods of the French revolution, and which were

the source of the subsequent events, are striking illustrations of the prophetic terms respecting the 1st Vial.

The 2d Vial was poured upon the sea, which became as the blood of a dead man, &c. The sea is the medium of external commerce, and considered as a prophetic term, has a suitable and perspicuous relation to the *commercial order*. It is this class of society which, I presume, is affected by the contents of this vial. The blood of a dead man, which is stagnant and without circulation, is a just illustration of the state of foreign commerce in most of those countries connected with the church of Rome, which is suppressed and annihilated in an unprecedented manner; and the feeble and critical state of those nations, in that communion, in which some degree of commerce is still carried on, prepares the mind to expect that this prediction will in due time, receive a still more comprehensive and complete fulfilment.

The 3d Vial was poured upon the rivers and fountains of water. These are the sources of fertility in nature, and furnish, therefore, a fit emblem of the *Ecclesiastical Orders*, whose appropriate duty it is to be the sources of fruitfulness in the moral world. The application of this vial to this order of society appears to me decisive, from the celebration which the Angel of the waters offers to God, on account of the equity of his retributions, in giving them blood to drink, because of the persecuting spirit by which they have, in different ages, shed the blood of so many saints and prophets. It receives its verification in the suppression of their order in several countries, in the general diminution of their influence, and, particularly, in the immense destruction which has been made of the individuals connected with the priesthood since the commencement of the French revolution.

The 4th Vial, which is poured on the sun, ascends to a still higher class of society, and relates to Monarchy, of which the sun is the acknowledged symbol. Power was given to it to scorch men by fire, and this effect is illustrated by the great destruction of armies, which have been called forth to war with the exercise of regal authority. But as the Sun is itself the subject on which the vial terminates, it has received, in part, its accomplishment in the suppression of Monarchy, not in France only, but in other countries connected with the Romish Church.

The 5th Vial completes the climax, and falls upon the
seat

seat or throne of the beast; and has, I conceive, been lately fulfilled, in part, by the capture of Rome, the expulsion of the Pope, the overthrow of his secular dominion, and nearly the annihilation of his spiritual influence. The infidelity, impenitence, blasphemy and misery which distinguished the region over which he presided, are exactly delineated in the words of the prophecy.

Thus it appears to me probable, that the first five vials have, for some time been, and still are, pouring forth their contents, and that they relate more especially to the supporters of the Romish hierarchy, whose interests they affect universally, and through every gradation of society. I think, also, that the prophetic terms admit of this explanation, consistently with simplicity, analogy, and their general use. Several explanatory marks are mentioned in the sacred text to which I have not adverted, as it is my design merely to suggest a few hints, and not to attempt a full exposition.

The 6th Vial seems to contain two distinct and prominent parts, the first may be expected to affect the states in the neighbourhood of the Euphrates, in order, probably, to prepare the way for the Gospel to the eastern nations. The second seems to relate to a successful attempt to produce a very extended combination of different nations for the purpose of warfare, the effects of which form the subject of the ensuing vial. An attentive consideration of the present political aspect of the world will probably induce us to conclude, that some part of the contents of this vial is already poured out.

The 7th Vial contains the consummation of the Divine judgments upon the enemies of the church. It is emptied in the air, which is the region of storms and tempests, and the seat of the dominion of the powers of darkness. The influence of this vial upon the state of the world is of tremendous contemplation. It appears in general, to refer to political concussions, and agitations of greater extent than ever took place in any previous period of time. It suggests the ideas of universal disorder and revolution, in which some intimation seems to be given that three great powers will be formed upon the ruins of the anti-christian kingdoms; in which also the cities of the nations, perhaps the Gentile or Heathen Powers will be overthrown, and great Babylon, in its universal signification, comprehending every thing inimical to the Church of God, and the progress of our Saviour's kingdom upon earth, will fall. But the particular

events which are to take place under this and the preceding vial must remain in impenetrable obscurity till the light of Providence illustrates the terms of the prophecy. In the mean time our attention is peculiarly demanded by the interesting circumstances which are continually occurring, and on which the impression of divine superintendence is signally conspicuous. We perceive that superstition, which has produced and nourished infidelity for ages, is now falling by the hands of its own offspring, and its expiring groans resound in every direction. We see that infidelity, which has declared open war against the cause of religion and its aiming at its destruction, is, nevertheless, over-ruled to subserve its interests, to ascertain its truth, to verify its predictions, and to remove the obstructions which impede its progress. We observe also that the individuals in different nations, into whose hands great power and extensive influence over human affairs is committed, and whose views too are in direct hostility to each other, are yet equally instrumental in producing those changes in the state of the world which the Scriptures foretel; and it will hereafter very probably be seen, that war itself will at last be the means of destroying the military system, and of establishing the universal reign of righteousness and peace. These reflections naturally terminate in the devout exclamation—Oh! the depths of the riches of the wisdom and knowledge of God! how unsearchable are his judgments, and his ways past finding out! for of him, and through him, and to him are all things, to whom be glory for ever! Amen.

Feb. 1799.

J. H.

ON THE DOCTRINE OF ELECTION.

THE distinguishing doctrines of the Gospel are, without exception, offensive to the carnal mind. When persons disapprove of a doctrine, they frequently endeavour to misrepresent it, in order to excite the prejudices of others. No sentiment has been so generally disliked, and so awfully misrepresented as the doctrine of Election. It is certain that the Scriptures very frequently treat on this subject: It ought therefore to be seriously and humbly enquired into.

The sacred Oracles clearly convey the sense of the term. To *elect*, literally signifies to chuse some out of a certain number in preference to the rest: and that God hath thus elected a certain number of mankind as a peculiar

liar people to himself, is expressly asserted in the divine records.* We cannot therefore deny the doctrine, without denying, at the same time, that the Bible is a revelation from God.

The Scriptures as positively declare the *end* to which God hath elected this peculiar people. He hath chosen and appointed them, not merely to possess the supernatural advantages of revealed religion, as he did the Jewish nation; not merely to certain offices, as Cyrus, and Judas; but to eternal salvation, and to all the means leading thereto.†

The *date* of divine Election is likewise expressly revealed. When persons begin to believe, &c. their election is *manifested*; but the Scriptures teach us to look beyond this period for the date, or the time, of their election. They inform us that God chose them before they had a being; yea, before the foundation of the world.‡

If we enquire what were the *motives* whereby God was disposed thus to elect some to salvation? the Scriptures will answer this enquiry. They do not say it was because he foresaw they would be better disposed, or more deserving than others; but attribute it entirely to his own free grace and sovereign good pleasure.§ God could not be disposed to chuse his people in preference to others on account of their own comparative holiness, or desert, whether actual or foreseen; because mankind in general, in a moral point of view, are naturally on one common level, and equally undeserving;—some of the elect, before their conversion, have been the most immoral characters in conduct;—every part of salvation is of grace, and consequently this. So far is personal holiness from being the cause or motive of election, that election is the cause of holiness.||

Are we ready to find fault with the doctrine, and to object, if this be the case, there is unrighteousness with God? The Scripture asserts the *equity* of the divine procedure in this respect, and solemnly forbids every presumptuous remonstrance, with a “Nay but, O man, who art thou that repliest against God?”¶ If it be a revealed fact that God does thus elect a peculiar people to salvation, we may rest assured that it is done in righteousness, and that he will be clear when he is judged. God evidently acts in a way of distinguishing kindness to individuals, in

* Mark xiii. 20. John xv. 19. 1 Pet. ii. 9. † 1 Theff. v. 9. 2 Theff. ii. 13. ‡ Eph. i. 4. § Rom. xi. 5, 6—ix. 11. 13. || Eph. i. 4. Rom. viii. 29. 1 Pet. i. 2. ¶ Rom. ix. 14—21.

the dispensations of his providence, and in his distribution of the means of grace. We dare not challenge him with unrighteousness on these accounts: But if there be injustice in the distinguishing decree of election, there must be a *measure* of injustice in these also; for they are acts similar in their nature. God's decree of Election harms no one; it cannot therefore be inequitable. The state of the non-elect themselves is not made worse thereby: it only leaves them in the state of sin and misery into which they have brought themselves; and his conduct toward them, in this respect, is as justifiable as his conduct toward the fallen angels. So far is God's election of sinners from being chargeable with cruelty or injustice, that it is an act of pure mercy and kindness; as it raises some from the miseries of the fall who might have been justly suffered to perish.

Are we convinced of the truth of the doctrine, and desirous of knowing whether we are the objects of divine Election? God himself, in his word, describes the *evidences* of an interest in this favour. In order to the complete salvation of his chosen, God hath revealed his intention to call them by his grace; * to draw them to Christ as their only Saviour; † and to sanctify them by his Spirit. ‡ Those persons, therefore, who have experienced these intermediate designs of election, are manifestly interested in the blessing itself. Hence, the Apostle knew that the Thessalonians were elected of God, because the Gospel came unto them, not in word only, but in power, and in the Holy Ghost, and in much assurance, and they became followers of the Lord. § So likewise, if the Gospel come with power to our souls, convincing us of sin; drawing us to Christ, and disposing us to evangelical obedience, it is a certain evidence of our election. Hence we see, this doctrine has nothing in it discouraging to the penitent sinner; has no licentious tendency in its nature; but entirely the contrary.

Finally, the Scriptures declare the *blessedness* connected with an interest in this distinguishing favour. They speak of it as matter of peculiar joy and thankfulness. || And with very great reason; for, as it determined the redemption of its objects, and secures their effectual calling; so, it establishes the final perseverance of every converted soul in faith and holiness in this life; and stands inseparably connected with eternal glorification in the next. ¶

* Rom. viii. 30. 2 Tim. i. 9. † John vi. 37. ‡ 2 Thess. ii. 13. 1 Pet. i. 2. Eph. i. 4. § 1 Thess. i. 4, 5, 6. || Luke x. 20. 2 Thess. ii. 13. ¶ Rom. viii. 29, 30.

The Reformers have expressed their sentiments very clearly on this subject, in the 17th Article of the Church of England, and with their testimony I conclude this essay. "Predestination to life, say they, is the everlasting purpose of God, whereby, before the foundations of the world were laid, he hath constantly decreed by his council, secret to us, to deliver from curse and damnation, those whom he hath chosen in Christ, out of mankind; and to bring them by Christ to everlasting salvation; as vessels made to honour. Wherefore they who be endued with so excellent a benefit of God, be called according to God's purpose by his Spirit working in due season; they, through grace, obey the calling; they be justified freely; they be made sons of God by adoption; they be made like the image of his only begotten son, Jesus Christ; they walk religiously in good works; and at length, by God's mercy, they attain to everlasting felicity."

MANCUNIENSIS.

ON THE ERRORS OF THE DAY.

THE sacred Scriptures, at the same time they afford such divine information and advice, as perfectly to furnish the godly man unto all good works, put us on our guard against the corruptions of the Gospel of Christ; which, under different forms, and in different ages, men of perverse minds will attempt to introduce; and, lest we should be seduced by the influence of example, united with sophistical plausibility, they predict that "the time will come when men will not endure sound doctrine; but, according to their corrupt inclinations, heap to themselves teachers, turning from the truth unto fables." The history of Christianity bears the fullest testimony to the accomplishment of this prediction; and if we enquire the signs of the times, when these events have occurred, or may be expected to occur, it may without hesitation be affirmed, that seasons of *peculiar prosperity to the Church of Christ*, have been generally accompanied with these affecting tokens of the deep depravity and strange versatility of man. The dreams of Gnosticism in the primitive times, and the triumphs of infidelity at present, are only particular illustrations of the general experience of intervening ages, when God hath been eminently performing his great work on the earth. Whenever the husbandman puts the good seed in the ground, we must expect that the enemy will cast in his tares; nor must our faith be shaken if the providence of God suffer them to grow

grow together for a season. We live in a day which exhibits unequivocal tokens of revival in the church of Jesus; when Christians, in the Spirit of their Lord, melt with compassion over the moral miseries of mankind; and zealous combinations, hitherto unprecedented, are labouring to impart the invaluable blessings of the gospel to lands the most remote, and people the most uncivilized; saying to *India* and *Africa*, and the *Islands of the great sea*, "That which we have seen, and heard, and tasted of the word of life, *that* declare we unto you, that ye may have fellowship with us; and truly our fellowship is with the Father, and with his Son Jesus Christ." As the inhabitant of the lonely cottage trembles at the gathering of the clouds, which preface a violent storm; or as the mariner is agitated when the wild tornado threatens him with speedy destruction; so Satan trembles at these symptoms of the ruin of his kingdom, and the termination of his empire in our world. Did the circumstances of the times allow him, no doubt he would employ the infernal machinery of racks and fires to repel the vigorous efforts of the Redeemer's friends; but denied the use of these, the arts of subtlety are substituted for methods of violence; and by the introduction of errors, no less dangerous than specious, he is seeking to cool the zeal of Christians, or to employ it in domestic contention. We are not ignorant of Satan's devices: we are not surprised at his policy, neither will we yield to his designs. Still let us flock to the standard of the Captain of Salvation, who will not only make the "holy weapons of our warfare effectual to the pulling down of his strong holds," but "will bruise Satan himself under our feet shortly."

The multifarious errors by which the stability of professed Christians is now tried, are, on this principle, to be easily accounted for. If our minds can be shaken respecting the truths which we hold, what will become of our zeal for their propagation. But, Christians, let us stand fast in the faith; let us quit ourselves like men, and be strong. As we have received Christ Jesus the Lord, so let us walk in him; let us cleave to the Lord and to one another; let us walk in love; let us be determined to know nothing but Jesus Christ and him crucified; let us glory in his cross alone; let us cultivate the most enlarged and friendly intercourse among ourselves; let us walk closely with God; let us aim at a more ardent devotion—a more enlarged benevolence—and universal purity: finally, let us be looking for that blessed hope, and the glorious appearing of the great God and
our

our Saviour Jesus Christ; so shall we frustrate the designs of hell—adorn and enjoy the religion of love—be ever ready to do good and communicate—and be fast ripening for that blessed world whither we ourselves are going, and where we hope to meet a multitude of all nations, and kindreds, and people, and tongues, who shall unite with us in ascribing everlasting glory to God and to the Lamb. S. P.

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*To the Editor.*

### ON THE DUTY OF PRAYING FOR OTHERS.

“**B**Y PRAYING for others, said good Mr. *Rutherford*, I was helped; for, in making an errand to God for them, I got something for myself.” Give me leave, Sir, to recommend this practice to all your readers. It is one of the genuine effects of the love of our neighbour; and the omission of it forms the prevalence of a vicious self-love. *God forbid*, said the pious Samuel *that I should sin in ceasing to pray for you*. The man who cares not for his neighbour has been justly compared to a *hedgehog*, who laps himself up in his own soft down, while he presents his bristles to all the world besides; or, as the excellent Mr. *Adam* expresses it, when complaining of himself, “Shut up in *self*, like a toad in a hole.”

On the contrary, “Love seeks not her own.” Love considers herself “a debtor to the Greek and to the barbarian, to the wise and to the unwise.” Our great Legislator has ordained that we should “love even our enemies,” and, as the best proof of our love, that we should “pray for those who despitefully use us.” The very form of the Lord’s Prayer shews that we are to make “supplication for all Saints;” and the Apostle of the Gentiles, by his authority, directs “that prayers and supplications be made for *all* men.” When the Israelites were captive in Babylon, they were commanded “to seek the peace of the city, and pray unto the Lord for it, in the peace whereof they were to have peace.” Moses and Samuel were eminent pleaders for their country; Abraham wrestled hard for Sodom; and if David were not always heard for others, his prayer returned with blessings unto his own bosom.

The Romans had a law, saith Mr. *Gurnal*, that no person should approach the Emperor’s tent in the night, upon pain of death; but it once happened that a soldier was found in that situation, with a petition in his hand, waiting for the opportunity of presenting it. He was apprehended, and was going to be immediately executed; but the Emperor,



having overheard the matter in his pavilion, cried aloud saying—"If the petition be for himself, let him die; if for another, spare his life." Upon enquiry it was found that the generous soldier prayed for the lives of his two comrades, who had been taken a sleep on the watch. The Emperor nobly forgave them all. Christian soldier! emulate the Heathen; and remember thou hast to do with a God who heareth prayer, who never forbade thy approach at any hour, and who "never said to the seed of Jacob, seek ye me in vain."

The same author observes that a censure was passed on that *Athenian*, who in the true spirit of self-love and narrow patriotism, prayed thus—"O Jupiter! rain upon the fields of the Athenians," while he lost sight of the wants of his neighbours. Let not *Christians* commit the fault which a Pagan reproveth. See the widely-extended plains on which not a drop of heavenly rain descends; pity five hundred millions perishing by the drought, and implore the Almighty to open the bottles of heaven, and cause the parched desert to flourish as the garden of the Lord.

I sincerely rejoice in the revival of a spirit of prayer for the spread of the Gospel, and the salvation of sinners at home and abroad. It is a token for good. I trust it is an evidence of our advancing in grace. "The man who stands upon the ground, cannot look over the next hedge;" and thus the carnal mind is contracted, seeking only "its own;" but grace elevates the soul, and the higher the believer ascends the hill, his prospect is more and more enlarged; he can see the condition of his fellow-men, and by prayer procure blessings for them. Thus he rises, till he partakes of the nature of the heavenly orbs, which shed their benign influences over all the world."

PRECATOR.

EVIDENCES BY WHICH TRUE AND FALSE IMPRESSIONS  
UPON THE MIND MAY BE DISTINGUISHED.

**S**ATAN quoted Scripture in order to corrupt the mind of Christ, and draw him from the path of duty. Some carnal professors do the same; and wrest the Scriptures to their own destruction. The way in which the Holy Spirit impresses the mind, is not by making any new revelation; but by a suitable application of the truths already revealed, according to our state and circumstances. Though some persons may be deceived by sudden impressions, for  
want



want of a due enquiry from whence they come; yet the *suddenness itself* is no proof that they are false. The Lord can, and many times in distressing cases, does help speedily and even instantaneously. He who called to Abraham at the very instant when he was about to sacrifice his son, can, if he please, instantly relieve the mind by a suitable word, when in the greatest distress.

But seeing the mind is capable of receiving false impressions from Satan, inordinate self love, &c. to distinguish the true from the false, is a matter of the greatest importance. For example: Suppose the mind should be impressed with this Scripture: "Son, thy sins be forgiven thee." Before a person can conclude that this impression is from God, he should seriously ask himself such questions as the following.

1. Do I possess that spirit to which the general tenor of Scripture promises forgiveness? Before David received a sense of divine mercy, he earnestly sued for it, and confessed the depravity of his nature, and the transgressions of his life. Nor did he merely plead for pardon, but also for renewing grace: "Create in me a clean heart, O God; and renew a right spirit within me." Under the gospel dispensation we are directed to seek mercy in the name of Christ; pleading his blood and mediation, through whom God hath promised forgiveness; for "Whosoever believeth in him shall receive remission of sins."—What is my character with respect to these things?

2. What effect has a sense of the forgiving mercy of God produced in my mind? Do I possess a holy love to God, who hath magnified his mercy, and to Christ through whom I enjoy the invaluable blessing? She who had "much forgiven, loved much."\*

3. Am I influenced by the love of God, to devote my soul and body to him, that I may be his servant for ever? "Now being made free from sin, and become servants to God, ye have your fruit unto holiness, and the end everlasting life."† If such be my spirit and character, I may be assured that the blessing contained in the passage of Scripture thus impressed belongs to me. The concurrence of the things impressed with the general sense of Scripture, and with the holy effects produced in the heart and life, are, in all cases a criterion by which we may distinguish the operations of the Holy Spirit, from all false impressions. The latter, whether proceeding from Satan, or from human depravity, though accomplished by means of some passage of

\* Luke vii. 47.

† Rom. vi. 22.

Scripture; yet, the intention being to corrupt and misapply that passage, they are condemned by the general voice of Scripture; and if acceded to, will be productive of nothing but error and sin.

Satan frequently suggests to wicked men that God is merciful. This is a glorious truth; and its proper effect is to encourage a returning sinner to hope for mercy. But as it is here suggested, its tendency is to lull the sinner asleep in security, persuading him that though he continue in sin, yet it shall be well with him at last. Again, Satan sometimes suggests to a carnal professor, that the sheep of Christ shall never perish. This is true; but the design of Satan is, to persuade him that he shall get to heaven, though he hate the path which leads to it. It seems as if Satan could have access to the human mind in sleep; for some persons have a misrepresentation of their state in dreams, whereby they are strangely infatuated.\* Yet God sometimes speaks this way, but always agreeably to his written word.

Once more, Satan frequently suggests to a person under convictions, that he is the chief of sinners. But his design is, to drive him to despair, and to persuade him that his sins are too great to be forgiven; whereas the tendency of the like suggestion from the Spirit of God is to lead the sinner to apply earnestly for mercy.

FOXTON.

#### ANECDOTE.

**M**R. Erskine, in one of his excellent sermons, mentions a little Anecdote which, however trifling in itself, may afford a very useful hint, of a practical kind, to every hearer of the gospel.

A person who had been to public worship, having returned home, (perhaps somewhat sooner than usual) was asked, by another of the family who had not been there, "Is all done?" "No, replied he, all is *said*; but all is not *done*."

No, indeed! *saying* and *doing* are two things. How *little* is commonly done of all that is said; however *well* said! Nevertheless—"Blessed are they who hear the word of God, and *keep* it." And "If ye know these things, happy are ye if ye *do* them."

\* A certain person at ———, dreamed that she was conducted into the presence of Christ in glory, who looked on her with a smile. When she was reproved for a total neglect of all the means of grace; she replied, "I have no occasion to use any, I am sure of heaven."

REVIEW



## REVIEW OF RELIGIOUS PUBLICATIONS.

LETTERS on *Frequent Communion*. By John Mason, A. M. Pastor of the Scot's Presbyterian Church, in the City of New York, 8vo. 128 pages. Ogle, Gray's Inn Lane, London.

THE infrequency of the celebration of the Lord's Supper, in the Presbyterian churches in Great Britain and America, hath long been a cause of grief, and matter of serious complaint, to devout men of both nations. In many parishes the ordinance is administered but once in the year, and in very few, if any at all, more than twice. The design of the author of the letters before us, is to urge on the consciences of his brethren the duty of frequent communion; to sift the objections by which it is opposed; and to place in the light of truth some of those observances which obtain among them, particularly fast days and thanksgiving days, before and after the communion, which the author views as incumbrances on the institution, and unwarranted by scripture.

Having stated that the very words of institution—"as *often* as ye eat this bread, and drink this cup," imply the duty of frequent communion, the author proceeds to urge it, from a view of the nature of the ordinance itself. He considers the sacrament of the supper as an important part of our practical testimony to the cross; as an affecting representation of the communion which believers have with Christ Jesus; as an exhibition of the fellowship which they have with each other in him; as the luminous point in which the leading doctrines of redemption concentrate their rays; as an institution of mighty efficacy in quickening the graces, and mortifying the corruptions of believers; and, finally, as an ordinance in which they are often admitted to near intercourse with the God and Father of our Lord Jesus Christ. "And now, christians," adds the author, "say, as in the sight of thy Beloved, is it not thy duty, and thy privilege, *often* to keep the feast in remembrance of him? Wilt thou refuse to display, before the world, a bold and generous testimony for his name? Is it to thee unprofitable or unpleasant to recognize, at short intervals, thy union and communion with him, and in him, with all the household of faith? Art thou in danger of entertaining, from the frequent commemoration of his death, too deep an abhorrence for sin? Of realizing too sensibly its eternal opposition to Jehovah's purity? Of esteeming too highly his pardoning grace? Of being unduly affected with the love of Jesus? Of admiring to excess that holy plan by which God is infinitely magnified, and thou hast escaped the wrath to come? Canst thou not find frequent employment for a *sanctifying* Saviour? Hast thou no lust to subdue? no grace to quicken? no mercy to ask? Hast thou won the crown? Are all thine adversaries slain, and all thy conflicts over? Art thou indifferent about meeting with thy God? Are his consolations small with thee? or, the light of his countenance a thing of nought?—But why rend thy bosom with questions like these? No believer can think thus. And can he apologize to his own conscience? Can he apologize to his Lord for infrequent, very infrequent attendance upon that ordinance in which *his self*, and all the benefits of his covenant are represented sealed and applied? Did he intend, suppose ye, that this memorial of his death should be thrust into a corner of the year? or, could they who heard the tender and piercing words, *Do this in remembrance of me*, have believed that any who love his name would treat it with such indignity? No, never,



never, never! Were Paul to rise from his rest, and to visit our churches, one of the first things he would miss is the communion-table. What would be our confusion, should he address us in enquiries like these—'How often do you remember your Redeemer in the sacramental feasts? Every sabbath? Every other sabbath? Every month?'—'Alas! no: this was never heard or thought of among us.'—'How often then?'—'Oh, I feel the rising blush—but the shameful truth must come out.'—'Generally, not more than twice in the year.' What astonishment would seize the apostle. He would hardly own us for disciples. Is this, Christian brethren, our kindness to our friend? This our reverence for his injunction, our return for his love? We are verily guilty concerning our brother. It becomes us to rouse from our lethargy; to throw ourselves abashed at his feet; to implore his forgiveness; to evince our sincerity by correcting our fault, and no longer, by disobeying him, forsake our own mercies."

Our author then proceeds to consider the weight of the objections which are commonly brought against frequent communion. He begins with "innovation." Here he shews that, in apostolical times, the celebration of the Lord's supper was a part of the ordinary sanctification of the Lord's day, and probably continued so for a century or two. It was in the fourth century that the church began very discernibly to forsake her first love; and therefore we find decrees of councils, artificially brought forward in aid of the Saviour's command, to compel the disciples to come to the table of fellowship. Things, however, still grew worse; which occasioned the Council of Agatha in Languedoc, in the year 506, to decree, "that none should be esteemed good Christians, who did not communicate, at least, at the three great festivals, Christmas, Easter, and Whitsunday."\* In favour of the primitive practice of frequent communion, our author introduces the sentiments of Calvin, Witsius, Calderwood, the Dutch church of 1581, the Reformed Church of France in 1565, and the Church of Scotland. Calvin scrupled not to term annual communions, "*a contrivance of the Devil.*"

But, it is argued, that frequency of communion would diminish the reverence due to the institution. To this our author replies, that other duties grow not contemptible by their frequency. "*Pray without ceasing,*" says the Holy Ghost—"Pray but seldom," says the objection here combated: "you will be too bold and familiar with holy things, if you often meddle with them. Frequent prayers will end in profaning the presence of God, because it will diminish your sense of his majesty." Jesus commanded his disciples to drink the sacramental cup *often*, in remembrance of him. "*A wonderful reverence then for the sacrament,*" cries Bucer, *by which it is contemned, and the saving communion therein offered with the Son of God, rejected.*" To the third objection, viz. that frequent communions are unfriendly to suitable preparation, as the Christian people could not afford the time necessary to be spent in it, Mr. M. answers, that frequent communion is itself the best preparation for communion. But the popular objection is brought from the necessity of abolishing the previous fast day and the subsequent thanksgiving day, should the Lord's supper be administered much oftener than once or twice a year. The writer of the letters openly contends for the abolition of these days. He affirms that they have no warrant in the book of God. He shews by a long induction of evidence, that the observance of these days is contrary to the judgment of almost the whole Christian church, and particularly "that the Lord's supper dis-

\* Concil. Agath. can. 18.

passed without fast day, thanksgiving day, or week day sermon, would comply, not only with the spirit, but with the letter of that very directory which Presbyterians themselves have solemnly approved, as being substantially founded in the word of God, and that their present sacramental fast and thanksgiving days are in open hostility with the decision of that system, which they hold up to the world as exhibiting their genuine faith."

He contends, finally, that the observance of these days is attended with great and serious evils; "as it establishes a term of religious communion which has no scriptural sanction; imposes an unwarranted addition to that part of divine worship; prevents that frequency of communion which is our indispensable duty; makes requisite the aid of other ministers, to the spiritual injury of their own congregations; tends to banish both the principle and practice of scriptural fasting and thanksgiving, by confounding the distinction between ordinary and extraordinary duties; creates a pernicious distinction between the sacraments of baptism and the supper of the Lord; is unfriendly to pure and evangelical devotion; and having no warrant in the word of God, involves the observers in the charge of will-worship and superstition."

Among the salutary effects of frequent communion, Mr. M. specifies and illustrates the following; the consolation of having performed a much and long neglected duty; the purifying of the church of unworthy members; the promoting of brotherly love. It may also usher in a time of refreshing from the presence of the Lord, and become a useful preparation for days of trial.

We respectfully recommend these letters to the perusal of the churches, and especially of these venerable bodies, among whom the evil here complained of still remains.

*SERMONS on various Subjects; to which are subjoined, Hymns suited to the several Discourses. By WILLIAM PEEBLES, Minister at Newton upon Ayr. 456 pages, 6s. Dilly.*

SOME people complain of the great number of new books on Theology which are constantly issuing from the press. But, if they be not compelled to read them, they have surely no just reason of complaint. They do not consider that every age has its peculiar taste with respect to the mode of representing divine truth, and prefers a certain method, phraseology, &c. and why may they not be indulged in this? People read with more pleasure, and receive more readily what bears the stamp of their own times, than that which has the uncouth cut and form of a preceding age. Divine truth is always the same; but the manner of presenting it to the mind, like the fashions of garments in different periods, considerably varies. This being the case, the eighteenth century has as good a right to be gratified in its taste as the seventeenth had: for there is no more virtue in the rough or starched phrases of our grandfathers, than there was beauty in their queer and antiquated vestments. Let them have the praise of distinguished excellence, and much is due; but let them not be considered as standards either of truth or taste.

Having thus attempted to assert our lawful claim to write and publish on religious subjects, we conceive that the public are much indebted to every good man who ushers into the world a book calculated to promote the conversion of sinners, and the edification and comfort of believers.

Among those who have, in this way, deserved well of the Church of Christ, we rank Mr. Peebles, who has published an useful volume of Sermons on well chosen and interesting subjects. They are purely evangelical; written in an agreeable style, and breathe forth much seriousness and devotion



tion of soul. The Christian will find them edifying both in his closet and in his family.

The subjects are, The supreme excellency of Jesus, Pl. xlv. 2. Jesus the Resurrection and the Life, John xi. 28. The Tendency of devout Affections to Heavenly objects, Col. iii. 1. Jesus, a Man of Sorrows, Isa. liii. 3. On keeping the Gospel Passover, Heb. xi. 28. Love to Jesus, and keeping his Commandments, John xiv. 15. The Utility and Advantage of the Service of God, Mal. iii. 14. On Godly Sorrow, 1 Cor. vii. 10. On Christian Humility, 1 Pet. v. 5. The Language of afflictive Dispensations, Micah, vi. 9. On the Fellowship of Believers with Angels, Heb. xii. 22. On the Shortness of Time, 1 Cor. vii. 29. Peace in Christ amidst Tribulation, John xvi. 33. The Christian waiting for his last Change, Job xiv. 14. On the divine Love, and complete Rest hereafter, Exod. xxxiii. 14.

The Hymns are pious and devotional, and may be sung with peculiar benefit when the heart is warm with the impression of the discourses.

*An APOLOGY for the Church of Christ, and the Church of England; with a Vindication of the Doctrines of the late Hon. and Rev. W. B. Cadogan, A. M. Vicar of St. Giles's, Reading, &c. Proving them to have been conformable to the Articles, Homilies, Liturgy, and most approved Theologians of our Ecclesiastical Establishment. Addressed, in a Series of Letters, to the Rev. Jos. Eyre, A. M. now Vicar of St. Giles's, Reading, &c. By THO. WILLATS, Esq. To which is added, An Essay on Enthusiasm, By a Minister of the Church of England; An Address to a Clergyman; and the World's Estimates of Conversion.* 8vo. 172 p. 2s. Henley, Norton; London, Rivington, &c.

THE above Title explains both the contents and design of this Treatise, which is written in a truly Christian spirit, and with the laudable intention of vindicating the character of an eminent minister of the Gospel, deceased; as well as, if possible, of convincing his successor, who has unhappily introduced "another Gospel, which yet is not another" Gospel, but a miserable farago of Pelagian and Socinian errors, undisguised by ingenuity, and unembellished by elocution.

Mr. W. avails himself of many of the most respectable authorities in the Church, to shew that Mr. E. has as well departed from her established doctrines, as well as from the truths of Scripture, and urges the great importance of vital and practical religion, founded on pure and evangelical principles.

In a short preface the Author offers a modest and sensible apology for the late friends of Mr. C., who having been constrained, by the errors and imprudence of his successor, to desert the walls of the established Church in order to retain her principles.

*Short Meditations on select Portions of Scripture, designed to assist serious Christians in the Improvement of the Lord's Day, and other Seasons of Devotion and Leisure.* By DANIEL TURNER, M. A. 3d edition, 12mo, 212 p. Knott.

WE are happy to find the public judgment has called for a Third Edition of these excellent little Essays, which are admirably calculated to answer the end proposed by their late venerable Author.



## OBITUARY.

MRS. LEGARE,

**W**AS the daughter of a merchant in Charleston, North America, who emigrated from Ireland: she was educated in all the gaieties and amusements the place afforded, and particularly fond of dancing. At an early period, however, she formed an attachment to young Mr. Legare, of the same place, who had been very religiously educated; and after surmounting considerable obstacles on both sides, they were married in 1753. Mrs. L. now cheerfully gave up her diversions, and conformed to the religious orders of Mr. L.'s family, applying herself, at the same time, assiduously to domestic duties, but without evidencing a change of heart, till it pleased God to convert her by the ministry of Mr. Whitefield, a few years after marriage. Subsequent to this, however, she suffered great spiritual distress and severe buffetings from the enemy, until it pleased God to set her soul at liberty under the word, and give her the evidences of adoption.

During the 17 years from her marriage to her death, she was visited with a variety of trials and afflictions, particularly in a painful separation from Mr. Legare during the siege of Charleston, in the American war. Thus grief and trouble undermined her constitution, and gradually prepared the way for her approaching dissolution; which first began to be seriously apprehended in September 1797, although she survived until the 5th of February, 1798.

For the first three months after the alarming increase of her disorder, she complained much of spiritual deadness and coldness; but, by a constant attention to her Bible and the throne of Grace, she maintained an unshaken confidence in the promises. She would, however, frequently say, "O that my Redeemer would shine upon me!" A few weeks before her decease, she told Mr. L. that she was sure her dissolution was drawing on fast, and that she had given up every worldly concern. He took that opportunity to enquire what was the state of her mind, she replied, "I have not the sensible presence of my Redeemer; but I have a trust in his blood, and a hold on his promises which I can never let go, and which makes me feel as firm as a rock. Long since I dedicated myself to him, and I know that he will never leave nor forsake me. No! after my Redeemer has guided and supported me to this day, can I fear that he will leave me at last? It would be an ungrateful sin to doubt. I trust that when the trying moment comes, he will grant me his presence, support and carry me through." All this was spoken with the greatest serenity and composure, but with a brilliancy in her eyes never to be forgotten. From this time, till a week before her death, she continued in the same calm and comfortable frame. During this period she was frequently asked if she was willing to die, and always answered, "Yes; it is far better for me to depart." Being asked if she did not feel a reluctance on account of her children; she said, "No." Her husband enquired how she could be so willing to part with him, she replied, "I once thought that this separation would break my heart; but I can now submit to it very cheerfully, because I have a better portion, the Lord is my portion; besides, we shall soon meet again." She frequently said, "I fear that I am too impatient to be gone: the Lord's time is the best, and I hope he will enable me to wait patiently." One morning Mr. L. observed that she appeared to be remarkably cheerful, and said to her, "I hope, my dear, the prospect brightens." "Yes,"

said she, my Redeemer smiles!" That day she called her children round her, and, after some suitable directions and counsels, she said, "I thank God that he has given me the desire of my heart: it was always my prayer to him, that he would spare me to see you all brought up, and then take me to himself before he removed your father from me; take care of him, and live in love. Blessed be his holy name, he has given me ground to hope for the salvation of you all: but, O see to it, that when I meet you at the bar of Christ, I may be able to say, *Lord, here am I, and the children thou hast given me.*" She was then dying, but, to the astonishment of all, she lived that day and night out; and the next morning being sabbath, she said, "It is sweet to worship God in his Church:" an elderly lady sitting by, replied, "Yes, my dear, but you will worship him in heaven to-day."—"O yes," said she, and soon after calling her daughters to sing the 17th Psalm, "Lord, I am thine, &c." with eyes and hands lifted to heaven, she seemed to anticipate the blessedness of the heaven therein described; and when they finished, she cried out, "O glorious hour! O blest abode! I shall be near, and like my God. I fear that I am too impatient to be gone; but I desire to wait God's time." In the afternoon of this her last sabbath, she said, "I hoped to have seen my Redeemer to day, but I find I must trouble my friends one night more." In the evening, she said, "I feel sleepy—I'll try;" and, with as much composure as if she had been in perfect health, she slept the whole night (though she was then cold in her extremities), and awoke in the morning, praising God for giving so comfortable a night's rest. Soon after this, her eldest son went to her, and she said, "O, my son, I suffer a great deal." He replied, "Not so much, my dear mother, as your Redeemer did for you." "True, true," said she, "I desire to submit." Death was now making rapid strides—her last words were—"O, where is my rest? I long, I long;"—and took her flight thither.

A little before her dissolution her physician came, and found the family with full hearts and wet eyes. Mr. L. said to him, "Well, doctor, what do you think of the scene in the next room?"—"Indeed, sir, (said he) I know not what to think of it; it is all a mystery to me. I have seen numbers of men, in all the vigour of health, and thirsting for martial honour, rush into a field of battle, and in that confused scene put on the appearance of fortitude, not one of which could face the gradual approaches of death on a sick-bed, but with visible horror: but here is a poor emaciated woman, whose whole nervous system is unstrung by long disease, welcoming the grim messenger with the utmost serenity and composure, and even with joy, though approaching in all the horrors of the most gradual progress imaginable;" (for she was three days in the agonies of death.) "Indeed it is all mystery, and I know not how to account for it." "Do you not, sir, (said Mr. L.) go to Calvary! You, indeed see us, sir, dissolved in tears; but I do not believe that there is a tear in this room extorted by grief. No, sir, they are tears of joy."

The Doctor went down stairs and met a gentleman at the door, who enquired how Mrs. L. was. He said, "Just gone, sir." Well, said he, Mr. L. is a philosopher, and I hope that he will bear the stroke like one."—"Philosophy! (replied the doctor) I have thought as much of philosophy as any man; but the scene within beats philosophy hollow."

Charles Town.

T. L.



## MRS. BIRD.

[THE CONVERSION OF AN AGED PHARISEE.]

MRS. SARAH BIRD of Walsall, was, from her earliest years, taught to observe the Sabbath, and attend upon the public worship of God. At the age of twenty she became a communicant at the established church, and had very violent prejudices against all who dissented from it. After she settled in life she was a very industrious and obliging wife, and a kind, and affectionate parent. She brought up her children with great decency and regularity, and pointed out to them the necessity of keeping holy the Sabbath day. The Lord inclined the heart of her daughter to go to the Independent meeting, where the gospel was made the power of God to her salvation. She was then very desirous that her mother should go to the same place; but so deeply rooted were her prejudices, that she refused.

She would not be persuaded that any one could, or even ought to attempt to preach, who had not been at one of the universities, or had episcopal ordination. She was perfectly satisfied that she was in the right way, and that on account of her great attention to every moral duty, she should certainly find favour with God. She looked upon her daughter as greatly deceived, and thought the doctrines she had received tended to destroy good works. Being ignorant of God's righteousness, she was very diligent in attempting to establish her own; was well pleased with herself, and had no doubt of being admitted into the kingdom of God. After her daughter's conversion, she frequently heard of regeneration, and salvation by grace alone, through the blood and righteousness of Jesus Christ; but this doctrine she totally rejected, and conceived her good works were sufficient to recommend her to God. She could not believe that Jesus saved *only* sinners.—Thus she continued a strict Pharisee, till she had entered into the eighty third year of her age, when, after many arguments used by her daughter, she was prevailed upon to accompany her to meeting on the Lord's day. She was surprised at what she heard, but yet was willing to go again. The doctrine appeared to her strange, and she wondered what these things could mean. Having read the Bible much, she could not gainsay what she heard, because supported by the word of God. The Spirit bore witness to the truth in her heart, and she was convinced she was a sinner; and that by the deeds of the law she could not be justified in the sight of God. In good earnest she then called upon the name of the Lord. "God be merciful to me a sinner," was her constant cry. After this she would never lose an opportunity of attending upon the worship of God, and was gradually led into clearer views of the plan of salvation by Christ alone. She entirely renounced her own righteousness, and saw the necessity of seeking "first the kingdom of God and his righteousness." The Saviour's name was now precious to her soul; and the people she once despised she found her heart united to in love, and wished to be united with them in the fellowship of the gospel. She was accordingly admitted a member of the church in September, 1797, in the 84th year of her age. To hear her at the eleventh hour, publicly profess her faith in Christ, and her entire dependance upon him for salvation, thanking God for the discoveries he had made to her, greatly affected all who were present. We were led to say, "Is there any thing too hard for the Lord?" She attended with great regularity upon the ordinances of God, till about four months ago. She then grew feeble, was afflicted with rheumatic pains, and several other complaints, her sight also became very bad, and she visibly declined fast. I visited her frequently in this confinement and found her much in fervent prayer, that the Lord would clearly manifest himself unto her. Spiritual



conversation greatly refreshed her; but still she wanted to enjoy full assurance of the pardon of her sins.

She was for some time unable to walk from the chair to the bed without assistance; but one day in attempting it she fell down and broke her thigh. By this means she was wholly confined to the bed, and continued in a very afflicted state. She was well aware her end was nigh, and was kept very patient under her afflictions; but night and day crying out for clearer discoveries of the Saviour's love. Atoning blood was her constant plea. To be found in the righteousness of Christ was the desire of her heart. Upon all occasions she frankly confessed herself to be a poor, lost, guilty sinner, and lamented that she had spent so much of her time in ignorance and rebellion against God; but said, Jesus had promised not to cast out such as come to him. This was all her hope. She often repeated precious promises, and by these she was supported, but yet had not the extent of her wishes in enjoying the bright shining of God's countenance. However, on the last Sabbath, when the Scriptures were read to her, she found her mind relieved from anxiety, and said the word of God had so affected her heart, that she was then quite composed. In this state she continued without any more distress or perplexity, in a praying frame of mind, crying, "Come, Lord Jesus!" till Thursday morning, Nov. 1, 1798. She was then unable to speak, and in the evening about seven o'clock, in the 85th year of her age, she entered into the joy of her Lord.

*Walsall, Nov. 3, 1798.*

T. G.

#### MRS. CROGGON.

ON Friday, October 12, 1798, died Mrs. E. Croggon, of Grampond, Cornwall, in the 24th year of her age. When she was about seventeen, she received, under the ministry of Mr. Paddon of Truro, those religious impressions which were never erased from her heart. During the last year of her life, she gave the most satisfactory evidences of a real conversion. United by a principle of faith to the blessed Saviour, she produced the fruits of righteousness. Before her disorder (which was a decline) had made any considerable progress, she was frequently exercised with doubts and fears concerning the reality of her religion. But as her outward man gradually decayed, her inward man was renewed day by day: so that, increasing in the knowledge and love of Christ, her fears were all removed, and a heavenly calm possessed her mind. The consolations of the Holy Spirit were now abundantly communicated to her soul; insomuch that, according to her own expressions, her "heart was full, yea, more than full, overflowing with joy."

One evening when her brother was present, she addressed him thus: "My dear, hear the words of a dying sister. Keep at a distance from the world, as much as possible. Abstain from evil company." And with peculiar energy she besought him to attend the means of grace; saying, "Sit under the ministry of the word, and keep up the duty of family prayer in your house; but after all, come, as a poor sinner, to Christ for salvation;" adding, "Christ and his cross is all my theme. What should I do now, in these circumstances, had it not been for the power of religion!"

On Sunday, three weeks before her death, to a friend who came to see her she talked freely on the goodness of God to her soul; confessed every doubt was banished from her mind; and said, she was persuaded she should be for ever happy through her Saviour's blood. To another friend she

spoke

spoke highly of the Redeemer: at the same time declaring, that it was the blood and righteousness of Christ alone on which she relied. She said, "I am ready; and desire, if it be the divine will, to be taken to the Lord." In the evening of the same day she had an unusual manifestation of the love of God; as much, she said, as she could sustain. She called her affectionate partner near, to tell him the pleasures she felt; and expressed a wish that others might feel the same. "O that poor sinners," said she, "could hear me, that I might tell them the value of religion!"—A friend observing to her that she enjoyed a little heaven below; she replied, "Not a little heaven, I have heaven already." Then stretching out her arms, she exclaimed in an extacy, "Jesus, take me this moment to thyself!"—The next day she appeared not so lively; but still serene and composed, cheerful and content to wait the Lord's time. She said "I'm not deceived: I know it must be the Lord." To some of her relations she spoke so cheerfully of the pleasures of religion, that one of them remarked, "She appears more lively than any of us who are in health." She assured them "her consolations had been inexpressible;" and that it was "on the rock of ages she trusted."—A few days after, she said, "this mortal body is decaying; but I trust my soul will take its flight to Jesus—to heaven: and though I have not those raptures I lately felt, yet he is faithful. I rely on his blood. Christ is mine. God is mine. Heaven is mine: and glory."

After this she appeared better in body for several days. She intimated that, if it were the Lord's will, and for his glory, she should be thankful to be restored to health; that she might abide longer with her husband and children, to bring up her children in his ways: but left it with sweet resignation to the divine will.—She said one day to her husband, "I'm very comfortable. O, I long to be at home!—Your Betsey will soon exchange this world for a better. I am inexpressibly happy!"

About nine days previous to her dissolution she said, "What is death to me? I can look up and see glory. To-day I have had a sense of it. And when I walk through the valley of the shadow of death I will fear no evil; for thou art with me, thy rod and thy staff they comfort me."

The Sabbath preceding her death, she expressed a deep sense of her unworthiness; and signified she was fully persuaded that salvation is all of grace. She said, she could rely on the Lord, even when destitute of those happy feelings which she had so often enjoyed.

The day before her departure she suffered excruciating pains in her back and breast; but not a murmuring word was heard to drop from her lips during the whole of her confinement. In the course of this day, she said, "I'm weak, but strong:" and several times with a low voice, "Heaven, Heaven, Heaven!"

About four o'clock the next morning, without a groan or struggle, she was gently released from the body, to be for ever with the Lord.

Agreeably to her choice, Psal. xxiii. 4. was improved on the occasion by Mr. Redding at Grampond, and by Mr. Paddon at Tregony, her native place.

*Alcester.*

J. S.

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#### MRS. RODBIRD.

ELIZABETH RODBIRD was brought to an anxious concern for her soul at a very early period in life; when she was only about 13 or 14 years of age. She was then in service, debarred from the means of grace; but God blest the conversation of two serious young men in the house, as a mean



mean of alarming her conscience; after which she could find no rest till she was enabled to believe in Christ as her Saviour. For a considerable time before her death she was a respectable member at Cannon-street Chapel, Manchester. She was taken away by a slow consumption. Having been indisposed for some time, she, at length, purposed to go to her father's, hoping her native air might be of service; but weakness obliged her to stop at Stretford. Here she remained some days, and was extremely distressed by the fear of death; but two passages of Scripture applied in immediate succession, and with peculiar sweetness to her mind, were a mean of affording relief. The former was Is. xxvi. 4. "Trust ye in the Lord for ever; for in the Lord Jehovah is everlasting strength." The other was Deut. xxxiii. 27. "The eternal God is thy refuge, and underneath are the everlasting arms." Still she was not fully resigned to death. The care of her family lay heavy on her mind. Parental affection was so strong that she said "she could more easily bear the idea of being severed in two, than of parting with her children." Whilst ruminating on the distresses they might experience after her departure; that passage of scripture, "He hath done all things well," was so strongly impressed on her mind, and accompanied, at the same time, with such a clear recollection of the providential care and kindness of God towards herself, in which she saw the declaration had been verified, that she was enabled, with the utmost confidence, to commit her children into his hands; could look on them, without the least anxiety, in the thoughts of leaving them; and became so effectually dead to the world and its concerns, that she said, "she could scarcely help casting a smile of pity on those who seemed to possess an anxious thought about it."

As her sickness was of a lingering nature, I had the opportunity of visiting her often, and wish, for the benefit of others, I had kept a particular account of her dying experience and expressions. She was almost continually dwelling on the mercies she had received from God; and generally closed the account with the words of the Psalmist, exclaiming with floods of overwhelming gratitude, "Bless the Lord, O my soul, and all that is within me, bless his holy name; bless the Lord, O my soul, and forget not all his benefits." I do not recollect a single visit, in which she did not, on one account or other, adopt these words as one who really felt the sentiment they express. She mentioned many comforting seasons she had experienced, in the course of her pilgrimage, with grateful pleasure; and often expressed her amazement at the patience and kindness of God in bearing with her unprofitableness, lukewarmness, and backsliding. She often wept under a sense of her past formality, and, at one time, spoke with peculiar emotion on this subject. "O! said she, I see myself such a poor unprofitable creature, that I sometimes think God will be almost ashamed of me when I get to heaven." In the course of her sickness she sometimes experienced great raptures of joy; but more generally a solid peace and confidence which was seldom disturbed. A few days before her death, in answer to an enquiry respecting the state of her mind, she said, "I seem pleased that I have such a solid foundation to build on, a foundation which nothing can overturn or alter." And at another time, "My hope is founded on the word of God, so that if I were not saved, he would be a liar." She was almost continually expressing her longing desire of death; and on Monday Jan. 22, 1798, God granted her desire, and gave her a peaceful admission into his heavenly kingdom. W. R.



## RELIGIOUS INTELLIGENCE.

## MISSIONARY SOCIETY.

## LETTER I.

*From DR. VANDERKEMP to DR. HAWEIS.**On board the Hillsborough, Portland Roads, Dec. 22, 1798.*

Rev. Father and Brother in the Lord Jesus Christ,

**A**S we on Monday night, the 10th, unexpectedly were directed to leave London next morning, we were in such a hurry that it was impossible for me to see you in order to bid you my last farewell; for this reason I embrace the present opportunity to send you these few lines to signify my gratitude for the many civilities and tokens of paternal care and brotherly affection you have shewn me. On Wednesday, 19th, we left the Motherbank, but anchored again the same evening at Spithead. Thursday morning, the wind continuing fair, we sailed from Spithead, and steered west; but yesterday (Friday) afternoon, the wind shifted to the west, which obliged us to turn back, and anchor in Portland Roads. About fourteen ships are in our convoy, under the Amphion frigate and two sloops of war. The Duff lies near us. We are all very well, and have among the convicts but ten sick: two have however died since we came on board. The first day after our arrival, we were dissuaded from going into the hold among the convicts; and told that they would throw a blanket over us, to stop our mouths and eyes, and rob us of whatever we had in our pockets: notwithstanding we attempted to go, being introduced by the Surgeon. The convicts received us with every mark of kindness and regard. The next day I preached to them from Acts xvi. 30. 31. and brother Edwards the following Thursday enlarged upon "Behold this is the accepted time, and this is the day of salvation." They listened with remarkable attention, and several of them expressed, by a letter to me, their satisfaction and gratitude, requesting to be more fully instructed in the principles of the Christian religion; and now we converse among them without the least fear, and as freely as among our friends and acquaintances. On the contrary, when last Tuesday, some officers of the navy attempted to approach them, in order to look for four sailors who had deserted from the man of war, and went down into the hold; they beat one severely, and wounded him with his own dagger in the head, so that crying out for mercy with a lamentable tone, he had enough to do to save his life, with the loss of his hat, and the sheath of his dagger. Thus hath our God shewed us his uncontrouled power over the hearts of the most wicked of men; and we trust that he who was able to protect his servant Daniel from the Lions, will defend us against the rage of all his enemies and ours. Our hearts trust and rejoice in the God of our salvation, and we doubt not but that he will bless our ministry among our fellow sinners. The conversation we have daily with the prisoners, especially with one who lies on a sick bed, named Friend, gives us hopes to conclude, that this prospect will not deceive us! O that our hearts may be inclined to give all the glory and honour to God, who alone performs wonders!

Pray give my sincere and kindest respects to all our dear friends and brethren. I am, recommending you to the grace and love of our God and Saviour,

Your sincere friend and servant in Christ Jesus,

J. T. VANDERKEMP.

LETTER

## LETTER II.

FROM THE SAME TO THE SAME.

*On board the Hillsborough, off Madaira, 31st Jan. 1799.*

Dear Sir,

WE arrived yesterday all safe and healthy at this Island. A vessel returning to Lisbon gives me an opportunity of sending you this news, which, we doubt not, will excite your thankfulness to that God, whose right hand kept us hitherto from danger. Time is too short to give you an account of all the little circumstances of our, thus far, prosperous voyage. You know we departed from the Motherbank on the 19th of December, and moored again that night at Spithead. On the 20th we sailed from Spithead, but the next day, the wind being contrary, we returned and put into Portland Roads. On the 23d, a favourable breeze springing up, we again put to sea; but in the evening we had a strong gale, which continued that night, and turned, the next day, into a violent storm. The 25th, after morning prayer the Captain told me, that there were 3, and soon after 4, and 5 feet of water in the ship, which gaining very fast upon us, notwithstanding the pumps brought up every minute two tuns of water; we were led to conjecture that there was a leak in the hold: and it was visible that the ship (which was on the starboard tack, and heeled very much on that side) gradually sunk lower and lower.

I communicated this news to my brethren, two of whom were very sea sick, and in their beds, and we went to prayer. Though external circumstances now seemed to suggest, that this might be the last time we should unite in prayer, we could, by the mercy of God, keep fast hold of that promise, "Call on me in the day of trouble, and I will deliver thee." Brother Kicherer being informed, by me, that the ship was in danger of sinking, answered, that "the ship might sink, but that the foundation upon which his soul rested could never sink;" and brother Edwards was so far from being dismayed, that he even rejoiced in the prospect of eternity. The storm soon after abated, and we discovered that there was no leak in the hold, but that the water washed in at the port-holes and scuttle-holes; which being stopped, the pumps soon cleared the vessel of the water.

We had been under great apprehensions for the Duff. On the 27th another storm came on and was tremendous. We cried mightily to the Lord on behalf of our dear brethren and sisters in the Duff; which, the next day, when the storm was abated, appeared unexpectedly, to our unspeakable joy, close by us.

The boat which is to carry this letter ashore, is going off, and presses me to finish. We commend ourselves to your ardent prayers, and to the prayers of the Directors, and all our dear friends and wellwishers in the Missionary Society. I am, with the utmost haste, but with sincere respect,

Dear Sir,

Your humble and obedient servant,

J. T. VANDERKEMP.

DONATIONS



• DONATIONS, &c. to the Missionary Society since our last.

|                                          |          |
|------------------------------------------|----------|
| FOLESHILL, near Coventry, (collection)   | £. 7 0 0 |
| STAINES, (additional donation)           | 5 5 0    |
| STOURBRIDGE, (Rev. H. Hurst and friends) | 18 5 0   |

### BEDFORD UNION.

WE understand that the third general meeting of the Union of Christians at Bedford, is fixed for Tuesday, the 16th April. Dr. Gordon and J. Sutcliff to preach.

### AMERICA.

Dr. JONATHAN EDWARDS, in a letter dated April 30, 1798, but which did not come to hand till January 26, 1799, gives the following information to his correspondent in England.

"Since I wrote to you last, I have been twice imminently exposed to death, in both instances by a fall from my horse, but a kind Providence preserved me; and though my shoulder was injured by one of the falls, it is now restored to its wonted use. I beseech you to join me in sincere thanks to God, my preserver; and, O may I ever maintain a sense of my constant liability to the great change.

"We are attentive to your noble exertions to spread the gospel among the heathen, and some attempts are making toward the establishment of a Society for the same purpose, in the Northern States. But our frequent Indian wars, and the depredations and slaughter often committed by the Indians on our borders, have so prejudiced many of our people, that I fear but small collections can be made for missions."

A very respectable Presbyterian minister in New York writes thus to his Correspondent,—Nov. 12, 1798.

"It will grieve you to be informed, that your worthy friend and correspondent, Dr. Foster, pastor of the first Baptist Church in this city, is gone to his eternal rest. He was a friendly amiable man—a faithful and laborious minister of the New Testament—a warm advocate for the peculiar and most precious doctrines of the Gospel—an important member of our Missionary Society—and a Pastor, whose loss will be felt with peculiar severity by the Church to which he ministered. He died about the beginning of September last, of the yellow fever, which for more than two months ravaged in our city, and swept off above two thousand of our citizens, some of them among our most important characters. Dr. Foster was the only clergyman who died of the disease; the greater part of the others left the city. Nine or ten of the principal churches were shut up seven or eight weeks, and every thing like business almost completely suspended. I remained in the city the whole time, and sustained a severe attack of the prevailing fever, which cut me off from my ministerial labours two Lord's days. May my spared life be devoted to greater activity and usefulness, and consecrated to the glory of him who has prolonged it.

"The mortality with us was peculiarly great among the physicians. Fourteen or fifteen fell victims to the epidemic; and among these several of the most enlightened and able in the city.

"Our Missionary Society met, according to the Constitution, on Tuesday last. But a small portion of the members attended; and the late epidemic was found to have deranged every thing so completely, and especially to have so much impoverished our trading people, that it was judged best



to defer the greater part of the business, particularly the delivery of the annual sermons, and the collections which follow their delivery, until the fourth Tuesday in April next, when the Society have appointed to meet in this city, and to attend on the usual business.

"I wish it were in my power to give you some agreeable information respecting the general state of religion among us. Alas! it is not. For though we now and then hear the pleasing news of a revival in some small districts, yet the prevailing state of our country on this subject is gloomy indeed! Infidelity abounds and increases. Lukewarmness is too general among the friends of truth. Party politics and mercenary schemes are almost universally the order of the day. Blessed be God, however, there are some (and I believe an unusually large proportion in our city) who have a zeal for his name—who sigh and mourn for the abominations which are done in the land, and who are diligent at the throne of grace in interceding for their country, and the general interests of mankind. May infinite goodness increase their number, and answer their prayers!"

#### GUERNSEY.

IN the beginning of last August, Mr. M'Gibbon (late a student under Mr. Bogue of Gosport,) visited Guernsey, and at first preached to a few persons in a private room: the congregation, however, soon increased, and they procured and fitted up a larger place, holding above 300, which is already filled.

About the latter end of September, Mr. M'Gibbon wishing to return to his studies, Mr. Banister of Bristol was invited by the congregation to succeed him; but Mr. B. not being able to accept this invitation, Mr. M'Gibbon was prevailed on to lengthen his stay; and it is with pleasure we add, his sphere of usefulness extends, and his prospects of success are flattering.

#### IRELAND.

*Letter from Mr. Hamilton to the Secretary of the Missionary Society.*

*Armagh, Jan. 2. 1799.*

Rev. and very dear Sir,

YOUR kind favour, communicating the minutes of the several meetings of the Directors down to the 25th of October, I received in due course; for which please to accept my sincere thanks. In as far as I am capable to judge of your intended operations, I most heartily approve them. I see in the detail with which you have so obligingly favoured me, great matter of praise and thankfulness to our adorable Lord: and, at the same time, something calling us to the exercise of deep humiliation before him. I am much concerned that in the African Mission, a partial failure has occurred; and yet I hope, that the great Head of the Church, who so over-ruled the dissention between Paul and Barnabas, as to make it productive of much advantage to the infant cause, will in the present case, bring good out of the evil which we lament.—In the course of a few weeks I hope to have the pleasure of transmitting to your worthy Treasurer, a small sum for the benefit of the Missionary Society.

Permit me, Sir, to trespass on your patience a little further, while I acquaint you with the formation of a small society in this country, under the designation of the "Evangelical Society of Ulster." That you may the  
better

better comprehend the nature and object of this association, I have transmitted to you a copy of its address and constitution. In addition to what is therein contained, I have the pleasure to inform you, that our commencement, though small, has been, upon the whole, very auspicious. About twenty evangelical ministers have already entered their names as members; and what is very agreeable to relate, they are of four different denominations. The list of our annual subscriptions will, I think, in a little time be equal to one hundred pounds; but it is to annual collections we are looking chiefly, as our principal resource. The people in this country seem, in general, wonderfully disposed to listen to the gospel at present. Indeed, Sir, we may say with the strictest propriety, that the fields are already white unto harvest; but, alas! we have almost no labourers, disposed to undertake the work. The mournful fact is, we despair of finding itinerant preachers among ourselves, calculated for this honourable line of service. A statement of these our peculiar circumstances, the committee at their last meeting enjoined me to transmit through your hands, to the Directors of the Missionary Society; praying them, in the Lord's name, to provide for us, if possible, two preachers, to commence their operations early in the spring.

Dear Sir, I am utterly unable to convey to you an adequate idea of our situation here, through the want of lively, experimental preaching. The cry of the people for help is indeed urgent at present. There is no time to be lost. Please, therefore, to lay our helpless situation before the Directors at your first meeting; and to inform me of the result as soon as possible: provided we cannot be supplied from your very respectable body, perhaps you could direct us where to apply, with the prospect of success. If, in the course of the ensuing summer, the good Lord should put it into the heart of some of his zealous servants in England to come over into this Province for a few weeks, it might, through the divine blessing, be productive of the happiest effects. I think it would have a tendency to silence the voice of bigotry and prejudice that now roars against us; it would serve mightily to awaken the attention of the public to the gospel: and it might arouse some of the drowsy watchmen that are amongst us.

Dear Sir,

Believe me, your affectionate friend and ready servant in the Lord's work.

GEO. HAMILTON.

#### SCOTLAND.

WE understand the Rev. Greville Ewing of Edinburgh has resigned his co-pastorship at the late Lady Glenorchy's Chapel, and has removed to Glasgow, where, at the sole expence of Mr. Haidane of Edinburgh, he has undertaken the instruction of 27 young men, who, when sufficiently qualified, are to itinerate in those parts of Scotland which stand most in need of the gospel.

#### STIRLING SABBATH SCHOOLS.

In our Magazine for last September, (page 381) we gave some account of the institution of Sabbath Schools at Paisley; we have the pleasure now to add, that similar schools have been instituted at Stirling, which promise to be extremely useful to the common people, and a blessing to the country.

The Stirling Society for promoting the knowledge and practice of Christianity, consists of Christians of every denomination, who hold evangelical sentiments, and whose conversation is such as becometh the gospel. Their

sole design is to promote the knowledge and practice of true religion, which is the only subject of discussion at their meetings. Their views are at present directed particularly to three objects:—to support and encourage the institution of *gratis* Sabbath Schools; (so called, because the teachers voluntarily engage in this labour of love without any pecuniary reward; )—to circulate pious tracts;—to assist in relieving the destitute sick.

The funds of the Society arise from the voluntary contributions of the members and others. Serious persons, though unable to give money, may be admitted members; and benefactions, however small, from those who are not members, are thankfully received.

General meetings of this Society are held on the last Thursday of March, June, September, and December; at the 1st and 3d of which a committee of eight is chosen, four of whom, with the Secretary and Treasurer included, form a quorum. This Committee meet monthly, and keep minutes of their transactions.

The present officers of this Society are, William Telford, Stirling Bank, Treasurer; John Hervey, Ironmonger, Secretary; James Maclaren, Bookseller; Alexander Hill, jun. merchant, Librarian.

#### ENGLAND.

##### VILLAGE ITINERANCY.

IN our Preface to the fifth volume of the Evangelical Magazine, we mentioned the origin of this institution. Experience has since demonstrated its utility; and we consider it a duty we owe the public to notice occasionally its progress. We are persuaded, that it needs only to be known to find encouragement from opulent Christians; and the increase of its funds is certainly defrable, as it could thereby extend its beneficial operations.

Two preachers have been constantly employed in different circuits about 50 miles from London; others occasionally assisting in the summer months; and another person of good abilities is, at present, wanted for a circuit of vast extent, abounding in population, but totally destitute of the light of the Gospel.

Schools also are erected by it, in and near the metropolis, as well as in the country, by which means hundreds of poor children are taught to read the word of God, and their parents and neighbours are blessed with the Gospel of Salvation.

It has hitherto been supported by the liberal contributions of a few individuals; and if any serious persons are desirous of being associated with them, in this good work of the Lord, their favours will be thankfully received by the Rev. John Eyre, of Hackney, who is both the treasurer of the institution, and superintendent of its concerns.

#### EAST KENT ASSOCIATION.

THE quarterly meeting of the Ministers and Brethren belonging to this Association, was held at Ramsgate, on Wednesday the 9th of May last, when a Sermon was preached in the morning by Mr. Tisser, of Dover, from 1 Cor. x. 4. "For the weapons of our warfare are not carnal, but spiritual, &c." And one in the evening by Mr. Giles, of Eythorn, from Isaiah liii. part of verse 5. "For he was wounded for our transgressions." Afterwards the ordinance of the Lord's Supper was administered; which (as well as the other services) proved a season of refreshment to Ministers and people. Mr. Drew, of Folkestone, preached on the preceding evening.

It is with pleasure we observe, that a spirit of unity and attachment appears



seems to increase, with every meeting, among the Ministers of the Association. May it long continue to prevail and abound!

The next meeting will be held at Mr. Attwood's, at Folkestone, on the 11th of April next.—Mr. Rolls, of Canterbury, is appointed to preach in the morning, and Mr. Priestley, of Deal, in the evening. In case of failure, Messrs. Willy and Laxon.

At this meeting it is to be considered, Whether it be practicable, in this Eastern district of Kent, to maintain an Itinerant Missionary; to endeavour to illuminate its dark villages with Gospel Light, the expences attending which, to be defrayed by the Associated Churches?

#### ORDINATIONS.

REV. MR. NORRIS.

ON Christmas Day last, before an auditory of near 2000 people, at Mr. Parson's Meeting, at Leeds, Mr. Norris, employed by Societas Evangelica, to labour in the north-riding of York and county of Durham, was ordained as an Itinerant Minister. On this occasion Mr. N. produced a paper signed by near an hundred serious persons in different parts of his circuit, expressing their earnest desire to enjoy all Gospel ordinances. Mr. Bruce, of Wakefield, proposed a variety of appropriate questions, to which Mr. N. returned the most satisfactory answers. Mr. Cockin, of Hallifax, prayed over Mr. N., and Mr. Parsons, of Leeds, gave him some suitable advice, by way of charge, from—"Do the work of an evangelist." Mr. Cockin then preached on Ephes. iv. 11, and concluded with prayer.

Our Correspondent adds, "It was indeed a good day with us; and we departed more ready for any such service in future than we were before."

Rev. Jos. GRIFFITHS was set apart to the Pastoral Office of the Independent Congregation at Wallingford, Berks, on the 26th of Nov. last.—Mr. Wilkins, of Goring, prayed the general prayer.—Mr. Muston, of Aston, delivered a discourse on the nature of a Gospel Church—stated the steps that had been taken by the people when destitute—read their call to Mr. G. with his acceptance, and implored the divine blessing on their union. Mr. Thresher, of Abingdon, preached from 1 Cor. xv. 58. and Mr. G. closed the solemnities by prayer.

Rev. JOHN FOWLER was ordained to the Pastoral Charge of the Independent Church at Sheerness, on Jan. 30, 1799.

Mr. Moor, of Stroud, read the Scriptures. Mr. Slatteir, of Chatham, delivered the introductory discourse, and received the Confession of Faith. Mr. Wilks, of London, gave the charge from Zach. iii. 6, 7. Mr. Townsend, of Rotherhithe, preached to the Church from 1 Peter ii. 1, 3. Mr. Gore of Sandwich, Mr. Ralph of Maidstone, Mr. Young of Canterbury, and Mr. Gooding, of Lenham, severally engaged in prayer; and Mr. Atkinson, of Greenwich, gave out suitable hymns.

This service for the accommodation of the workmen in his Majesty's dock-yard began at half past five in the afternoon. In the morning Mr. Gore preached to as many as could conveniently assemble.

At Sheerness is a large meeting-house, with a large congregation and church, principally raised by the instrumentality of the late Mr. Sharubole.

#### CHAPEL OPENED.

ON Wednesday, Jan. 16, 1799, was re-opened, after having been shut up many years, an old Presbyterian Meeting-house at Somerton. The labours of Mr. Gale, the county Missionary, and some of his Brethren, having

ing been rendered useful in that town and neighbourhood, application was made to Dr. Toulmin, of Taunton, and the other trustees, for the use of the place. They very obligingly gave up the writings; and the place, after being repaired at the expence of about 40*l.*, was vested in a new trust. Mr. Tozer, of Taunton, preached in the morning from Ps. cii. 16. "When the Lord shall build up Zion, he shall appear in his glory;" and Mr. Evans, of Wells, in the afternoon, from Luke xix. 9. "This day is salvation come to this house." Messrs. Warlow of Wincanton, Pittard of Mortock, Morcu of Yeovil, and Parish of Wellington, prayed. A collection, amounting to 11*l.* was made towards paying for the repairs; and the Brethren, seeing the pleasure of the Lord prosper in their hands, returned home, resolving, in his strength, not to be weary in well-doing.

#### LONDON.

ON Feb. 7, the poll closed for the Lectureship of St. Giles's in the Fields, London, when there appeared 142 majority in favour of the Rev. Mr. Shepherd, late Curate to Mr. Cadogan, of Reading, deceased.

On Friday the 8th, at 11 o'clock, the Lord Bishop of London commenced his Scripture Lectures at St. James' Church, which he intends to continue weekly, except on Good Friday, during Lent.

On Friday, the 15th, the Bishop of Peterborough preached at Bow Church, Cheapside, the annual Sermon, before "The Society for propagating the Gospel in Foreign Parts." The Text was chosen from Isa. ix. 2. "The people that walked in darkness have seen a great light." His Lordship, after a suitable introduction, undertook, 1st. To shew the miserable condition of the Gentiles before the coming of Jesus Christ: 2nd, The advantages that mankind have received by his coming; and concluded, with stating, that the Society was formed under the Patronage of William III. of glorious memory—that much good had been done by it in the British Colonies—and that it is the indispensable duty of all Christians to endeavour to propagate the Gospel. The Lord Mayor, Court of Aldermen, and several Bishops, were present on the occasion, and his Grace of Canterbury concluded with pronouncing the benediction.

Rev. Edmund Denham, of Frome, has accepted a call to the charge of the Independent Church at Lock's Fields, Walworth, late under the pastoral care of the Rev. Mr. Mills, deceased.

Rev. F. Hamilton, assistant and son-in-law to the Rev. Richard Winter, of New Court, Carey Street, London, has also accepted a call to the exercise of the pastoral office, over the Independent Church at Brighthelmstone, late under the care of the Rev. Mr. Johnson, who has resigned.

Rev. Robert Simpson, sen. Tutor at the Hoxton Academy, is appointed to the pastoral office of the Presbyterian Church, Artillery Street, London, late under the care of the Rev. John Love, foreign Secretary to the Missionary Society, who has resigned, and accepted of a charge at Greenock, in Scotland.

#### MISSIONARY JOURNAL.

THE great attention of the artist to render the engravings to this Work as neat as possible, will unavoidably prevent the delivery of the volume to Subscribers till the latter part of April, when, we doubt not, their expectations will be gratified.

As the list of Subscribers is about to be printed, any name not yet delivered, must immediately be sent to Mr. Chapman's, in Fleet-Street.

POETRY,

## P O E T R Y.

## HYMN FOR THE LATE FAST.

**G**REAT God of Nature, at whose word  
Contending nations rise and fall;  
Who bid'st fell Discord draw the sword,  
And desolate this earthly ball.

We fall before thine awful throne,  
And mourn our nation's crying guilt;  
For her transgressions, and our own,  
Our very souls in sorrow melt.

Favour'd above all other lands,  
With thy rich gospel and thy grace;  
How have we broke thy just commands,  
Abus'd thy love, and scorn'd thy ways!

Turn us, O turn us, mighty God!  
Shew us what rebels we have been;  
To ev'ry heart apply thy blood,  
And wash away a nation's sin.

Bid Peace, with all her welcome train,  
Return to bless our native land,  
Sweet Plenty deck each smiling plain,  
And Commerce spread on ev'ry hand.

And O, with gratitude impress,  
May Britain's sons their God adore;  
Inscribe thy name on every breast,  
And sound thy praise from shore to shore.

Sandwich.

E. T.

## ODE FOR GOOD FRIDAY.

**E**TERNAL Spirit! source of glorious  
light,

Who sit'st enthron'd in Majesty above,  
Inspire my feeble muse, who wings her  
flight,

To sing of boundless, everlasting love.

Begin, my virgin muse, the solemn lays,  
And celebrate this glorious happy day,  
When earth's great Maker, thron'd above  
yon sky,

Put off the glorious blaze of majesty,  
And then descended to this vale below,  
To save lost man from never-ending woe.

But say, my Muse, why should the mighty  
God

Of heaven and earth, thus lay aside his  
pow'r,

And quit his bright empyrean abode,  
To dwell with man, the vot'ry of an  
hour?

Should leave the bosom of his Father's love,  
Should, from the everlasting realms above,  
(Where the whole heav'nly host in an-  
them join'd,

Where pleasures flow ethereal and refin'd),  
To earth descend, to tread our courts be-  
low,

To live in grief, and die a death of woe?

Love was the cause, almighty, matchless  
love,

To fallen, wretched man; who, but for  
this

Must, (doom'd by the strict mandate from  
above)

Be banish'd far,—far from the realms  
of bliss,

To the dark shades of everlasting night,  
Where hope ne'er comes with animated  
light;

Where all is sorrow, wretchedness, despair,  
Nor peace, nor comfort ever enter there;  
Where the awaked wrath of God is high,  
And the strong worm of conscience ne'er  
shall die.

What boundless love is this! Christian,  
approach,

And in thyself behold the wretched cause  
Of all his woes, who carried thy reproach,  
And amply magnified his Father's laws;

He died a cursed death that thou might'st  
live,

For thee to reign, his soul was made to  
grieve;

Thee to redeem from woful, black despair,  
He spent a life of misery and care:

Then, to his name be ceaseless honours  
rais'd,

And this his boundless love for ever  
prais'd.

Pimlico.

A. RICHARDS.

## MISSIONARY PRAYER.

**S**AVIOUR of sinners, to thy care  
Our brethren we commend:

O let them all thy favour share,  
And save them to the end.

Let



Let truth in every heart abound,  
 Let grace their souls expand;  
 Nor jarring sentiment be found  
 Among the chosen band.  
 O let thy presence cheer their way;  
 Nor doubts, nor fears, prevail:  
 Be thou their Guardian night and day,  
 While o'er the deep they sail.  
 And when they reach their destin'd seas,  
 And preach in Jesus' name,  
 Let songs of joy announce thy praise,  
 And sov'reign grace proclaim.  
 Then, at the Gospel's joyful sound,  
 Shall heathen idols fall;  
 And heathen sinners prostrate round,  
 For Jesus' mercy call.  
 Hail, mighty Jesus, wield thy sword,  
 Thy holy arm make bare;  
 Confirm the honours of thy word,  
 And fix thy kingdom there.

J. P.

## CANTICLES II. 14.

HOW altogether lovely He,  
 The Chief among ten thousand known,  
 Whom, rob'd in sacred majesty,  
 My heart aspires to call her own!  
 Nor let the thought be deem'd too bold,  
 Tho' long regardless of his love;  
 My frozen heart, as marble cold,  
 His soft persuasions would not move.  
 But now he speaks, and I rejoice,  
 Eternal life his words impart;  
 More welcome is his gracious voice,  
 Than sweetest sounds of human art.  
 "My dove, (he cries) oh let me see  
 "Thy countenance, and hear thy voice!  
 "Come share my bliss, and dwell with me,  
 "And reign the object of my choice.  
 "Think of my love when I beheld  
 "Thee captive led, and bound in chains;  
 "To save thy life my own did yield,  
 "And took thy guilt, and bore thy pains.  
 "What greater proof of tenderness  
 "Could I bestow, or thou desire?  
 "And, in return for love like this,  
 "Thy heart is all that I require."  
 Ob take it, dearest Lord, I cry,  
 And form it for thy constant praise;  
 Then, thro' a vast eternity,  
 Triumphant songs to thee I'll raise.

ELIZA.

THE THOUGHTS OF A PARENT  
OVER A BELOVED CHILD.

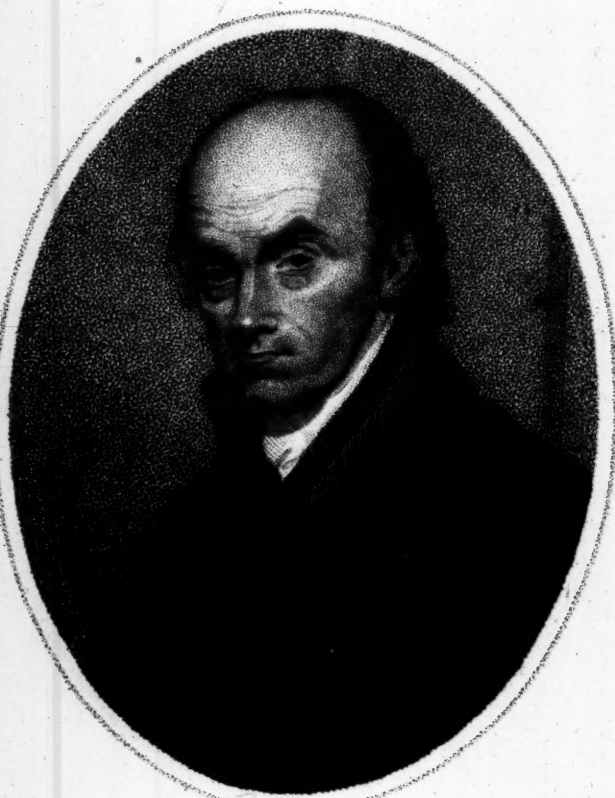
AH, lovely sweet Babe! how attractive  
 thy charms,  
 When laid by my side, or embrac'd in my  
 arms!  
 I view, with delight, thy sweet *innocent*  
*face*;  
 Thine *innocent actions* with pleasure I trace.  
 Tho' anxious for thee, both by day and  
 by night,  
 O, where's there an object that's *more* my  
 delight!  
 Be serious, my soul, and with candour  
 enquire,  
 If this be thy *greatest* delight and desire;  
 If such an *inordinate fondness* have been;  
 For, doubtless, *inordinate fondness* is sin.  
 If such an *inordinate fondness* may be;  
 Then, seriously ask—"Is this *fondness* in  
 me?"  
 What! a worm of the earth, the chief  
 source of thy joy,  
 Which, perhaps, all the peace of thy life  
 may destroy;  
 May soon be snatch'd from thee, thy folly  
 to chide,  
 Or, if spared, may prove like a thorn in  
 thy side!  
 Which at most can afford but a transient  
 repose,  
 Like a shadow it comes, like a shadow it  
 goes!  
 Be asham'd, O my soul, that *so much* of thy  
 love,  
 Is fix'd on an object, which Death may re-  
 move.  
 Let the beauties of Christ thy affections  
 invite;  
 And, in future, may he be thy *greatest* de-  
 light!  
 His beauties are real; he has pleasures to  
 give,  
 Which earth *can't* bestow, which will *never*  
 deceive.  
 He'll always stand by thee when others  
 depart;  
 For nothing can blas the love of his heart:  
 'Tis always the same—In him if thou  
 trust,  
 He'll *never* forsake thee, tho' painfully  
 cross'd.  
 He'll *never* forget his engagements for  
 thee;  
 He'll raise thee to Heaven his glory to see,  
 To shine like the Sun in the firmament  
 bright,  
 And *eternally* dwell with the fountain of  
 light.

St. George's in the East.

J. K.



EVANGELICAL MAGAZINE.



*Ridley sculp.*

Rev.<sup>d</sup> J. T. VAN DER KEMT, M. D.

*Missionary.*

*Published by T. Chapman, 151 Fleet Street, April 1. 1799.*



THE  
Evangelical Magazine,

For APRIL, 1799.

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*The DIRECTORS of the MISSIONARY SOCIETY in London,  
to the Rev. Dr. VANDERKEMP and his Associates, Messrs.  
KIRCHERER, EDMONDS, and EDWARDS,*

*Dearly Beloved Brethren,*

**A**S the period now approaches when you are to embark for your important station and work among the Heathen, it is expedient and necessary that we should, in the most cordial terms of affection, communicate our views and our advices, in respect to the conducting of your intended mission to Africa.

Before we enter on such particulars as appear to us to merit your attention, we desire, in the first place, devoutly to acknowledge that *all-wise and gracious Providence* which introduced our Rev. brother Vanderkemp to our acquaintance, and led him to offer himself voluntarily and freely to this work of the Lord—to seek the patronage of our Society—and to act in conjunction with us, in endeavouring to extend the knowledge of salvation to heathen lands.—We desire to recognize and revere the especial design of Infinite Wisdom, in providing an instrument so well furnished and fitted to take the lead and charge of a mission to *any part* of the heathen world. And as we have solemnly consecrated our labours to the accomplishment of the most extensive services—to do good unto *all* as we can find opportunity—we fully acquiesce in the choice that you, our Rev. Brother, have made (no doubt after much solemn deliberation and frequent prayer to God, the Father of lights) of the southern extremity of Africa as your intended field of missionary exertions.

Every part of that vast continent, with the exceptions of the Cape town, and the benevolent settlement at Sierra Leone,

Leone, presents a picture the most distressing and lamentable to our feelings, as men and as Christians! Happy will it indeed be for us, and glorious for you and your worthy associates, if you are together honoured of God to make the *first* serious and effectual inroad upon the territories of the prince of darkness, and to open the way for the deliverance of the wretched Caffres from the idolatry and barbarism which overwhelm their extensive country.

We are well convinced, that your zeal to carry the light of divine truth into those dark and distant regions, has been accompanied by a diligent research into the present state of Caffraria; and that you have ascertained the practicable means of making an entry into that country from the colony of the Cape, from which it is separated by a river\* that runs eastward 700 or 800 miles inland, and north from the Cape town. We therefore completely approve of your design in directing your first attempt to that nation, considering it as a peculiar advantage that the mission originates with natives of Holland. By making your efforts to instruct the Caffres in the Dutch language, you will be greatly facilitated in unfolding to them the mysteries of Jesus Christ; because it is highly probable, if not actually ascertained, that from their intercourse with the neighbouring colony of the Cape, where the Dutch is universally spoken, they must already be acquainted in some degree with the language.

The Dutch settlers, towards the borders of the Caffre country, will also, we trust, be made useful in facilitating your entrance, and making you more fully acquainted with the manners, customs, dispositions, and religion of their Caffre neighbours, previous to your entering on their territory.

Should unexpected hostility be manifested to you, dear brethren, notwithstanding your benevolent design—(as difficulties and dangers, of one kind or another, must ever be the companions of the faithful ministers and missionaries of our Lord Jesus Christ)—and should this hostile opposition endanger your lives, or destroy all hopes of success in your sacred work, the Dutch colony will afford a shelter and retreat, until another missionary enterprise shall present itself with a more favourable aspect.

The second object which you have in view as an alternative, will depend entirely on the leadings of Divine Providence, and your acquired information when you are on

\* The Great Fish River.

the spot; and therefore it is not possible that we can give such directions as can *fully* meet the exigency of your situation, at present. We pray that you may always be under the direction of the wisdom that is from above: and we cordially approve of your intention, in case of a disappointment in the Caffre country, of exploring some other tribe or people, situated inland on that continent, or up the north-eastward shores of Mozambique, or the coast of Melinda; assured as we are, that all your movements will be directed to promote the glory of God, in this honourable work of seeking to save perishing souls, which are alike precious in every clime and corner of the earth.

We cannot but suggest to you one very interesting object, in connection with your views upon the eastern coast of Africa, namely, the large and populous island of *Madagascar*, which, being separated by a narrow strait from Mozambique, is entirely within your reach. This place has already claimed the particular attention of our Society, as a very inviting field of missionary labour. The manners of the natives, in the districts frequently visited by Europeans, are uniformly known to be hospitable, open, and sincere.

In that island it would give us peculiar satisfaction to have a mission set on foot. Without, however, meaning to urge this, to the *exclusion* of the other great objects you have in view, we suggest, that it may be practicable to *visit* that island, *after* you have gained a footing in the Caffre, or any other African nation, and either begin a missionary work by detaching two of your brethren thither, or, if this should not be adviseable, from the smallness of your number, and the encouragement you may, with the blessing of God, meet with on the continent, for the united exercise of all your labours, then your visit to the island, and acquiring particular information of all that would be interesting to us, in preparing a future mission to the island, would be an important and useful service rendered to the Society. —Indeed your frequent and ample communications from every place which, in the course of divine Providence, you may be called to visit, will be eagerly looked for and joyfully welcomed. It will be particularly desirable that we should be informed whether the horrid slave trade, heretofore extended to the coast of Mozambique, and the western shores of Madagascar, has ceased, in consequence of the revolutions in the isles of France; and what influence or dominion is still maintained on the eastern coast of Africa



Africa by the Portuguese Papists, or their descendants, as this influence, we apprehend, will be found the greatest obstacle to Protestant missionaries.

We commit to you, brethren, the copy of a short account of the island of Madagascar, which was read with approbation at a general meeting of our Society in 1796, and, with other outlines of plans of missions, referred to the consideration of the Directors to mature and carry into effect, as we had means and opportunity.

Though the object of a mission to Madagascar was therefore recognised by our Society, further information is requisite to the undertaking; and we are happy to find that our brother Vanderkemp is taking measures to furnish us with it.

Should it be that the inscrutable providence of God suffers enemies and obstacles, insurmountable by human power and the aids of his grace, to prevent, *for the present*, (seeing the times and seasons are wholly in his own hand,) the conversion of any of those African nations, either on the continent or at Madagascar, by your instrumentality, be not discouraged or dismayed. You have still an immense field of missionary exertion before you, requiring, if we could furnish them, and it pleased the Lord to raise them up, an army of devoted missionaries: and, whenever you may, under divine direction, attempt to erect the Gospel standard, either on the shores of the Red Sea, on the Persian Gulf, or along the Malabar coast, our hearts will accompany you with the most anxious solicitude, tender sympathy, cheerful support, and frequent fervent prayer to that God who hath all human hearts and all events at his disposal, who worketh *all things* after the counsel of his will. It is the joy of our hearts, and the bond of our union, to know that *will* is the salvation of a great multitude, out of *all* kindreds, nations, and tongues of the earth.

Go forth, therefore, beloved friends, in the name of the Lord, making mention of his power, and grace, and righteousness, and he will be with you to the ends of the earth—he will subdue your enemies, and prosper your work and labour of love.

With regard to the *internal economy* of the mission, we suggest the following regulations, which you will find it necessary to adopt and observe, in order to your proceeding in your work with comfort and success.

1. Messrs. Edmonds and Edwards are considered as assistant preachers of the Gospel in this mission, and shall be competent

competent to every branch of ministerial duty, except the administration of the holy sacrament. They shall, however, be ordained to the ministry, when their call thereto shall appear evident to their brethren.

2. While the brethren are unacquainted with the language of the Heathen, and on that account unable to propose the Gospel to the natives, they will take the more care to exhibit to them an animated Gospel—a living epistle of Christ, known and read of all men. Such an example and conduct will prepare the natives to hear with respect, when they shall be able to address them. Should an interpreter be found, in whose heart the work of the Spirit of God is discernible, he would be a fit channel of communicating sacred truths; but an unconverted person, or one not well disposed to the great object of the mission, is an unfit instrument, and ought not to be employed.

3. It is a rule in the constitution of Christ's kingdom, not only that we should love as brethren, but that the elder should be regarded by the younger as worthy of more pointed respect; and, without due subordination, no affairs, either civil or sacred, can be carried on. In conformity hereunto it is expected, and enjoined on the three younger brethren, that they consider our Rev. brother Vanderkemp as the Director of this mission, and as the representative therein of the whole body of Directors. He, is, of course, invested with the care of the effects and disbursements; and it is required, for the comfort and satisfaction of the three brethren his associates, that he make them a monthly allowance of ———— each, for their necessary personal expences.

4. Should your good example, and zeal for the salvation of the heathen operate, with the divine blessing, upon the hearts of any among the seriously religious friends you will meet with at the Cape town, so as to produce a voluntary offer to accompany you to the work, you are authorised to admit one, or at most two, after full investigation of their character and standing in the church of Christ, and of their fitness for missionary labour. This is all that appears necessary to suggest in the way of *regulation*. We must leave your conduct and exertions to be guided by the circumstances in which the Lord may cast your future lot. While you retain the spirit of union and entire devotedness to his work, you have nothing to fear, for greater is he that is *with you*, than all they that can be against you.

And now, brethren, farewell! We joyfully commit this mission, and you, who are the honoured instruments of it, to the especial care of the Prince of the Kings of the Earth! To his almighty protection, and all-sufficient grace, we earnestly commend you all—Beseeching him to pour out a double portion of his Spirit upon each of you.

Walk in love and unity, and the God of peace and love shall be with you.—Adieu!

JOSEPH HARDCASTLE, Chairman.

JOHN EYRE, Secretary.

London, Nov. 26, 1798.

## FOREIGN CORRESPONDENCE.

### LETTER I.

*To the Rev. Dr. Burckhardt.*

*Basil, Feb. 9, 1799.*

*Respectfully beloved Brother in Christ,*

**A** GAIN have we the favour of communicating the enclosed to the Directors of the Mission.

Our address to our brethren has succeeded beyond our expectation. Although the greater part of our society consists of persons in middling or poor circumstances, the breathing of the spirit of love inspired many: And what a powerful principle is love! Many a dear child of God would rather sacrifice some necessary, than be deprived of the pleasure of contributing a mite to the mission. Many a journeyman, servant, and villager, desired to have their dollar, half-dollar, or 6, 8, 12, 20, Kreutzer piece added to the collection.

We know that a hundred pounds are but a small sum to our affluent English brethren; but considering the ravages of the war, famine, and other calamities which Germany and Switzerland have suffered for some years past, we have reason to rejoice in the mercy of the Lord amidst his judgments, that he so visits his people, and inclines their hearts to religious and charitable exertions.

It was the first time, last Monday, that a number of our brethren here, encouraged by the example of those in England and Holland, had a prayer meeting, from nine till ten o'clock. We first read some passages of the missionary sermons, sung a hymn, and united in prayer, that the Saviour



your would be pleased to crown the missions with further success, to preserve and protect his greatly afflicted church in Europe, and to open a new theatre of his glory in the extensive regions of Africa and America, and of the East and South Indies. We have invited our brethren in Germany and Switzerland to unite with us, and with the praying hosts in England and Holland at the same time.

Be saluted, dear Sir, from us, and blessed from the Lord!

STEINKOPF, Secretary.

## LETTER II.

*The CHRISTIAN SOCIETY at Basil, to the ENGLISH MISSIONARY SOCIETY in London.*

*Basil, Feb, 9, 1799.*

*Rev. and Honoured Fathers and Brethren in Christ,*

**W**E remit to you a bill of 133l. 1s. 8d. on Messrs. —, which will be paid six weeks after date: in a fortnight the second will follow.

We make this remittance under a sense of the most humble gratitude to that God who has made so many hearts willing, with holy joy, to contribute to your glorious missionary institution. We do not recollect any charitable collection made with so cheerful a heart, and so many ardent prayers. Wherever the glad tidings were known, that your missionaries had safely arrived at the place of their destination, and been supported and conducted by the Almighty Saviour through storms, reefs, and dangers; that they had been well received by the inhabitants of the South Sea Isles, and welcomed even by an old Otaheitan priest as the messengers of peace, who should shew the people of Otaheite the way how to be truly good and happy; every where our brothers and sisters were filled with hope. Here, they said, is the finger of God! this is not the work of man, but of God! Praise to him for ever! another part of the world where the peaceful voice of the saving Gospel is heard! Hallelujah! Jesus lives and extends his empire in the midst of the assaults of his enemies! Thus one brotherly voice answered the other. But should our English brethren do so much for the honour of their and our Lord, and for the salvation of his dear-bought souls, and not kindle in us the flame of love? This thought succeeding, none would remain behind, but the rich and the poor, the high

and the low, the learned and illiterate, hastened to send us their gift of love for the structure of the holy temple.

Not only the members of our society, but other pious children of God in other connections, particularly such as belong to the unity of the Evangelical Brethren, desired to participate in this work of love; and tears often arose in the eyes of the collector of these gifts, when he saw little groups of mostly poor people joining to do what was in their power, and thus at last a small rivulet, flowing from many drops; when he perceived a mite thrown in from the peasant of the cottage, or from the hand of the widow, and that even children threw some little branches of honour, love, and joy, upon the road on which the Saviour triumphantly proceeds to the everlasting salvation of the heathen.

Accept, venerable fathers and brethren, the inclosed list of villages and towns from which gifts have been sent for the mission: There are many of them which are as little known in modern history, as Bethlehem or Nazareth in the times of Augustus Cæsar; but we are assured that the King of Kings looks with peculiar pleasure on many a small village in which he sees chosen souls, that love him because he first loved them, and cleansed them with his blood from their sins.

The collection amounts to more than is expressed in the inclosed list; but being also in connection with the Dutch Missionary Society, it has been resolved, by the consent of our brethren, to remit part of the whole sum to them.— Other societies united with us at Altona, Ebelfelde, and East Friesland, have either already sent you their gifts, or will send them hereafter, and we are in expectation of remittances from some other branches of our Society.

Thus, then, we lay before you this gold and silver of the Lord, with full confidence, that he who fed some thousands with a few loaves, will crown it with his all-powerful blessing, being sanctified by prayer, and conveyed with many thousand wishes for the salvation of immortal souls. We present it in the words of David (1 Chron. xxix. 14.), "What are we, that we should be able to offer so willingly after this sort? for all things come of thee, and of thine own have we given thee."

We beg the favour of you to send us, by the first opportunity, a receipt for this sum, as well as the 12l. remitted before.

As for our present state, we cannot be too thankful for the distinguished preservation and spiritual blessings we have experienced,

experienced, in the midst of the political storms which have burst over Switzerland. We must, like Samuel, set up an Ebenezer, saying, "Hitherto hath the Lord helped us." (1 Sam. vii. 12.) He also will help us in future; for he is faithful, and will not suffer the trial and temptation to increase beyond our power.

Grace be with your venerable circle, and with all our brethren and sisters in England, Scotland, and Ireland, that love our Lord Jesus Christ in sincerity. Our Committee salutes you respectfully, in the name of the members of our Society.

HERZOG, D. D. President of the Committee,  
and Co-Director of the English  
Missionary Society.

STEINKOPF, Secretary.

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THOUGHTS ON THE INCOME BILL.

To the Editor.

SIR,
THE minds of men have lately been much occupied about an act of Parliament, whereby every person possessed of property is required to contribute a certain portion of it for the exigencies of the State. As self-interest is so much concerned in determining what proportion ought to be paid, this act has been studied with unusual care; so that I question whether it has not employed more of the time of some of your readers for several weeks past than the Bible itself. As you, Sir, in the conduct of this Magazine, have hitherto wisely refrained from political disquisitions, I shall offer but one remark upon this act, which, being couched in the words of scripture, will offend no serious reader, *Render, therefore, to Cæsar, the things which are Cæsar's, and to God, the things which are God's.*

The consideration of the Income Bill has led my mind into a train of thought which has been profitable to myself, and may perhaps be useful to others. The demands of the British Government for the support of the war, have occasioned some reflections on an *Act of Heaven*, in some respects similar: It is included in that general statute, *Thou shalt love the Lord thy God with all thy heart, &c.* By this statute it is enacted, that all the true, loyal, and faithful subjects of the King of Kings, shall contribute, not only yearly, and every year, but daily, and every day, a portion

tion of their income, from whatever quarter arising, towards the support of his government, the honour and dignity of his crown, the extension of his dominions, and the carrying on a war undoubtedly just and necessary, in which he and all his subjects are engaged.

By this act, Sir, it is rendered absolutely necessary for every person to consider what his income actually is, for every man should "examine himself," and know the true state of his affairs. Whoever does this, will find he owes more to God than he is aware of; for "there is that maketh himself poor, and yet hath great riches." Every Christian is to consider how God hath prospered him, and what he is possessed of, whether in *natural abilities—acquirements by education—wealth—influence—time—connections*, &c. &c.

In forming an estimate, according to the rules of the act, there may be some little difficulty; but the length and perplexity of the bill is complained of chiefly, by those who are not disposed to comply with its demands. If any doubt arises, let the words of the act be referred to; let *conscience*, the *assessor*, be consulted; and if any difficulty still remains, the *commissioners*, the ministers of Christ, will give their advice freely and faithfully.

It would occupy too much of your Magazine to enlarge upon every distinct branch of Income—I shall but just touch upon a few.

By this act, the Majesty of Heaven demands a proportion of that most valuable species of property, our *TIME*. A *seventh* part is required of the poorest man in the country; but a much larger proportion is expected from the man of leisure and of wealth. There are some, whose duty it is to contribute *half*, or more; and I fear there are few who are sufficiently faithful in paying their just quota. This branch of the revenue of heaven, especially as it arises from the *seventh* part, has been very unjustly withheld for a long time; and I heartily wish that all the assessors, surveyors, and commissioners, would be more diligent in exacting it.

KNOWLEDGE, Sir, is another source of income. The wisdom that cometh from above is inestimably valuable; "its price is far above rubies: the topaz of Ethiopia shall not equal it, neither shall it be valued with pure gold."—So the act expresseth it. Much is expected from the possessor. "To him that knoweth to do good, and doeth it not, it is sin."—"If ye know these things, happy are ye if ye do them:" yea, "he that knoweth his master's

ter's will, and doeth it not, shall be beaten with many stripes."

INFLUENCE, whether of the *magistrate*, the *minister*, the *master*, or the *parent*, is another kind of property taxed by this Income Bill. Every man, in any one of the aforesaid capacities, must give to God an account of his stewardship: his talent, whatever it be, must not be buried in the earth, but employed for the glory of God and the good of man. The Majesty of Heaven expects him to "occupy with it till he come;" and happy will he be found, who shall have traded with it to the greatest increase.

This act has a special regard to the WEALTH of God's people: and the rich man, if he be also rich in faith, will gladly give of his abundance to the gospel treasury. "The silver and the gold is mine," saith the Lord. "Of thine own, blessed Lord," will the wealthy Christian say, "do I give unto thee. But who am I, that I should be able to offer so willingly after this sort?"

The exact proportion expected from the rich does not appear to be precisely and expressly defined in the words of the bill; but as it was understood long ago, a *tenth*, at least, seems to have been cheerfully contributed. So the venerable patriarch resolved—"Of all that thou shalt give me, I will surely give the *tenth* unto thee." Gen. xxviii. 22.—But as a tenth may be too much for some in straitened circumstances to give, so it may be far too little for others in affluence. When greater exertions than were formerly known are now making against the common enemies, Sin and Satan; when the Lord's *militia* are so generally employed in scouring the country; and when numerous adventurers are gone, or going, to the ends of the earth to make *discoveries*, the Lord has a greater demand than usual on the purses of his people.

To enforce the regulations of this bill, your readers should be apprised of the advantages and disadvantages of compliance or non-compliance with them.

It is provided by the aforesaid act, that, in case of making a false estimate wilfully, or withholding the proportion demanded, or by any tricks or evasions refusing obedience to it, severe penalties shall be exacted. The disobedient may particularly expect a heavy SURCHARGE. One of the London commissioners, in a letter to a minister, recommending generosity to the poor, says, "You know not what you may actually *save* in a course of years by this method. St. Paul, speaking of abuses in the church of Corinth,

ninth, says, 'for this cause many are sick among you.' If prudence shut up the bowels of your compassion, the Lord may quarter an apothecary (and I might add, a lawyer or a bankrupt) upon you, which would cost you twice the money, &c." Therefore, beware of a *surcharge*!

This caution may be the more necessary, as the act allows of certain DEDUCTIONS, and I have observed that no part of the bill is more carefully noticed than this. But in making these deductions, I must recommend it, to consult not *self-love*, *self-interest*, and *general example*, but the spirit of the act, and the faithful assessor *Conscience*, before mentioned.

I close with observing the advantage of a ready and cheerful compliance. Human laws do not generally offer any rewards; but the laws of heaven do. In this case, "he that soweth bountifully shall reap bountifully;" and whatever is thus contributed is laid out to the *greatest advantage*, and on the *best security*. What the Christian "lendeth unto the Lord he will pay him again"—principal and interest; not *lawful interest*, but *evangelical interest*; not *five per cent.* on government security, but *ten thousand per cent.* on the security of heaven itself; for so it is written—"He shall receive *an hundred fold*."

Wishing you, Sir, and all your readers, a multiplication of grace and peace, I remain your affectionate friend,

G. B.

MEDITATION ON MATT. xxviii. 6.

"*He is not here, for he is risen.*"

THESE words appear to have been uttered at the door of a sepulchre, and they are surely words of no common import. When we take a contemplative view of our church-yards, and seek for instruction amidst the mansions of the dead, a silent voice (if I may be allowed the expression) issuing from the "stone at the mouth of the sepulchre;" informs us that the remains of a person, once known, and perhaps honoured, by the world, lies there; but never doth it declare (at least in reference to the body) "He is not here, for he is risen." This then must refer to some extraordinary person, some surprizing occurrence, let us enquire to whom.

The preceding chapter informs us, that this was spoken of Jesus of Nazareth, the Son of the Virgin; He who was
to

to save his people from their sins; He to whom the predictions of all the prophetic writers, the testimony of innumerable and unprecedented miracles, and the voice of Jehovah himself, from heaven, all bear witness, that he is the great Messiah, the anointed of God: He to whom all the patriarchs, and saints of former ages, had looked forward with eager expectation; and in whom all those of the ages which were to succeed Him should for ever confide, and rejoice:—He who, being the brightness of his Father's glory, and the express image of his person, created the worlds by the word of his power: and, to sum up all in one comprehensive sentence, in whom “dwelt all the fulness of the Godhead bodily.” This then is the divine person of whom it is said that “He is not here.” But where is he not? We have already remarked, this information was given at the door of a sepulchre—a habitation for the dead; but what need of such an assertion? Who would have thought of seeking the Lord of life, and glory, in the dark repository of the grave? who could have expected to find that holy Being, who is the fountain of purity and excellence, in the corrupt receptacles which are prepared for creatures, who, in consequence of sin, are become subject to death; and are justly doomed to pay their lives as a forfeit for their transgressions? Thus, indeed, should we argue if reason alone were our guide; but the pages of truth have taught us a far different lesson; for (Wonder, O heavens! and be astonished, O earth!) “He who knew no sin, was made sin for us.” He came into this lower world, and was made in all respects “like unto us, sin only excepted, that we might be made the righteousness of God in him!” He lived a painful, and obscure life, and suffered an agonizing, and ignominious death; that he might make full satisfaction for the sins of the transgressors; and, by bearing our sins in his own body on the tree, might purge us from all iniquity—reconcile us to God through his blood, and purify to himself a peculiar people, zealous of good works! and finally, He condescended to be laid in the grave, and numbered with the transgressors, that he might bear the utmost extent of the curse which the law had denounced against his people, and so conquer death in his own territories; and ensure a complete victory over that last enemy, to all his faithful followers, even to the end of time. Thus then it appears, that this glorious person, this God-Man, was in every deed laid in a sepulchre!

Let us now enquire what is to be understood by the last

part of the declaration, "He is risen." And here, O my soul, break out in rapturous exultation, and sing with the royal prophet, "He is ascended up on high, he hath led captivity captive, and received gifts for men." Yes, that dear Emanuel, that adorable Redeemer, who lately hung upon the cross for my sins, and descended into the grave for my justification, has now burst the bonds of death, by which it was not possible that he should be holden, and arisen triumphant from the tomb, in order to prove that all power in heaven, and earth is his; and that although he condescended for three days to become the apparent victim of death and hell, he is still their Sovereign and their Lord. And, by thus rising, he has insured to all his chosen people a joyful resurrection to that blissful kingdom, where he now sits, at the right-hand of the Majesty on high, to intercede for his redeemed, and to plead his own obedience and death as a full atonement for their sins, and a sufficient price for their redemption. Thither may my thoughts and wishes continually follow him, and, disdaining the trifles of this poor perishing world, look forward with earnest longing to that happy moment, when I too shall throw off these cumbrous shackles of mortality, and rise to the nearer vision, and closer communion of my dearest Lord. And till that glorious time arrives, do thou, O my Saviour and Friend, deign to visit me in these abodes of sin, and sorrow; and let my soul enjoy sweet measures of thy heavenly love! O let thy holy Spirit dwell for ever in my heart, and assist me to glorify thy name and shew forth thy praises here on earth; and never suffer me to dishonour that religion, by my life or conversation, which I glory in professing. On thee, my only Sovereign, is all my dependence, and all my hope; and one smile from thee is dearer to my soul than all the wealth, the honours, or the pleasures of ten thousand worlds. O let thy name be adored by all the nations of the earth, and the glad tidings of thy gospel spread from shore to shore throughout the world; let the heathen nations soon stretch forth their hands unto thee; and let all the creatures thou hast formed learn, that true felicity is only to be found below in contemplating the wonders thou hast wrought, and anticipating the rapturous period when those who have known, and adored thee in this state of trial, shall enter into the full fruition of thy love in regions of immortal glory.

Sandwich.

E. T.

ON

ON THE EXEMPLARY BEHAVIOUR OF
MINISTERS.

LETTER V.

DEAR SIR,

NOT only your gifts and graces, but even your learning ought to be daily improved and augmented in a truly Christian manner. Give yourself to proper reading, meditation, and doctrine; attended and mixed with much fervent prayer for the blessing and instructing influences of the Holy Ghost, who searcheth all things, even the deep things of God*. Unless you take peculiar delight in such studies there will be reason to doubt whether you are, indeed, called of God to be a preacher of the gospel. Never read that book on which you cannot ask God's blessing. In all your researches into natural things, and in your perusal of the histories of persons, nations, and churches, study to act, not as an atheist, but as a Christian; discerning the perfections and agency of God in them, and improving them for leading your mind to occasional thoughts about Jesus Christ, and the concerns of redemption. By this, you will, at once, fix your learning in your memory, edify your soul, and promote your habitual fellowship with God. But, let the oracles of God be your principle study†. By searching these, especially in their original languages (which to the public disgrace of even Protestant churches, are but too little known;) by searching them in a truly diligent, humble, and Christian manner, your mind, under the influence of the Holy Ghost, will be delightfully enlarged, your heart warmed, your conscience quickened and directed, and your soul established in the faith, love, and comfort of God; and more prepared and fitted for your ministerial work than by all the books in the world beside‡. As no other book in divinity is infallible, and few without errors, these ought to be read with due caution, all their terms, tenets, and arrangements, examined by the word of God. Nor let great appearance of exactness in stating points, or of orderly arrangement, or of rationality of argument, warmth or seriousness of manner, or excellency of language, in the least decoy you off your guard. It is

* 1 Tim. iv. 13. 15. † 1 Tim. iv. 13. 15. 2 Tim. iii. 15. --- 17. Ps. i. 2. and cxix. ‡ Ps. cxix. 97. --- 100. 2 Tim. iii. 16. 17. John v. 39. and xx. 31. Luke xvi. 25---31.

often necessary to know the age and circumstances in which the authors wrote, and what were their particular mistakes, to render the reading of human writings on divinity altogether safe.

In every part of your ministerial work, you ought to make it manifest, that you yourself are endued by the Holy Ghost with *proper affections* for it: viz. with burning, but judicious and prudent *zeal* for the glory of God in Christ*; with the most tender *compassion* for your sinful and miserable hearers, and ardent concern for their eternal salvation†; with firm *faith* and infelt deep *sense* of the truths which you declare and recommend to others‡; with earnest groaning to God, and humble *dependence* on his Spirit, for all the success of your work§; with deep awe and *reverence* of God, in whose name, and whose truths you preach, and whose ends you promote¶; with the most cordial *affection* and love to your hearers||; with a holy *fearlessness* of men, while you detect or delineate their corruptions, or denounce the judgments of God against them**; with faithful *simplicity*, that the word of God may alight directly on their consciences, in a way answerable to their state and case††.

In order the more effectually to secure and fix the attention of your hearers, it will be of importance that you shew yourself to be *kindly affectioned* towards them‡‡, of a *sympathetic* spirit with them in their distress §§; *beneficent*, ready to do them all the good you can ¶¶; *condescending* to their tempers, notions, and circumstances, in every thing not sinful |||; cultivating innocent and becoming *familiarity* with them; with some, because they are worthy, and with others to render them worthy***; and carefully avoiding all *contests* and angry debates with them, especially if they should happen to be persons of high rank, of hot and stubborn tempers, hard to be reconciled, or able to draw others into their quarrel; or if it any way concern your stipend or perquisites†.

* Ps. lxix. 9. and cxix. 139. Acts xvii. 16. and xviii. 25. † Deut. v. 29. Ps. lxxxi. 13. Hos. xi. 8. Ezek. xxxiii. 11. Mat. xxiii. 37. Luke xix. 41. Matt. ix. 36. Heb. v. 2. 2 Cor. ii. 4. Gal. iv. 19. ‡ 2 Cor. iv. 13. and i. 4. § 2 Cor. iii. 5. 1 Cor. iii. 6. 7. Prov. xvi. 1. Isa. liii. 1. ¶ 1 Pet. iv. 11. 1 Thes. ii. 4. 2 Cor. i. 17. || 2 Cor. vi. 11. and xii. 15. Phil. i. 8. 1 Thes. ii. 8. ** Mic. iii. 8. Acts iv. 19. and v. 29. and xxviii. 31. Eph. vi. 19. Col. iv. 4. †† 2 Cor. i. 12. and ii. 17. ‡ Tim. ii. 15. ‡‡ Eph. iv. 32. 1 Pet. iii. 8. Prov. xvi. 24. Eccl. x. 12. §§ 2 Cor. xi. 29. ¶¶ Acts x. 38. Gal. vi. 10. ||| 1 Cor. xi. 16. and ix. 19, 20. and x. 33. Acts xvi. 3. and xviii. 18. and xxi. 26. *** John ii. 1. Luke v. 2, 3. and xv. 1, 2. and vii. 36. and xiv. 1. † Rom. xii. 18. 1 Tim. i. 4. and vi. 4, 5, 20. 2 Tim. ii. 16. 2 Cor. xii. 15.

To catch at, or even secure, the mammon of this world, at the expence of losing, at least of causing to stumble, and of wounding immortal souls, is dreadful merchandise and cursed gain. Nor are our people more apt to take offence at any thing than at this low and greedy disposition; nor, indeed, doth any thing render a minister of Jesus more like to the Popish, Mahomedan, or heathen agents of Satan.

LETTER ON SELF-POSSESSION IN PREACHING.

TO A STUDENT OF HOXTON ACADEMY.

My dear Friend,

Feb. 7, 1799.

IT is long since you expressed a wish that I should communicate some thoughts on the best means of attaining *self-possession* in your public exercise as a preacher. I am truly sorry I could not earlier comply with your request; especially, as you say you so much need advice on this head, from what you suffer by its reverse. Your complaints are not singular. There are many who, when engaged in the service of the sanctuary, are so discomposed, and agitated as to lose their recollection, and with great difficulty avoid the odium generally attached to the disability of finishing ministerial obligations. Of all the painful feelings to which the minds of good men are liable, these are the most to be deprecated. Few, if any, are wholly exempt; but some are sufferers above the rest. They go to the pulpit as to a place of ignominy, and descend from it like men just escaped some imminent danger. If you trace this distress up to its various causes, you will find in it much of the *sinfulness* and *weakness* of human nature. Natural diffidence, a nervous habit as it is called, a sense of the greatness of our trust, of insufficiency for it, and the dread of failing to accomplish its important objects, may, in some instances, concur to disturb and oppress our minds; but this unhappy state is more frequently the offspring of a proud solicitude to acquit ourselves with applause; and the dastardly fear of severity in hearers of superior wisdom or conceit, especially our preaching hearers. I have often known the appearance of one man in a place of worship damp all the vivacity of a preacher, and involve his audience in the greatest anxiety for the issue of confusion he had no power of concealing. As the servants of Jesus our work should be our pleasure, our glory. We ought to engage in it, not only without reluctance, but as men endowed with the highest honours of which mortality is capable; as men expecting, in a sense peculiar

peculiar to their character, to shine as the stars for ever in church above. Not to be discomposed by any circumstance of casual disorder in our assemblies, not to be awed by superiority, not to be daunted by appearances of prejudice and enmity; but with readiness to improve sudden occurrences, and in a word, to maintain dominion over all that is presumptuous on the one hand, or slavish on the other; this is *self-possession*. And as you consider the attainment of it so important to your usefulness and happiness, I intreat your devout attention to the subsequent rules, which I drew up for my own use, and in the application of which, I have reaped some considerable advantages.

Much must necessarily depend upon a *proper choice of subjects*. To be happy in the work of the ministry we should beware of texts requiring an extent of comprehension, and a critical accuracy of discussion, to which we are not adequate. Young preachers should be particularly attentive to this rule; and not *begin* their course, as it is too common, with the Songs of Solomon, and the Revelations of John.

Whatever doctrine may become the subject of our pulpit discussions, we must *satisfy ourselves that we enter into the spirit of its meaning, that we clearly see the various parts of which it is composed, its connection, dependences and application*. How should we possess ourselves in preaching, when we are uncertain whether the foundation we lay is sufficient to support the superstructure we design to raise?

In the commercial world, men become confident as they grow rich. So it is in our holy calling. As by reading, and study, and prayer, we *increase our literary and theological qualifications*; as we accumulate mental and devotional treasures, we shall rise superior to fear and anxiety.

The *judicious collection and arrangement of materials* for the spiritual building demand unremitting exertion and care. It is not enough that we are well furnished, our furniture must be set in order. "Because the preacher was wise, he still taught the people knowledge; yea, he gave good heed, and sought out, and set in order. He sought to find out acceptable words," therefore his tongue was as the pen of a ready writer, and his words "like goads, and nails fastened by the master of assemblies."

Let us *aim at nothing* in preaching to which our natural powers, and providential endowments are not equal. Remember the fable of the fish, who, not content with his native element, asked for wings that he might soar like a bird in the

the air, and who, when exhausted by flight, fell almost lifeless to the ground, acknowledging the folly of his wish, and the justice of his fate. The attempt of some pulpit orators to surprize with novelty, and dazzle with brightness, strikingly exemplifies the art of sinking, and exposes them to the mortification and confusion of just contempt. "Bright and sparkling parts, when *unaffected*, are like diamonds, which may adorn the proprietors, but are not necessary for the good of the church; whereas common sense, and christian simplicity are like current coin; we have every day, in the ordinary occurrences of life, occasion for it: and if we would but call them into action, they would carry us much greater lengths in usefulness and happiness than we seem to be aware of."

Would you enjoy yourself in the work of the Lord? Always be *beforehand* with your *preparations* for it, that you may have time to familiarise your subjects by frequent reviews; and not be liable to interruptions, which would leave you very partially furnished to discharge your important trust. Do not *commit more to memory than you can carry with ease*. You will find yourself greatly assisted in acquiring a proper confidence for public speaking by opportunities of *conversing with men of superior age and wisdom*; and by endeavouring to *express yourself with composure, ease, and accuracy on all common occasions*. Diligently practise, in the private walks of life, every mean calculated to secure the completion of your wishes, in publishing the salvation of Jesus among a perverse generation.

There is, as you well know, a peculiar sympathy between the body and the mind; you should therefore be careful of your *health*. By inattention to regular exercise, by late sitting up, by the *slavery* of the pipe, and by other particulars which I have no need to mention, many of our brethren have, in the flower of their age, dragged to the pulpit a trembling and enervated frame, and have exhibited to the view of an affectionate people a miserable hypochondriacal life, a growing incapacity for pastoral duties, and rapid approaches to dissolution.

But there are other rules which the gospel itself suggests, which revelation enjoins, and the knowledge of which is essential to the character we sustain, and to all the pleasures of usefulness.

No man is worthy of the ministry, or capable of happiness in it, *who has no evidence upon which he can unpresumptuously rest the assurance of his own conversion*. Am I a changed

changed man? Am I personally interested in the fulness, and glory of the Lord Jesus? Persuaded that all is well with me for eternity, I shall go to his service possessing myself in supreme love to him, and in compassion to the souls of men.

Impartially examine your motives and aims. If when you find your spirits discomposed, if when you walk in darkness, and have no light, you can with sincerity appeal to the omnipresent Head of the church, that all other considerations are absorbed in the desire of enlarging the bounds of his empire, you will still exercise a steady confidence in him, and enjoy the peace which passeth understanding.

Cultivate a deeper acquaintance with the word of God. Every day commit some portions of it to memory. Become, as far as possible, a living concordance. The increasing knowledge of, and an increasing familiarity with, the sacred writings, must be of incalculable importance to self-possession in preaching. Here is an inexhaustible treasure to which we may apply in all our times of difficulty and need.

We must interest our own souls in all the truths we deliver to others. A wise and good preacher does not *act a part* before the people; he speaks to them from the abundance of his heart, on subjects *he knows* to be infinitely interesting. The more solicitous we are to feel and enjoy the doctrines of our ministry in our studies, the greater liberty and comfort will be ours when we draw near to God with our congregations.

Always pray before you engage in ministerial labours. This is the most certain way of securing composure of mind and freedom of utterance. Prayer, in this connection, is going to receive instructions, and assistance from God, without whom we can do nothing. Plutarch, speaking of Pericles, says, "Such was his solicitude about his public orations, that before he addressed the people, he always offered up a prayer to the gods, that nothing might escape him unawares, unsuitable to the subject on which he was to speak."

To possess ourselves in preaching, *we must be anxious to obtain, and watchful to secure, purity of conscience*—a conscience void of offence, both towards God and towards man. If a preacher's conscience is not his friend, he must be the slave of inward shame and confusion in the duties of his profession.

Our pleasure in dispensing the word of life, is very considerably dependant on our freedom from pecuniary embarrassments, from worldly solicitudes, and domestic feuds. We,
above

above all men, should guide our affairs with discretion, should divest ourselves of inordinate earthly care, and guard against all irregularity and disorder in our own households. The Lord's day morning ought to be sanctified with peculiar order and tranquillity.—On this day I would rise *earlier* than on any other day of the week, and, except in family worship, I would be wholly retired till the hour of public worship.

In the ministry of the Gospel, to experience its comforts, and honour its doctrines, you must possess and evidence the divine spirit of it. We have seen some men preach themselves into bad tempers, and degrading passions: by the indulgence of angry personalities, and party asperity, they have involved themselves in tempests, and left no pleasure for the calm of reflection.

As practice hastens the approach of perfection—as by persevering practice we may overcome the greatest obstacles in ourselves, or in the place where we stately or occasionally labour, *let us preach often*; not allowing the dictates of pride or fear to prevail with us, respecting opportunities where faith and zeal would see the will of God. And to meet sudden emergencies with composure, it will be well to keep the outlines of some plain evangelical subject always in reserve in the memory.

When we are favoured with opportunities of hearing our brethren, *let us hear them with humble devotion*.—He will least possess himself in preaching who is most captious in hearing. I know some great critics, in the few who go to the pulpit like culprits to the bar of justice. Judging of others by themselves, they expect and dread the mean severity they have exercised. Under the ministry of your brethren maintain the simplicity of a *learner*, and in your own ministry you will be more able to appropriate the manly, placid dignity of an *instructor*. Why in so many that pale countenance? Why that low and tremulous voice, during so great a portion of the time devoted to preaching? And why does this countenance afterwards assume an aspect so much the reverse, and this voice so different a tone? Must they have time to raise their animal spirits up to a certain pitch of heat? Or must there be time for the operation of ANOTHER SPIRIT than that by which alone they should be actuated? But I will not enlarge. Make your own reflections.

To crown all these rules with success, *we must live under an abiding sense of our dependance upon the all-sufficiency of our blessed master, Jehovah-Jesus*. He hath chosen and

called us: We are his servants. This is his work in which we are engaged; and we have his word to encourage us, his smiles to animate us, his omnipotence to protect and invigorate us, his fulness to enrich us, and an immortal crown to reward us when we have finished our course. Our preaching will be delightful to us indeed, when we lose sight of every thing in man but his salvation; and when we can see all in the character of Christ that is worthy of our present confidence, or essential to our final glory.

When I sat down to write I had no intention of entering so fully into the subject of your request; but as I could not dispense with any of the particulars that have occurred to me as unimportant or foreign, and am persuaded that you will receive the whole as a tribute of my concern for your abounding prosperity and happiness in the work of the Lord, I shall make no apology. Believe me your affectionate friend,

P.

THE CONVERSION OF A PROSTITUTE.

MR. EDITOR,

WHILST occasionally serving a destitute church, between three and four months ago, I was requested to visit a dying woman. I found her in the most distracting agonies of bodily pain, but rejoicing at the same time in the consolations of the gospel. My visits afforded me much pleasure and edification. Being informed that she had been once a most abandoned character, I solicited a friend to collect, from her own mouth, the history of her life; and, since her death, have been favoured with a very interesting and circumstantial account of this monument of mercy. Hoping that the publication may be useful, I have endeavoured to compress it within the limits of your Magazine. As the circumstance is so recent, and the friends of the person referred to are yet living, delicacy requires that only the initials of her name be printed.

I am yours, &c.

Jan. 12, 1799.

MANCUNIENSIS.

A — T —, the subject of the following memoir, was born at W —, near D —. When young, she was deprived of both father and mother; but, by reputable friends, was qualified for service, and introduced into a genteel family, where, after some time, she was seduced

duced by a fellow-servant, who promised her marriage. The said fruits of her illicit connection obliged her to leave her situation;—her friends abandoned her in her disgrace;—and, under the pressure of bodily disorder and extreme want, she was reduced to the necessity of applying to her parish for relief. When her health was restored she went to N—, where she again entered into service; but, her character being ruined, here she formed a connection with another man, on the same grounds as before. With him she lived three years; till at length, through extreme abuse, she was obliged to desert him, and, in the most necessitous circumstances, she returned to D— again. Her friends were persuaded to receive her once more; and they provided another eligible situation for her. Thus restored, she might have lived in respect: but a particular circumstance, which should operate as a warning, especially to servants, led her into a more dreadful course of iniquity than ever she had been guilty of before.—On the Lord's day, instead of going to any place of worship, she contracted the habit of spending those sacred hours at the house of an acquaintance in the town. Here she formed her most fatal connection; and to this sin of Sabbath-breaking she especially attributed her ruin. The man whom she now fell a snare to persuaded her to go with him to L—, where he promised to marry her; but he proved one of the most deceitful and inhuman wretches in existence. Instead of fulfilling his promise, he sold her clothes, took her to London, and at length obliged her to walk the town, in order to support him in idleness. His plan answered his wishes. She was soon taken into keeping by an old gentleman. After she had lived about three months with him, this aged sinner was taken suddenly ill one night, and died the next morning.—An awful warning to whoremongers and adulterers! She then returned home to the fellow who had pushed her into this iniquitous course of life, and whom she had supported, during her absence, with the wages of her iniquity. Again she walked the streets, and the consequences of prostitution overtook her: She was obliged to go into the Lock Hospital, where she underwent a dreadful operation. Soon after this, she was kept by a gentleman at lodgings, in great affluence; but, having detected her with the man who brought her to London, he stripped her of her finery, and turned her out of doors, though she was at that time pregnant, and within a month of her confinement. Now she threw herself into St. James's Workhouse, where she re-

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mained some time, and then returned to her former course. At length, the wretch with whom she cohabited was arrested by a consumption: He lingered about a year; and after supporting him during his sickness, she buried him in St. Giles's church-yard. After his death, she plunged into a more awful course of prostitution than ever. There was not a house of ill fame that she was not connected with. She was scarcely sober for six years together. Her wretched course of life was a continual burden to her. She often prayed, if such an one could be said to pray, that God would deliver her from it, and accompanied her prayers with resolves to forsake it; but all her resolutions were ineffectual, till God's time of deliverance was come. At length, however, she determined to return into the country again. She met with many distressing circumstances by the way; and, upon her arrival, her friends would not receive her. She was therefore obliged to apply again to the parish, being entirely incapable of getting her living, on account of her disordered state of body. The overseers provided her a room at D——, with one who proved to be a bad woman; and, through her persuasion, she again adopted her former course of wickedness, till she was attacked by an alarming complaint which threatened speedy dissolution. In the awful prospect of death she was seized with the most distracting horrors. Calling to the woman with whom she lived, she cried, "I shall soon be gone, and hell will be my doom." The woman told her she was mad. But she replied with earnestness, "I am not: I know it will; for I am not prepared to die;" and immediately asked her if she knew where any Methodist minister lived? She had heard some whom they termed Methodists, whilst in the hospital at London. Even then she could not laugh at them, as many of her unfortunate companions did; but was often much affected by their prayers and sermons, and looked upon them as men living in the fear of God. The recollection of this suggested the eager enquiry after them now.— But the woman said, "They cannot save your soul." "I know they cannot," she replied, "but they can pray with me, and for me, to one who can: Go instantly and fetch one, for I am going to hell." The woman still continued to laugh at her, and told the neighbours she was deranged. One of them, however, more compassionate than the rest, coming in, said she knew a good man who lived near; he was not a minister, but she would go and fetch him.— "Make him promise to come," says the poor creature, "before

“before you leave him; and then, if he be a good man, he will come.” While the person was gone, she cried to the Lord to send him. He came, and found her in the greatest agonies of mind. She told him, she was the vilest sinner that ever lived—described the course of life she had led—and concluded with saying, she saw hell before her eyes, and that she should be lost for ever. He pointed out the way of salvation by Christ—told her it was free for the vilest—spoke of the encouragement there was for the chief of sinners who come to him—prayed with her—and left her a little more composed. She made him promise to come the next day, which he did twice. In a short time after, her sorrow was turned into gladness, and she was enabled to rejoice in Christ as her Saviour, whilst the young man who visited her was reading the 7th verse of the 57th hymn of Mr. Wesley’s collection.

Look, as when thy grace beheld
The harlot in distress,
Dried her tears, her pardon seal’d,
And bade her go in peace.
Foul, like her, and self-abhor’d,
I at thy feet for mercy groan;
Turn, and look upon me, Lord,
And break my heart of stone.

Soon after this God removed the violence of her complaint, and thereby gave her an opportunity of proving the reality of her conversion. As soon as possible she went to the meeting: But, oh! the persecution she now met with from her former companions. She determined to leave her situation, hoping to escape both their company and abuse. She removed to a poor miserable abode; but here they pursued and persecuted her, as before. When she was at home they broke her windows to shatters; pulled down her chimney, throwing stones and dirt down it. As she went to the meeting they pelted her with stones, calling her a hypocrite, with other names, and sent the children to shout after her.—This she endured with patience. One day the common crier gave notice through the town, that some particular minister would preach at the Methodist meeting in the evening: At that time she happened to be out of her house on some business; and these malicious creatures, supposing she would go to the preaching, took the opportunity, in her absence, of pouring water under the door of her habitation, till it was a considerable depth in water. She returned soon after, and found it in that situation. After getting the water out, she went to inform a female acquaintance

quaintance what had happened; and, on her return, found her house in the same state as before. By the advice of her friend, she then went to seek another lodging; and, having found one, instead of going to the meeting, she immediately got assistance, and removed her goods the same evening. She found reason to repent of this hasty step:—In the very same yard, into which she had now removed, a number of bad women lived, and the person with whom she lodged received these unfortunate creatures into her house. Their persecutions and insults could not be borne.—One of them, in particular, threatened her life, if she went to the meeting again. She was enabled, however, to break through all opposition, and to attend the means of grace as usual, confident that God would not suffer them to hurt her. At length, the young man who visited her in her distress, procured her a lodging with one of his serious friends. Now she seemed almost in heaven; she could now go in and out, none daring to make her afraid—could meditate in peace on the gracious dealings of God with her soul, and receive the visits of her Christian friends without molestation. About three months after her conversion she was admitted into the Methodist Society, in which she continued while she lived, attending the means of grace among them, and with the Independents occasionally, as long as she was able. She seemed to grow daily in an affecting discovery of the evil of sin, and of her own vileness; and was often quite overwhelmed with a sense of the goodness of God, both with respect to her temporal and spiritual concerns. The kindness of her friends, which increased with her wants, was often acknowledged by her with the warmest emotions of gratitude to God. She was frequently enabled to rejoice in the Lord with exceeding joy, though labouring under the most dreadful pain, being literally full of wounds, the sad fruits of her former conduct. Sometimes her distracting torture tempted her to murmur, which occasioned great distress, as she knew that her sufferings were the just consequences of her sins, and that she deserved eternal misery. She occasionally experienced great conflicts with Satan; but the Lord graciously interposed, and brought her off more than conqueror. Several months before her death she was grievously afflicted, but, in general, very comfortable. On the Saturday preceding her dissolution, a friend called to see her, and enquired after the state of her mind: She said she was happy in God; longed to depart; and could scarcely contain

contain herself, she was so filled with love to her blessed Lord for his unbounded goodness to her. On the Monday, the person with whom she lodged said she was very comfortable in her mind; her spirit soared beyond the fear of death; but, through extreme weakness, she could not speak much: And on the Tuesday, Nov. 20, 1798, she departed, we trust, to sing the praises of that miraculous grace which snatched her as a brand from the burning.

From the foregoing narrative we see, how sovereign, how powerful, and how sanctifying are the operations of divine grace! and what encouragement we have to pray, that it may interpose for the conversion of the most abandoned characters!

MANCUNIENSIS.

REFLECTIONS ON THE DEATH OF A CHILD.

(MISS KING, of Warley, aged Eight Years.)

DEATH, which has given birth to so many fears, and so many sorrows, is the natural and penal consequence of *sin*. "The wages of sin is death." It is often a perpetual terror to the mind: and many there are who "feel a thousand deaths in fearing one;" who are "all their lifetime subject to bondage through the fear of death." This formidable enemy to human nature destroys, and often at an unexpected moment, the blooming hopes of the fond parent! *To-day* the lovely offspring smiles and is carressed, *to-morrow* it sighs and is no more! How transient are all our earthly blessings! Let us not set our hearts upon them, but upon *him* who gave them, upon *him* who can restore them at pleasure. Death, in its harbingers, pining sickness and pale disease, agitates the mind and tries the heart. Oh, what *fears*! what *hopes*! every returning *crisis* calls up foreboding fears, and every *alleviation* brings back returning hopes. Say, ye affectionate parents, whose lovely babes now lie sleeping in the *dust*, is it not thus?

Death, whenever it enters our habitations, is doubtless one of the most solemn and striking warnings which we can have. Its natural language is like that of the holy prophet to King Hezekiah: "Thus saith the Lord, set thine house in order, for thou shalt die and not live." He that is not totally insensible to his best interests; he who is not wholly regardless of eternity; in short, "he that hath an ear to hear—let him hear!"

Parents,

Parents, who have discharged their duty to their lovely offspring, have, upon their departure out of this world, no after thoughts to rack and torture their minds: When they have instructed them early in the knowledge of God's holy word, led them to his house of prayer, and, in the family, have prayed with them and for them: when they have exhibited before their infant eyes, a thousand times over, in their pious conversation, a bleeding Saviour, and have explained the wonders of his love.—This, professor, is acting the consistent part, and glorifying God in the family.—When parents have dedicated their children to God in their infancy, they should begin their instruction, in relation to the best things, as early as possible. They may die, they may die *soon*. Teach them that they are sinful polluted creatures; that they need a Saviour; that Jesus is an all-sufficient Saviour—and that out of the mouths of babes and sucklings he can perfect praise. The knowledge of Jesus Christ, and faith in *him*, is the only cure for the fear of death. The bleeding cross heals every wound, and cures every disorder that can be named. How glorious will be the final meeting of believing parents with their infant offspring in the regions of immortality, in the presence of the Lord Jesus! All heaven will echo with the praises of the Son of God.

“Attending angels clap their wings,

“And sound free grace on all their strings.”

Warley.

—T. H.

To the Editor of the Evangelical Magazine.

DEAR SIR,

If the following remarkable and gracious interpositions of Divine Providence in the moment of danger, may claim a place in the Evangelical Magazine, I can vouch for their authenticity; being an eye witness to the one, and having had the other related to me by an officer present, on whose veracity I can depend. I am, dear Sir,

Rochester.

Your's affectionately,

NAUTICUS:

IN December 1796, when the Bombay Castle, a seventy-four in Lord St. Vincent's fleet, was lost at the mouth of the Tagus, on the 26th and 27th of that month, while she was full of officers and men, to the amount of 800 or upwards, employed in endeavouring to get her off, it came on to blow an excessive hard gale of wind, which soon raised

ed a tremendous sea, making a fair breach over her; so that the most serious apprehensions were entertained for the hands on board. The Admiral ordered all the boats and launches in the fleet to attend night and day, but there was no possibility of getting near her: one or two boats that attempted it, were instantly overlet in the surf, and their crews with difficulty picked up by the others. The night of the 27th was a dreadful one, the gale having increased with renewed fury, so that we hardly expected the unhappy sufferers would hold it out till morning; but by a very wonderful, and gracious display of Divine Providence, at dawn of day on the 28th, *suddenly* the wind lulled, and the sea fell for about the space of two hours, when the officers in the boats and launches hovering about in the river, instantly seized the favourable moment, pushed along side, and, by uncommon activity, rescued from the jaws of destruction, the whole of the crew, without losing a man.—What is very remarkable, the last boat had just put off from the wreck, when the wind and sea resumed their former violence, and totally baffled, for several days, all further attempts to save any thing out of her. The same evening, one of her officers who sat next to me at supper, while we were talking of the wonderful deliverance, said with an emphasis, which I think I never shall forget, “Infidels may deny a Divine Providence on shore, but *I’ll defy them* to do it at sea, where so many striking facts constantly occur, to give them the lie.”—They that go down to the sea in ships, indeed see the Lord’s wonders in the deep.

In that heavy storm, when the *Courageux* was unhappily lost, on the Barbary coast, and so many of her crew perished, the *Gibraltar* was drove the same dreadful night from her anchors, and in endeavouring to fetch out of the Bay into the Gut, struck, and stuck fast upon a sunken rock, where they expected speedy destruction, there not being a gleam of hope that one soul could be saved; the rock laying at some distance from the shore, and the sea running mountains high. After using every effort in vain to get her off, they determined on cutting away the masts; the axes were collected for that purpose, and just as they had begun on the first shroud, a heavy sea struck the ship on the broadside, with such amazing violence, that it snapped off the rock on which she hung, and carrying the piece in her bottom, she darted off before the wind like an arrow, and got safe into the Straits, the rock still remaining in her bottom for some months, till she arrived in England.

REVIEW OF RELIGIOUS PUBLICATIONS.

PREDESTINATION *calmly considered, from Principles of Reason, in consistency with the Nature of Things, and the Scriptures of Truth: in a series of Letters to a Friend. To which are added, Answers to Seven Queries on Predestination.* By W. TUCKER. 12mo, 194 pages, 2s. London, Bagster and Button.

PART of these letters, with the answers to queries, were printed several years since in the *old Gospel Magazine*, but never before completed. After a sensible and ingenious preface, the author divides his subject into the three following propositions.

"First, I shall attempt to prove that there is, and must necessarily be, such a certain fixed state of all events from eternity, both as to time, place, mode, &c. supposing no decree of God concerning them, as there must be, on the supposition that God eternally, absolutely, and unchangeably decreed them.

"Secondly, Shew, from a few considerations, the great probability of God's irreversibly determining all events from eternity. And,

"Thirdly, Shew the absolute impossibility of God's not having immutably and irreversibly willed, appointed, ordained, fixed, and determined, (either *effectually* [effectively] or permissively,) from eternity, whatsoever cometh to pass."

Our limits will not permit a complete analysis of these interesting enquiries: suffice it to say, that the author reasons most forcibly and successfully from the divine wisdom and foreknowledge of events to their absolute certainty. This indeed is strong ground; for, as he well observes, "Whatever is perfectly known to be in any manner, at any time, must infallibly exist in the manner; and at the time known; and [is] consequently fixed and certain. But God, from eternity, knew perfectly all things, with their times, modes, circumstances, &c. that ever did, or will exist:—therefore, all things, with their times, modes, circumstances, &c. were fixed from eternity."

It is not from the divine Wisdom alone, that our ingenious author infers the absolute certainty of events, but also from the other natural perfections of Deity; and the absurdity of supposing human events not to be the subjects of the divine purposes, are very strongly marked. Many of the author's reflections are ingenious—his language (though not perfectly correct) is in general perspicuous—and the spirit in which he writes favours not of the acrimony which this controversy has generally excited.

MINUTIÆ, or Little Things for the Poor of Christ's Flock. By J. W. PEERS, LL.D. 12mo. 247 pages, 3s. Button.

THE pious Author of these *Minutiæ* introduces them with the following modest apology. "Every star emits light; the least are not useless, though imperceptible by the human eye. Little things are necessary and beneficial, or God would not have made them. The smallest veins through which the blood circulates conduce to the welfare of the whole body. The widow's mite was accepted. If my mite of meditation may be blessed to the poor of Christ's flock, they will, with me, join in giving glory to God."

These *Minutiæ* consist of short meditations and reflections on passages of Scripture (some of them very striking), which extend from one to two or three pages. They are uniformly evangelical, experimental, and savory.

The

The SACRED ORATORIOS, as set to Music by G. F. HANDEL. 12mo, 252 pages, with a Portrait. 3s. 6d. Heptinstall.

THIS elegant little volume, while it must be an acceptable pocket companion to the lovers of sacred music, will be interesting to serious readers in general, from the pleasing and instructive narratives it contains, all which are taken from the Bible, though most of them are dressed in a dramatic form.

The Publisher announces a Second Volume in the Press, with the words of Handel's Miscellaneous Pieces, Te-Deums, Anthems, &c. and the Life of that great Composer.

A Series of Letters on EDUCATION, ascribed to JOHN WITHERSPOON, D. D. President of Princeton College, New Jersey. 106 small pages. Bristol, James; London, Button. 1s. bound.

THIS miniature volume on Education is reprinted from a New York edition of 1797, in which it is ascribed to Dr. W. and no reason appears for questioning its authenticity. Without implicitly embracing all the opinions of the writer, we must confess that most of them appear founded on a deep acquaintance with human nature; and being recommended by the consummate wisdom and long experience of the Author, certainly merit an attentive perusal from parents, and others concerned in the important business of education.

The British Protestant Youths' Instructor, in Seven Dialogues, on the Deliverance God hath graciously wrought for these Kingdoms, in preserving us from Popery. By S. BROWNE, Tadley, Hants. 12mo. 92 pages. Chapman.

NOTWITHSTANDING the overthrow of the Papal chair, we cannot think the present publication unseasonable, while the doctrines of Popery still remain among us, and are unhappily spread by the zeal of those Emigrants, whose misfortunes, as men, interest us in their favour; and the employment of many of them, in the education of British youth, gives them the opportunity of disseminating their opinions.

The subjects of the Dialogues are—the Principles of Popery—the Persecution of the Protestants—the Spanish Invasion—the Fire of London—the Powder Plot—the Revolution—and the attempts made to introduce Popery again after the Revolution. The speakers are, a Father and his Son; and the conversation is well supported, frequently relieved with vivacity of remark, and the facts improved by moral and religious observations. The Author is a warm friend to the Revolution of 1688; and to the principles of civil and religious liberty which introduced the present illustrious family to the throne.

The History of John Wise, a poor Boy in the Parish of ——. Published for the Instruction of all little Children. 18mo, 72 pages. 6d. bound. Printed at Ewood Hall; London, Wills.

THIS little volume is well adapted for little folks. The style is easy; the narrative uncommonly interesting and instructive; and the whole is printed on a clear and good type.

Two Dialogues, between Formality, Gallio, and Evangelist, upon Village Preaching. 12mo. 8 pages, 1d. each, or 5s. per hundred to give away. Coventry, Luckman and Suffield; London, Chapman and Button.

THESE two small tracts, designed to remove the prejudices of people where the Gospel is newly introduced, are written by the Rev. Mr. Evans, of Coventry, and well adapted for that end.

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OBITUARY.

MRS. THOMSON.

MARCH 1793, died Mrs. Margaret Thomson, wife of Mr. William T. in Rosemary Branch, Goodman's Fields. About the year 1787, it pleased God, by the persuasion of a serious friend, to incline her to attend the preaching of the Word at the Old Mulberry-Garden Chapel; and, under a sermon preached by Mr. Jenkins, from Luke xiii. 9. to impress her mind with a conviction of her state as a sinner in the sight of God; she felt, to use her own words, "a conviction of the vast debt she owed;" and foolishly sought to discharge it by an attendance on ordinances, and the morality of her walk. Notwithstanding her exemplary deportment, conviction still increased; the law, in all its spirituality, was discovered, and she found no rest for her soul; the more her distresses increased, the more she sought for life by the works of the law: thus she continued "working for life," and attempting to appease her conscience by the performances of her own hand, till in the year 1789, under a sermon from Rom. x. 3, 4. it pleased God to enable me to speak particularly to her case, and the Lord powerfully applied his truth to her heart: then she felt, as well as saw, that "by the works of the law shall no flesh living be justified," and "became dead to the law by the body of Christ."

From this time the love of Christ was the dear delightful theme on which she dwelt; and though not always possessed of a believing view of interest in him, yet still she was found panting after him; and as she was led to view, not only the *personal excellencies*, but to discover the *special blessings* that were in Christ peculiar to her own soul; so her desires and her prayers were to feel him formed in her heart, and influencing the whole tenor of her life.

It pleased God, by his providence, in the year 1797, to visit the neighbourhood where she resided by fire. This occurring in the dead of the night, of course much alarmed the inhabitants; and by a hasty flight from her abode, she received some injury in two of the principal muscles of the leg. This deprived her, for a long season, of the enjoyment of public means of grace; yet was she led to bless the good hand of her God upon her, and to request an interest in the prayers of others, that she might feel an entire acquiescence in the divine will. Appearances now began to be unfavourable to the hopes of her friends; and after some weeks had elapsed, it was evident, not only that a mortification had taken place, but was making rapid progress. In the prospect of her approaching dissolution her mind was tranquil and serene: she frequently exclaimed, "Found in the Lamb's book of life!"—"Everlastingly saved!" But these views and enjoyments were fleeting; and during a subsequent state of darkness, the enemy of God and his people redoubled his efforts. Her fears now rose high, and her hope was like the flame of a glimmering taper almost extinguished: she was now heard repeatedly to cry, "Lord deliver me! Make Jesus precious! Keep me from doubting!"

On my entering her room, she said, "I am told God will send me to hell. 'Tis true I have a wicked heart, prone to sin, prone to depart—Lord deliver me!" After a considerable pause she cried, "Lord; I have sinned against thee, but Jesus Christ has paid that debt by his blood." She then requested I would read the 40th, 43d, and 53d chapters of Isaiah's Prophecy; which being done, she cried out, "Precious truth!—precious, precious Christ! his Gospel is my delight—in him I have rested under all my

my troubles." The following day I found her exulting in the Lord as *her* righteousness and strength: and discoursing with her on the happiness of heaven, as arising from the enjoyment of the Saviour's presence, which was promised to his people even in death, she repeated these animating lines of the sweet singer of our Israel:

"Then, while ye hear my heart-strings break,

"How sweet my minutes roll!

"A mortal paleness on my cheek,

"And glory in my soul!"

"Yes; and glory in my soul!" She now addressed herself to a young person present, and said, "God bless you, my dear young friend, and grant that you may meet me in glory! I am weak, but Christ is my strength. O how great his grace to me!" She then began to speak at large of his dealings with her, and added, "But why so much about self, poor sinful self?—only to exalt my Lord. May that Lord protect you! Keep close to God; ere long you must be in my case;—you too must die." She then expressed a desire with respect to the place of her interment, that she might be laid near a departed friend, with whom she had enjoyed sweet communion with her Lord; "though (added she) it is of little consequence where the poor body is deposited." Her anxiety (if any remained now upon her mind) appeared to be solely for her surviving husband: she discovered a corroding care in his breast, chiefly arising from temporal concerns: this she endeavoured to divest him of, by saying he had provision for his support; that bread and water, with Christ, was a peculiar blessing; that though she was about to leave him, God had not left him in a state of need; that a knowledge of this God, as a God of all grace, would lead to dependance on him as the God of providence. She then prayed earnestly for him, and exhorted him to keep close to God's house; and in no case to forsake the means of grace, adding, "May you in Bethel have golden moments!"

Two days after I again saw her; she seemed then in the swellings of Jordan, and had not spoken for some time; but on my beginning to converse of the immutability of Christ's love to his church and people, she replied, "I can hardly speak; but I must, I will speak of my Lord, as long as I can speak." After laying some time nearly exhausted, she suddenly cried out,

"Hark, Jesus speaks, he speaks to thee;

"Say, poor sinner, lov'st thou me?

"Yes, I love thee, and adore,

"O for grace to love thee more!"

Then, stretching out her hand to her husband, she added, "I would trust you with him; may he be precious to *you*, as he is to *my* soul!" Soon after she suddenly bid adieu to time, and died to *know* and *love* him more. Happy are the people that are in such a case! yea, blessed are the people who have the Lord for their God!

R. F.

MISS JENNINGS.

THIS amiable lady, who died June 11, 1798, at her house at Bull's Cross, Enfield, was, on the maternal side, a descendant of the Rev. R. Bragge, ejected from Alhallows the Great (Thames Street) on Bartholomew Day, 1662; and others of her ancestors were eminent for piety.—Miss Jennings's father, an industrious tradesman in Queen Street, married Miss

Miss Anne Taylor, grand-daughter of Mr. Cruttenden, an apothecary, in Newgate Street, a man so exemplary that he went by the name of Honest Joseph. After living about twenty-six years, he left his widow and five children, viz. Elizabeth (the subject of this memoir), Joseph, John, Robert, Sarah, and Anne. Robert was third mate of the Norfolk East Indiaman, and died on board that ship in 1769, much regretted by all his officers and friends.

In 1780, Mrs. Jennings, one of the best of mothers, left this world for a better. After her removal, Joseph lived in unremitted amity with his sisters until marriage or death took them away: Elizabeth continued with him, in the closest bonds of affection, till the hour of her dissolution.

She was, when young, and in blooming health, of a very serious turn of mind, and extremely affected in reading the sorrows of a precious Saviour, as crucified and slain. And it is to be remarked, with great thankfulness, that her parents embraced every opportunity to train up their children in the nurture and admonition of the Lord, especially in instructing them on Sabbath evenings.

At the early age of between thirteen and fourteen, her attention was awakened by the sickness of her fond indulgent mother, whom she constantly attended during her illness with unwearied diligence, till it pleased the Lord to restore her.

From the time of her recovery, she took the charge of a large family, whose comforts she ever studied to increase. By the great concern which lay upon her, and being much encumbered with the cares of this world, and several afflictions intervening from the death of her dear father, her anxiety being far above her years, she lost much of that relish for divine things she formerly possessed; though she never omitted the means of grace when opportunity permitted, which was most Sabbath afternoons, sometimes mornings, yet always seemed to despair of salvation, especially when laid upon a sick-bed.

Although one affliction after another rolled over her head, by the death of her sisters she held most dear, (having trained them up with her dear mother, to whom she paid the last tribute of filial affection,) yet the hope of salvation had not been cherished for many years; but toward the close of life the dark cloud, through mercy, was drawn aside, and some bright rays of light and comfort dawned upon her soul.

Her afflictions, for near two years, were very great, and the pain she endured brought her weak frame into that decline which has now terminated in death. In the last raging fever she was advised to retire to her own room, where she took to her bed, which, in the midst of frequent indispositions, she had often avoided, being, like Martha, incumbered with many things.

When in the chamber where I constantly attended, I could hear her in prayer say, "O Lord have mercy upon me, a poor sinner!" then added, "I hope I shall be clothed with the robe of Christ's righteousness, and blessed and sanctified by his Spirit." At another time she said, "I am a poor miserable sinner; but hope I do not murmur—I cannot find language in prayer—I think I shall be lost." I replied, "God doth not look at words, but at the heart."—At another time she said, "The tempter has been very busy with me."—I told her, whom the Lord enabled to pray, Satan could not hinder. Her answer was, "She knew that." I now begged her to look up to Jesus; and she then said, "If I perish, let it be looking to Jesus—I am like Nicodemus, I need to be taught—My afflictions have been long; who knows but it is to try me, and that God will let me perish?" I told her, it was to try and save her. She replied, "My heart
has

has long been hard, and so held down by Satan, that I could not look up, but hope I shall not perish." Often did she plead with God to spare her "a little longer," referring to that petition of David. Many other passages of Scripture were read to her out of the Psalms, &c. to which she paid great attention.

When removed into the country, she still expressed great fears, mingled at times with hopes, and frequent thankfulness that she was not in hell. The air much revived her, but it was not the Lord's will that she should recover.

Wearisome nights and sorrowful days were appointed her. In excess of heat and pain, from the disorder, one morning she much feared the pains of hell were begun; but I endeavoured to convince her it was only a temptation of the enemy. When her pangs were excruciating, she would cry out, "Lord come and take me home!—O what shall I do, I cannot live!—I long to sleep in the dust!—How long are the Lord's chariot wheels a-coming!"

One morning I remarked to her, what a comfortable word was said to the thief upon the cross, *this day shalt thou be with me in Paradise*: she replied, with uplifted hands, "O that it might be my case this night, in the arms of Christ, clothed with his righteousness! then I shall be safe.—I hope the Lord will come and save me; if he will but give me a quick dismissal I shall be thankful." I told her, the Lord would come in his own time and take her home.

In the midst of agony beyond expression or description, her cry was always to the Lord. When I thought her dissolution not far off, on saying, "Good bye," her answer was, "Good bye, my dear brother; the Lord be with you, and keep you!" Her groans were piercing, and many; but the excessive pain had somewhat abated, when my brother arrived from London, whom she much wished to see. Just before her voice failed, she called her nephew, a youth whom she had nourished up from his infant state: he drew near the dying bed, took hold of her hand, and she could only express with her looks what she meant to impart to him. When her eye-lids closed, and voice faltered, which was but a very little time before she expired, her quivering lips uttered an inward inarticulate sound, "Lord help me!"—then, after a sigh, she fell asleep (I trust) in Jesus.

Thus died one of the most affectionate sisters, who was a consistent and truly valuable character in life; and is now, I trust, triumphing over death in the world of glory; where it is my earnest prayer, that all who read this account may meet, to join the seraphic host in praises, and enjoy the beatific vision, where sorrow, pain, and sin, are known no more for ever.

J. J.

N. B. It may be remarked, that the youth, her nephew, above mentioned, died the January following, of whose dying experience some account will be given in a subsequent number.

MR. Z. HORLICK,

Who departed this life June 19, 1798, in his 92d year, was a striking exemplification of the wise man's observation (Prov. xvi. 31.) "*The hoary head is a crown of glory, if it be found in the way of righteousness.*" In the early part of life he had the happiness to sit under a minister in the parish church of Painswick, who did not content himself with the negligent discharge of his functions. By various means he took care to cultivate the understanding, to rouse the conscience, and to enforce salvation by Christ alone.

A class

A class of young men was formed, and Mr. Horlick was one of their number, who consecrated a very early part of Saturday evening to sacred exercises, and regularly met in the chancel of the church for the purpose of reading and prayer; which they continued, under certain rules, for many years.

Mr. Horlick's mind was particularly impressed with the warning to *see from the wrath to come*, and he expressed an earnest desire, that at his decease, it might be improved for the good of survivors. In the repeated visits I made him, in the last fortnight of his life, the only confinement he ever had, though it was with difficulty he could articulate any thing, he took pains particularly to remind me, that soon after the interment of his corps I must sound the warning, from Mat. iii. 7.

When Mr. Whitefield came first into this neighbourhood, with his peculiar energy to preach the Gospel, Mr. Horlick was prepared to receive the truth at his mouth, and he usually attended on him when he visited Gloucestershire. Early industry was to Mr. Horlick equal to paternal property: he saw in many the justice of that proverb, "he becometh poor that dealeth with a slack hand;" but the antithesis was verified in himself, "the hand of the diligent maketh rich." With an amiable partner, the counter-part of himself in piety, industry, frugality, and liberality, with whom he formed a union very early in life, and by whom he had five children, he lived many years, the patron of the poor: they shared largely in the bounty providence conferred upon him. Supposing his life would have closed at the ordinary period, he disengaged himself from business, that he might indulge religious retirement; and very regular and punctual he was in all the means of grace. Though he did not perhaps see the whole system of truth, exactly in the same light some of us do, he had a comprehensive view of what is most essential. One effect of his knowledge was a deliverance from the fear of death. He often spoke of dying; and his manner of speaking upon that solemn subject always had a pleasing effect upon me, but more especially when he first took to his bed. Indeed, all through his illness his evidence was unclouded. In no one could the promise be more strictly verified than in him, "with long-life will I satisfy him, and shew him my salvation." His life was under the regulation of the precepts of the Gospel, and he often lamented that the Gospel was so reproached by the lives of many who make profession of it. Such was the exactness of his deportment, that when we had occasion to direct the attention of a stranger to him, we could with propriety say, "Behold an Israelite indeed, in whom there is no guile." His general observation was, "If religion does not regulate the life and conversation, it has not renewed the heart."—"By their fruits ye shall know them."

His only and final sickness, if it may be called a sickness, was as far from the fear of death as it was from the love of life; neither had any hold on him. From the first of his seizure, the faculty of speech was much impaired, and it was with difficulty his most intimate friends could understand him. When therefore he wanted to communicate a sentiment, he studied the most direct method, particularly when his hopes and prospects were the subject. He let us know *glory* was his prospect, that *Jesus* was his way to it, and that his hopes were founded in *grace*. No dying saint ever strove to exalt Jesus more, or to convince his friends that he renounced human merit, than he did. Many of the sentences which dropped from his dying lips were excited by reading select scriptures, for the hearing of which he was quick, and to which, as he had not the least degree of *delirium*, he could always attend. The devotion of his heart kept him constantly ready for prayer, in which, though extremely weak, he was fervent.

servent. His care of the poor flourished to the last; and as a memento for my final obligation, under the failure of speech, he endeavoured to articulate—**WRATH TO COME.** I never attended him, without conceiving I was witnessing the death of a holy patriarch; and, if I might ask for any special indulgence, it should be, that the residue of my life may be as uniform, and that my last end may be like his.

C. W.

DR. PERROTT.

Dr. P. of Braintree, Essex, descended from ancestors of no small eminence. He had enjoyed the advantage of a liberal education—practised medicine for a considerable number of years, with great reputation; and long supported a character for sterling sense and genuine religion. For several years he had been prepossessed with the idea that he should die suddenly; and for some months, the words of the Lord to Hezekiah were much upon his mind, “Set thine house in order, for thou shalt die, and not live.” The book of God was his daily companion. He took great delight in conversing on the doctrines of grace; and particularly, as they display the glories of the person and work of Jesus Christ.—Jesus Christ, to him, was the chiefest among ten thousand, and altogether lovely. His knowledge of the Scriptures was very considerable, and his conversation exceedingly instructive. He was a diligent attendant on public worship, and was ever willing to exert himself to the utmost of his ability, to support the cause of his beloved Master.

And, although his afflictions were uncommonly great and complicated, so that, at length, like poor Job, he was almost stripped of every earthly comfort, he was never heard to murmur. He would often say, “The will of the Lord be done. Though he slay me, yet will I trust in him. He knows what is best, and in his own time will deliver. Blessed be his name, there is a rest that remains for his people: he leads them by the right way; and though rough and thorny, it is a safe way, because it is the way which he hath appointed.”

Agreeably to the advice of the excellent Apostle, he was not overcome of evil, but overcame evil with good. Though ever so greatly injured by his enemies, he took pleasure in doing them acts of kindness—uniformly discovered a tender concern for their best interests, and was earnest at the throne of grace that they might be convinced of the error of their ways; for, that they knew not what they did. He would often say, “Thanks be to the Divine Being, we shall not be judged by man’s judgment, but our Saviour will be our judge.”

For several weeks previous to his departure, he was much employed in prayer and meditation, and expressed an ardent desire for the return of Sabbaths. And though, at other seasons, his mind was much encumbered with the concerns of the world, he would frequently say, “Blessed be God, he keeps all these things from me when I go to his house.”

A few days before his seizure, he happened to be exceeding low; and being asked, what might be the cause of his dejection? he replied, with great warmth, “Blessed be the Lord, I am not low; but, I think, my time is at hand. The Lord prepare me for my great change, if it be his holy will, and grant me the witness of his Spirit that I am his! and then, to die will be gain indeed!”

On the 30th of June last, he appeared to be as healthy as he had been for a considerable time. In the afternoon, while reading the fiftieth chap-

ter of Genesis, and the twenty-sixth of St. Matthew, he was affected to so uncommon a degree, that he was obliged several times to desist.

Being returned from a walk in the town, to visit some friends, and having taken a turn in his garden, he appeared as cheerful as usual. About nine o'clock the same evening, just as he had sat down to supper, in a moment he was taken speechless, and deprived of the use of one side; but enjoyed his reason till about twelve that night. From this time he took no farther notice of any thing that passed around him; and on the Tuesday following, July 3d, at about nine o'clock in the morning, he was removed to a world of consummate felicity.

On the tenth of July, his remains were deposited in the silent tomb; at which time the Rev. Mr. Larwell delivered a suitable discourse, from Rev. vii. 14. "These are they which came out of great tribulation, and have washed their robes, and made them white in the blood of the Lamb:" as did likewise the Rev. Mr. Pritchard, on the Sabbath following, from John xvii. 24. "Father, I will that they also whom thou hast given me, be with me where I am, that they may behold my glory;" both by desire of the deceased.

J. P.

RELIGIOUS INTELLIGENCE.

MISSIONARY SOCIETY.

WE have the pleasure to announce, that the Annual Meeting of the Missionary Society will commence on the 2d Wednesday in May, and that the following Ministers are engaged to preach:

The Rev. Mr. BRODBELT, Rector of Alton Sandford, and Perpetual Curate of Loudwater, Bucks.

— Mr. FINDLAY, of Paisley.

— Mr. MOODY, of Warwick.

— Mr. TOZER, of Taunton.

The Places of Worship, and the arrangements of the Public Meetings, will be given in our next Number.

The *Missionary Journal* will be delivered to the Subscribers on or before the first day of May.

Extract of a Letter from Frankfort, dated Jan. 5, 1799.

REV. SIR,

I HAVE received from several parts oblations for the very respectable Directors of your Mission to the Heathen.—1st, By a gentleman here, charged with the affairs of several German Princes and Lords, and especially on account of two such persons (who wish to be unknown), 156 florins, value in sterling, 11l. 5s.—2d, From several members of the Society in this city for propagating true Piety and Christianity in Germany and Switzerland (the centrum of which is at Basle), 14l. 3s.—For these sums I remit to you, inclosed, a first bill of exchange of 25l. 8s. of my principals Messrs. N—— and P—— G——, wine merchants and bankers, at two months date, on E—— B——, Esq. and Co. of your city. You will please to give me advice of its acceptance. The payment will not fail at due time, as Messrs. G—— will have sufficient funds there before then. But for the first sum I beg a receipt, (if not with the above-said advice, at least after the payment,) for the satisfaction of the gentleman who

who has paid me 156 florins, for to shew that I have executed my trust, I refer to my letter to Dr. Burckhardt, concerning what I would say yet more to your very respectable Society, and the sincere wishes of divine blessings on their future undertakings, being little in the practice of your language (as you'll see by these few lines), nevertheless very able to understand it by reading, and remaining, with the sincerest devotion, very honourable Sir,

Yours, &c.

JOHN JAMES WIERTZ.

Clerk of Messrs. N. and P. G—.

To the Rev. J. Eyre,
Secretary to the Missionary Society.

Collections and Subscriptions to the Missionary Society since our last.

	L.	s.	d.
Contribution of the Friends of the Institution at Frankfort, by M. John James Wiertz,	25	8	0
From the Society at Basle, for propagating Christianity in Switzerland and Germany, by Dr. Herzog and Mr. Stein- kopf,	12	0	0
From ditto, by Dr. Herzog and Mr. Steinkopf,	133	1	6
Bristol Tabernacle, additional collection,	3	3	0
Gosport, Rev. Mr. Bogue and Congregation,	60	16	3

EAST INDIES.

To the Editor of the Evangelical Magazine.

SIR,

HAVING received a letter the 8th of this month from my friend Mr. Fountain, a Missionary of the Baptist Society in the East Indies, containing much pleasing intelligence, I have sent you an extract of the same, not doubting but its contents will rejoice the hearts of the Lord's people of every denomination; especially as the case of Mr. and Mrs. Ashton, who were visited by the Good Samaritan Society, was the means that stirred up their minds to remember the Society, and contribute so liberally to its support, which has proved also a source of joy and rejoicing at home. Mrs. Ashton died a few months since, rejoicing in Christ, and the visitors have no doubt she died in the Lord.—Mr. Ashton is now a living testimony for God: so that our brother's views and hopes are fully confirmed concerning them. He was a very useful visiting member of the Society when he engaged as a missionary, and the case of Mr. Ashton was one of the last he visited. This Society has been peculiarly smiled on of late in many respects. Our Lord has blessed us with being the honoured instruments of much usefulness the last year. We have reason to praise the Lord on behalf of eight or nine souls, we hope savingly called. A spirit of love, unity, and zeal, seems to rest upon us; therefore, may our souls, and all that is within us, bless the name of the Lord, and say, Not unto us, not unto us, but unto thee, O Lord, be all the glory!

Your constant reader,

J. WATKINS,

Treasurer to the Good Samaritan Society,
for visiting and relieving the Sick Poor.

Held at No. 48, Shoe-Lane.

Lamb's Conduit Street.

Feb. 18, 1799.

Mudnabatty, 19th February 1798.

DEAR BROTHER WATKINS,

I HAVE just returned from Malda, where I have been on a visit to Mr. Udney. I spent six Sabbaths there, and preached twice on each. The Magazines for 1796 having arrived, afforded us much pious pleasure.—

B b 2

The

The zeal and love prevalent in England seemed to stimulate us afresh. We talked over these things; and amongst them I mentioned the good that is done by pious and charitable societies. One morning, at breakfast, I read over a case which I have written out at length; I mean that of Mr. and Mrs. Ashton, who lived in Bell Alley, Goswell Street, to whom the visits of myself and others were evidently blessed of God. Mr. and Mrs. Udney were much struck with it, and expressed their attachment to, and good wishes for the Society. There being several generous friends at, and near Malda, some of whom, we doubt not, are *brethren in Christ*, I one day, at table, proposed preaching on the next Sabbath morning, for the benefit of the Good Samaritan Society. Mr. and Mrs. Udney thanked me for mentioning it, and desired me to write an invitation to the adjacent friends to come over on the occasion: I did so, and they all came. I preached from 2 Cor. viii. 8. "I speak not by commandment, but by occasion of the forwardness of others, and to prove the sincerity of your love." I introduced my discourse by informing my hearers, that though I was a member of the Society in whose behalf I then stood to solicit their charity, I had received no commandment from you so to do: but knowing the circumstances of my brethren who compose it, *poor*, yet *forward to do good*, I took occasion therefrom to try the sincerity of their love. I then spoke of the *honour* of being forward to do good—the *benefit* of this forwardness—and adduced instances of it which have occurred in our own day. Then I descanted upon the usefulness of this Society; and concluded by telling my audience, that I trusted they would that day furnish me with an occasion to boast of their liberality, as much as Paul could of his Corinthian friends. I told them I should have to boast, that if a few friends did but meet at Malda, it was nothing with them to raise a greater collection than is to be raised in a congregation in England: that instead of giving their shillings or half-crowns, I expected they would give nothing less than gold Mohurs, i. e. two-guinea pieces. Blessed be God, my expectations were immediately realised: for, while I gave out and sung the 257th Hymn, Dr. Rippon's selection, entitled, "The Good Samaritan," a collection was made which amounted to 60l. 3s. 10d. for which I inclose a bill of exchange upon Raikes and Company. I present it to the Good Samaritan Society as a token of my brotherly love. My congregation consisted of no more than sixteen grown persons and three children.—May liberality like this provoke others to its imitation!

I cannot recollect the names of all the brethren, nor indeed is it requisite—they all share in my love and my prayers. Let them know from me that this is the case. Read this letter, if you please, to the whole Society, as a testimony thereof. I hope always to stand as one of your members. Remember me also to Mr. and Mrs. Ashton, if living.

The general wish of all friends here is, that the Society would annually publish the cases in which the visits are blessed to conversion.—I think this would be of service to your cause.

I trust you will shortly hear *great* and *good* tidings from us; but at present I have not time to write. I have had much bodily affliction since I wrote you last; my life has been despaired of, but at present I am tolerably well.

I shall send a duplicate and triplicate of the inclosed by other ships: till which, I am,

Yours and the Society's

Brother in Christ,

J. FOUNTAIN.

AMERICA.

AMERICA.

*Extract of a Letter from Dr. GREEN, of Philadelphia, to a Director of the
MISSIONARY SOCIETY.*

Philadelphia, July 31, 1798.

THE Evangelical Magazine is a very entertaining, and, I think, useful publication.—I hope you will be so good as to continue to send it to me; and I am truly sorry I cannot make you the suitable return, by transmitting more numbers of the work which was begun under a similar title in this country; but at present that work is at a stand.

The Sermons before the Missionary Society, and the Sermon and Charge at the designation of the Missionaries, have given me pleasure in the perusal: and to this pleasure it is a considerable addition, that I am able to send you a sermon (by Mr. Mason) on a similar occasion, from this side of the Atlantic; and, as far as I am capable of judging, not inferior in excellence to any I have seen on the subject. The constitution of the New York Missionary Society I also enclose. In this city we are just about organizing one on much the same plan: so that you perceive that your Societies have done good by the influence of their example, as well as by the direct exertions to spread the Gospel which they have originated. By your zeal we have undoubtedly been stirred up, and I hope that the spirit which has gone forth will extend far and wide.

Dec. 5th, 1798.

ALAS! who can tell whether the work he has begun shall ever be completed! I had written as above, when that awful scourge of our devoted city—the yellow fever—again made its appearance among us, and absorbed all other considerations in a solicitude which it produced for the preservation of life. I went with my family to the country, and there remained till the first day of the last month. During the prevalence of the pestilence here in 1797, I was desirous to try the effect of a zealous declaration of the truths of the Gospel, in circumstances which made every individual feel the uncertainty of life. I accordingly kept my church open through the whole of it; and being favoured with uncommonly comfortable views of divine truth myself, which seemed to raise me above the fear of death or disease, I persisted, in opposition to the entreaties of my friends, to preach three times a week, during the whole time the disease prevailed in the city. But I saw no permanent, or at least no remarkable, fruits of my labour.—On the contrary, it appeared evident that though the people were somewhat affected under the discourses I delivered, yet their feelings were transient, and left no abiding impressions on their hearts.—So true, in experience, is it, that nothing but the Spirit of God will ever dispose the human mind to turn from sin to holiness. The people indeed to whom I preached were a medley of all denominations and descriptions;—for three fourths of my own charge had fled from the city; and as there was no English church open except my own, and one of the Westlean Methodists, they flocked to me from all quarters. This year I determined to leave the city also: and after continuing to preach till, out of 500 families, of which my congregation is composed, not more than 50 individuals remained, I went to Princeton with my family, and there continued till the beginning of November last. In 1793, both Mrs. Green and myself had an attack of this dreadful disease; but since that time none of my family (blessed be God) has been visited with it. Philadelphia, and indeed all our maritime cities and towns, are threatened with ruin from this fearful malady. In a range of sea coast of more than 400 miles to the north-east of this place, not one sea-port has this year wholly escaped, at least not one town of considerable importance.

importance. While the Sovereign of the Universe is chastising other countries by the desolating sword, he seems to have determined to scourge us by the devouring pestilence: and it is the most gloomy part of the tale that we grow no better, but rather worse, while we suffer the rebukes of Heaven. What will be the issue God only knows. It is a consolation to think that he reigns, and to be assured that all things work together for good to them that love him.

The business of missions, with us, has received some interruption from the pestilence. At New York, however, they are prepared to send two missionaries to the Chickesaw nation of Indians, on our south-west frontier. I have, at the request of the Society, just been with the Secretary of State, Mr. Pickering, on this business. He is disposed to give it all the encouragement and assistance in his power; and has furnished the information, and has promised to furnish the other accommodations which the Society request; and I believe it will not be long before the missionaries I have mentioned enter on their work.

In my mind, your Missionary Society, and the spirit of evangelical piety which has lately been awakened in Britain, excite a much greater confidence that the French will not conquer your island, than all your fleets and armies, though they were twice as great and well appointed as they are.—I am rejoiced to hear that appearances are so favourable to the success of the missions which you have sent to the South Sea Islands. May the Lord of the harvest grant, that you may see an abundant harvest of souls gathered to the Redeemer, in the midst of these “long desolations.”

With sincerest wishes and earnest prayer for your usefulness and comfort,

I am, dear Sir,

Your friend and fellow-servant in the Gospel of Christ,
ASHBEL GREEN.

*** We have other communications from America of a very pleasing nature, which were too late for this month, but are intended for our next.

HOME INTELLIGENCE.

AT Shepton Mallet, in the county of Somerset, a large clothing town, there has appeared, within the two last years, a pleasing prospect of establishing a Gospel interest. Rev. Messrs. Sibree and Sloper opened a room near the town, for the purpose of preaching the truth as it is in Jesus, which has been regularly supplied with preachers from the Tabernacle at Bristol, by Mr. Paul of Castle-Cary, and others. The congregation appears continually increasing, very attentive, and not without evidence of the Lord's presence with them.

We hear that the monthly Prayer Meetings at Coventry, for the spread of the Gospel, which used to be held separately at the different places of worship in that city, now circulate from one place to another in rotation, and all the congregations unite together in their common supplications. Three ministers engage in prayer, and one gives a short exhortation. This method has been for many months pursued in Bristol, and is an exercise well calculated to promote brotherly love, and zeal for the cause of Christ.

ERRATA IN OUR LAST.

- Page 104, line 12, for “*its* aiming,” read “*is* aiming.”
 116, line 15 from the bottom, *dele* “as well.”
 117, line 17, for “17 years” read “44 years.”
 125, line 4, for “*Hurst*” read “*Hunt*.”
 129, last line but one, for “*Presbyterian*” read “*Baptist*.”

POETRY,

P O E T R Y.

VERSES,

On seeing the DUFF sail from Weymouth Bay, Sunday morning, 23d December, 1798.

HARK! the eastern gales arise,
Signal guns announce the breeze;
Fair and pleasant are the skies,
Smooth and tranquil are the seas:
The sun and stars, the wind and waves
conspire,
To waft them to the haven they desire.

Lo! the flowing sails unfurl'd,
Swift she glides along the deep.
On the trackless wat'ry world,
Lord, thy heralds safely keep.
Assembled on the deck they pray and sing;
We hear the sound, borne on sweet echo's
wing.

The much desired sight we lose,
To seas pacific borne away,
With the glorious Gospel news,
Wide to spread the enlight'ning ray:
With joy they leave their friends and na-
tive shore,

That savage nations Jesus may adore.

Long unknown, sequester'd Isles,—
(Eden's garden not more fair,)
Heav'n propitious on you smiles,
Now the Gospel trumpet hear:
Before the found death's gloomy shadow
flies,
And dying men to life immortal rise.

Chiefs and natives all attend,
Never deem the tidings vain;
Your eternal joys depend
On the Lamb that once was slain.
Swift to him fly, he's ready to embrace
The coming soul of ev'ry clime and race.

Flaming seraphs, angels bright,
Swift as sunbeams, downward fly;
View the scheme with great delight,
Guard the bark with watchful eye:
They long to see the glorious Gospel shine,
Where'er the sun emits his rays benign.

O thou glorious Son of God,
Haste, O haste th' auspicious day;
When thy name shall fly abroad,
And all the earth thy truth obey;
When east and west, and north and south,
shall raise
An universal anthem to thy praise.

DIMINUTIVUS.

THE FALL OF BABYLON.

PSALM CXXXVII. IMITATED.

WHERE Babel's streams in soft mean-
ders flow,
We sought by solitude to calm our woe.
But Mem'ry soon the short-liv'd hope de-
stroys,
Pourtraying to our view our former joys,
With lively colours and officious hand,
Our native seats, and Judah's happy land,
Oppress'd with grief, we sunk beside the
stream,

And wept for Zion and Jerusalem.
Our harps neglected now, and all unstrung,
Silent and sad on drooping willows hung.

When lo! a band of tyrant victors came
With cruel taunts, to aggravate our shame.
"O ye," say they, "so fam'd by all around,
For notes melodious, and for solemn
sound!

"Now, if in truth such praise to you be-
longs,
"Regale our ears with one of Zion's
songs."

How can we, exil'd in a foreign land,
While suff'ring under his chastizing hand,
With cheerful hearts and joyful lips, re-
cord

The solemn praises of our injur'd Lord?

O fair Jerusalem! if I forget
Thy tow'rs and walks, and all thy happy
state,

May my right hand forget her wonted
pow'r;

And may my tongue, in that ungrateful
hour,

Cleave to my mouth, and comfort quite
destroy,

If Salem's not prefer'd in all my joy.

O mighty Lord, to pity now incline,
Regard our wrongs—for sure this cause is
thine!

Think on the horrors of that awful day,
When thy fair city all in ruins lay,
When proud malicious Edom, scoffing
round,

Cry'd, "Raze it, raze it, even with the
ground!"

And thou, great Babylon, exalted high,
Art doom'd to suffer vast ignominy.

When great Jehovah, with an awful
frown,

Shall bring thy pride and high ambition
down.

The

The courage of thy warlike hosts shall fail,
 And gates of brass be found of no avail:
 Then youth in vain shall plead, and age
 shall weep;
 And thy vast multitudes, like frightened
 sheep,
 Wild and despairing, fly from street to
 street,
 And at each avenue a foe shall meet.
 Th' avenger then, with savage joy, shall
 deal
 To thee the horrors thou hast made us feel;
 And, like a raging sea without controul,
 Shall ruin upon ruin on thee roll;
 Till, as a mill-stone plung'd beneath the
 main,
 Lo! Babylon shall fall, no more to rise
 again.

Summer's Town.

N——.

RETIREMENT, THE MUSE, AND JESUS.

DEAR Solitude! thy charms how sweet!
 Here I with my Redeemer meet,
 And talk of heav'nly things:
 The heav'nly accents of his tongue
 Call forth a sacred grateful song;
 My Muse with rapture sings.

Inspir'd with ardour from the skies
 Her numbers flow, her themes arise
 To strains almost divine;
 Devotion fills with heavenly fire;
 Jesus, and love, and strong desire,
 To raise her notes combine.

She views Immanuel with delight,
 Adorn'd in robes of unmade light,
 And fairer rays than heav'n;
 She views—but she can never paint,
 Earth's brightest colours are too faint,
 A portrait can't be given.

Not all the suns of massy size,
 Which deck terrene or heav'nly skies,
 Can with this form compare:
 Were thousands more to blaze and shine,
 Their splendour ne'er could vie with thine,
 Thou uncreated Fair!

Jesus! forgive the fault'ring Muse;
 All the descriptions she can use
 Can ne'er thy charms pourtray:
 Did heav'nly Muses with her join,
 And all celestial powers combine,
 They could not half display.

Yet she must sing, and sing aloud,
 The matchless glories of her God,
 And raise her highest songs.

O was she fill'd with angel fires!
 O could she play immortal lyres!
 And sing with thousand tongues!

But ah! in vain these wishes breathe;
 While I in these dull regions live
 How flat her notes will sound!
 Then, Jesus, take me to the skies,
 Where her best harmony will rise,
 And fill the world around.

There, my Redeemer, will thy grace,
 And the vast beauties of the place,
 My tuneful pow'rs employ:
 There shall I sing in endless strains,
 Where everlasting glory reigns,
 And never-dying joy.

JUNIUS.

CHARACTER of President EDWARDS, by
 his Grandson, Dr. DWIGHT, in his Poem,
 entitled, "The Triumph of Infidelity."

"FROM scenes obscure did Heav'n his
 Edwards call,
 'That moral Newton, and that second
 Paul,
 "He, in clear view, saw sacred systems
 roll,
 "Of reas'ning worlds, around their cen-
 tral soul;
 "Saw love attractive ev'ry system bind,
 "The parent linking to the filial mind;
 "The end of Heav'n's high works resist-
 less shew'd,
 "Creating glory, and created good;
 "And, in one little life, the Gospel more
 "Disclos'd, than all earth's myriads
 kenn'd before."

VERSES,

*Composed for a Company of Singers, at an
 Annual Feast.*

BEFORE MEAT.

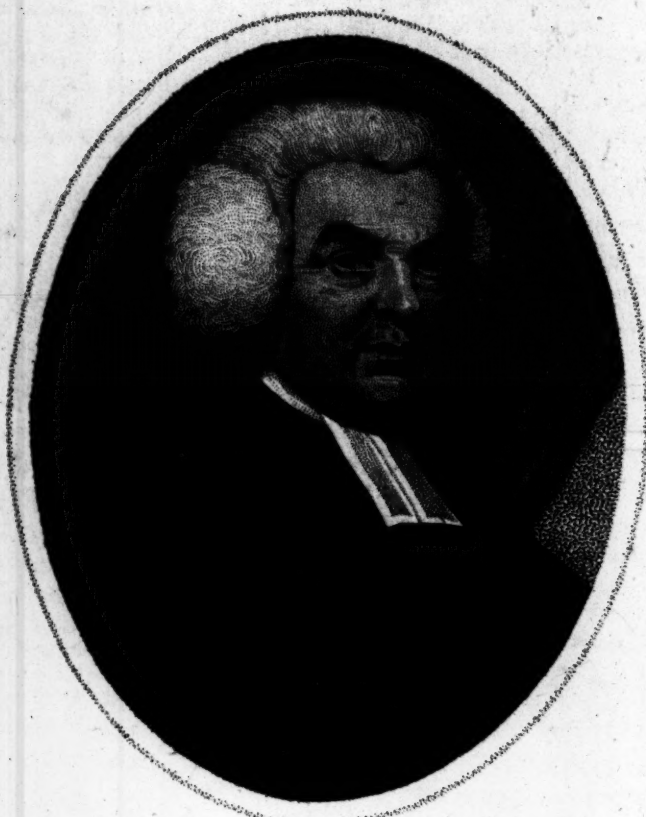
THY love, dear Jesus, doth appear,
 In sparing us from year to year:
 Thy matchless goodness we adore,
 And future favours join t' implore.
 Let thy rich blessing crown our feast,
 And condescend to be a guest.

AFTER MEAT.

ACCEPT, O Lord, our thankful songs,
 For every good thy hand bestows:
 To thee our highest praise belongs;
 From thee each temp'ral blessing flows.
 O feed our souls with heav'nly food,
 The purchase of Immanuel's blood!

E——A.

EVANGELICAL MAGAZINE.



Ridley sculp.

Rev.^d THOMAS WILLS, A. B.

London.

Published by T. Chapman, 151. Fleet Street May 1. 1799.

THE
Evangelical Magazine,

For MAY, 1799.

BIOGRAPHY.

MEMOIR OF THE LATE REV. JOHN GRIFFITH.

MR. GRIFFITH, the subject of this Memoir, was born at London, in 1714, of parents of some respectability, though not elevated in the world. His father was professedly a churchman; but his mother was a Protestant Dissenter, and a member of the Christian Society, under the pastoral care of the late celebrated Mr. Thomas Bradbury. Mrs. Griffith took every method in her power to bring up her son in the fear, nurture, and admonition of the Lord: but to him, all religious exercises were a great burthen, and the discipline she found necessary to make use of, was considered by him as a want of tenderness of heart.

While yet a boy, he was frequently in danger of being drowned. Five or six times did the Lord preserve him from a watery death. At twelve years old, he lost his pious mother, which loss was the more felt, as his father was too little attentive to him in a religious view. At a proper age, Mr. G. (like many others who are afterwards called to the ministry) was bound apprentice to a handicraft business, in a family where there was no real religion. Before he had served six years, his master died, and the remainder of his time was soon after purchased. Mr. G., now wholly uncontrolled, gave himself up to every youthful folly, even upon the Lord's day; and gaming and dancing were his chief delights. Though nominally a member of the established church, he very seldom went there, which often occasioned painful checks of conscience; but he went on in sin, and thought of repenting when he should grow old. Mr. G. was once speaking to this effect in the hearing of an old man, who commended a sober, religious life. His countenance changed at this reproof, and the good man left

him, saying tenderly, "As the tree falls, so it lies:" and added, "There is no repentance in the grave." This last word, made such an impression on him, that he resolved to amend his life, though he very soon forgot his resolution. A friend persuaded him to receive the sacrament at St. Ann's church; but while partaking thereof, and afterwards, he was dreadfully beset by Satan, with horrid blasphemies, which made him fear that he had eaten and drank his own damnation. However, these words of the apostle James, "My brethren count it all joy when you fall into divers temptations," calmed his mind, and he renewed his resolutions; but as they were made in his own strength, he soon went on again sinning and repenting. Often was he ensnared into evil company, but this he thought atoned for, by going to the sacrament.

Mr. G. now married; and as he used to express it, "The Lord chose a *helpmeet* for him." A married state he supposed would enable him to live more consistently with his religious profession; but he soon found that this state also is not without its snares. Thus situated, he was informed by an acquaintance, that a Mr. Seagrave preached at Lorimer's Hall, and that none could be saved who did not believe his doctrines. This excited Mr. G's curiosity, and one Lord's day evening he went to hear him. The discourse seemed suitable to his condition; but after the worship was over, hearing some of the congregation mention their attending the ministry of certain dissenting ministers, this quite disgusted him; as he gloried in being a churchman, and even despised and hated the Dissenters. Mr. G. therefore adhered to the establishment; but his convictions increased, and he found the want of something which the preaching he attended, did not set before him; not even when hearing a bishop, from which he had indulged great expectations. Once more, therefore, he ventured to hear Mr. Seagrave, who preached Christ and him crucified, which was what his soul had began to thirst after. He also, sometimes, attended the Tabernacle, Moorfields, and was providentially led to Mr. Stockell's Meeting House, in Red-cross Street; where he afterwards became a member, and in a course of time, the pastor of the church. Salvation by grace was now to him a joyful sound; but he could not give up the established church, though he could seldom hear the gospel in it. He therefore contented himself with going to Meeting occasionally; when, as the word frequently melted him into tears, he endeavoured to get

get into some corner, where he might not be seen, as he thought himself particularly pointed at by the preacher. Yet all this time he was going on too much upon a legal plan; until one day being at prayer, confessing his sins, and recollecting his former promises of obedience, those words came as a dagger to his soul, "Thou hast not lied unto men, but unto God." This passage was so impressed upon his mind, that all his tears and prayers, almsgivings and sacraments, would no longer satisfy his conscience. He was now more miserable than ever, and felt himself a lost creature. This happily led him to Christ; but Satan, taking advantage of his distress, harrassed him with blasphemous thoughts, to deprive him (if possible) of all hope of mercy, and to make him think that he had committed the unpardonable sin. The awful expressions in the 6th and 10th chapters of Hebrews so distressed him, as to make him a terror to himself and all about him. He derived, however, some little hope of mercy from the language of Manoah's wife, "If the Lord were pleased to kill us, &c*." He now found no food for his soul in parish churches, where he had gloried in attending, but where the gospel was then seldom preached; yet was he still loth to give up the church, and very anxious to know which was the right way. The words of Christ, "I am the way," now gave him much comfort, and Bunyan's treatise of "Come and Welcome to Jesus Christ," was very useful to him.

The good work being thus truly begun, was gradually carried on. Election, however, was for a time a great stumbling block to him; he saw clearly that it was revealed in the word of God, but had many doubts and fears whether or not he was interested in it. In this state he continued until one Lord's day morning, according to his usual custom, he was crying to the Lord to send him some word of comfort, and his prayer was that day answered. For going to hear Mr. Stockell, he was under that sermon set at liberty, and in a rapture of joy exclaimed, "Why me! Why such a wretch as me! when my companions in sin are left in ignorance!" His comforts were now great; but Satan soon shook his confidence and tempted him again to doubt whether all were not a delusion. By these trials and temptations the Lord was pleased to shew him much of his own heart; and he was imperceptibly prepared for the work of the ministry (of which at this time he had no

* Jud. xii. 23.

thought)

thought) that he might know how to speak, "a word in season to them that are weary."

About the year 1749, Mr. G. joined the Tabernacle society, that place of worship often having been a Bethel to him; and about a year after, it was proposed to him to meet a class as a leader. This he modestly declined; but his objections were overruled, and he entered thereon with fear and trembling. In the year 1751, as the Lord's Supper was not yet administered at the Tabernacle, and as he was now satisfied, that he was one of God's children, he was admitted a member of Mr. Stockell's church, whose ministry had been much blessed to him: reserving to himself the privilege of attending the bands at Tabernacle, as before.

A short time after this connection, Mr. G. was requested by some of his Tabernacle friends to give a word of exhortation in a society with which they were connected at Deptford. The proposal startled him, but their unanimous voice prevailed; and, this exercise of his gifts being acceptable to the people, he went thither from time to time. The church meeting in Butt Lane, Deptford, being at this time in distress, as the Lord had laid his hand upon their minister, applied to him for assistance, and would take no denial. Accordingly he preached to them with great acceptance, though at the first with much trembling; and afterward, Mr. Lee their pastor being called away, Mr. G. was invited to help them in their widowhood state, which he did, until the church he belonged to, being in a similar situation, claimed a prior right to him. His fears now increased, knowing that a prophet is not usually acceptable in his own country, and among his acquaintance: But the Lord was better to him than his fears; and for four months he preached to them one part of the day, and then was invited to labour probationally among them for three months longer. This was followed by a call to the pastoral office, which he was encouraged to accept, by hearing that his ministry had been made profitable to many souls. On the 30th October, 1754, he was accordingly set apart by the *Church themselves*, which they supposed to be most agreeable to the Scripture. For some time Mr. G. and the church walked comfortably together, and many were added to their society. But Satan envied them, and sent a thorn in the flesh to try them. A Mr. D. was desired to preach a Lord's day evening lecture there, which did not meet with Mr. G's approbation, but was warmly contended for by
a lead-

a leading person in the church. This dispute threw all into confusion, and at length divided the church. Those who adhered to Mr. G. went with him to a meeting-house in White's Alley, Little Moorfields, where he preached the gospel with much acceptance and success.

About the year 1771 or 1772, this Meeting-house being very old and out of repair, it was thought adviseable to build a new one in Michell Street, behind St. Luke's church, Old Street, which is now occupied by Mr. Powell. To this building Mr. G. himself gave liberally, and was indefatigable in procuring subscriptions among his friends. The congregation, however, evidently declined in consequence of the removal, and about the year 1777, Mr. G. accepted a call to Coventry, where he continued but a few years. From thence he removed to Bridgestock, in Northamptonshire, and there laboured among a poor, but pious congregation for several years; and it appears, had some souls given him for his hire. But as it now pleased God to take his last wife from him, and he was more than seventy years of age, he was now desirous to return to his native city; and perhaps through a depression of spirits, rather than absolute incapacity, he wished to retire from his, otherwise, delightful work of preaching a free and finished Redemption. He therefore came to the Metropolis about the year 1788, and for the most part lived in retirement, preaching occasionally in London. Latterly, however, he could not be persuaded to exercise, as he complained that his memory failed him; some of his last sermons were delivered at Mr. Wall's Meeting House, on the Pavement, Moorfields, where he usually attended and communed, after his return to London.

In this latter part of his life, though laid by from sanctuary service, the Lord was pleased to indulge him with a blessed nearness to himself. He used often to say, "I am a happy man. I have at times such delightful views of the glory of the heavenly world, and of my beloved Jesus; what he is *to me*, and what I am in *him*; together with such love to him and longing to be with him, that I am obliged to cry out, "Lord stop thine hand, I am so full I can hold no more." Thus happy was Mr. G; yet, like his brethren in the Lord, he was not without his weaknesses nor his spots; but they were the spots of God's children, and of such too, as are kept from outwardly backsliding, so as to dishonour their profession.

On Friday, August 17, 1798, Mr. Griffith was visited by a disorder in his bowels, which terminated in his dissolution. On the Monday following, many friends went to see him. To one friend he said, "The work is all done, I have nothing to do but to die. I long to be with him, whom my soul dearly loves." To another he said, "O what a fight shall I have, when I shall be with Jesus, and see him as he is." On Tuesday morning, when first he opened his eyes, he said "I see the day-light—I hope this will be the last time." Soon after sight, sense and every faculty failed; and about two o'clock, his happy spirit left his body of clay and ascended to those mansions of glory and bliss, which were prepared for him before the foundation of the world; he died August 21, 1798, in the 84th year of his age. The Friday following he was interred in Bunhill Fields. The Rev. Mr. Wall addressed his relatives and friends at the grave, and the next Lord's day morning, preached his funeral sermon from the 2 Corinthians v. 5. "Now he that hath wrought us for the self same thing is God, &c."

His abilities for the ministry appear to have been respectable, and he was not altogether inattentive to the learned languages. By the manuscripts which he has left behind, it is evident, that his sermons were not superficial, but solid and evangelical; he dug deep into the glorious mysteries of the Bible. In bodily stature, Mr. G. was rather short, but he had evidently a large soul.

He was for many years favoured with an almost uninterrupted assurance of his interest in Christ, and his labours appear to have been useful to many; some of which are yet living, and others, there is reason to hope, rejoicing with him in glory.

REASON AND RELIGION TRIUMPHING OVER SINFUL ANGER;

OR THE SOLILOQUY OF AN INJURED CHRISTIAN.

Be not overcome of evil, but overcome evil with good.

PAUL.

HOW weak is human nature! How prone are we to think of ourselves more highly than we ought to think! It is not long since I was congratulating myself on the progress I supposed I had made in the Christian virtues of

of patience, forbearance and forgiveness. But alas! what little command had I over my angry passions last night, when I was reflecting on the injurious treatment I have received from one, who, by the obligations of common gratitude should have been my friend! Was it my own depraved heart, or some malignant demon, that suggested those antichristian sentiments which I now wish eternally obliterated from my mind? Alas! that I should dare to close my angry eyes in sleep, while relishing the forbidden pleasure of meditated revenge! Well might one of the Fathers say, "There is little difference between him that does an injury, and him that requites it; only that one is wicked a little sooner than the other." I bless my gracious Guardian, that this tempest of my soul did not wreck me on the shores of eternity—did not drive me to the bar of my Creator while I was thinking evil towards my fellow-man. What a mercy that seven hours sleep have hushed those angry passions; and that my heart revokes those impious wishes which would have degraded the Christian philosopher into the savage heathen!

In this smiling garden, under this serene sky, and while my soul expands with devotion and gratitude; let me consider what dispositions the gospel requires me to exercise toward an enemy. I am to forgive him; nay, more, I am to love him. At first sight, what difficult lessons do these appear to such a creature as man! Let me examine what particular duties they require.

Does the man I account my foe forget, or wilfully neglect to intercede for me at the throne of mercy? Christ has taught me to be an advocate for him. When I am in distress, does he shut up his bowels of compassion, and triumph over my misery? Towards him I am to breathe nothing but tenderness, and with him I am to weep, whenever omniscient Providence appoints to him the day of adversity. Has he defrauded or oppressed me? I must weigh all my actions towards him in the righteous balance of equity. Has he robbed me of my good name? Against him I am to raise no prejudice: his good deeds I am cheerfully to acknowledge, and put the most candid construction upon his bad ones. Does he hate me? Though upon christian principles he has no reason to do it; I am to beware that my conduct does not provoke him to the crime; and I am to include him in my common good-will towards human kind. Does he even implore vengeance to destroy me? With my lips, and with my heart, Christ has taught me to

bless him in return. By thus overcoming evil with good, I shall display a heroism becoming my Christian character, and I shall at once overcome the devil, my adversary, and myself.

And is this the doctrine and duty of Christian forgiveness? and has Christ taught me to pray that God would forgive me my trespasses, as I forgive those who trespass against me? And have I often found myself to be an irritable and inflammable creature, whose passions are liable to be blown into a blaze by trifling, as well as serious injuries? How can I ever attain that tranquillity and fortitude which will enable me to practise this grand Christian duty? or how can I esteem myself a disciple of Christ, if I neglect it? Difficult as this subject is to contemplate, and much more difficult, as this duty is, even for a Christian to perform, I may venture to draw this conclusion: that, as the forgiveness of enemies is a noble temper of mind, which Christ expects from his disciples, it is certainly within their reach. Ardently desiring to be of that happy number, let me endeavour to attain this temper by the diligent use of those means which Scripture and reason have placed in my power.

To this end, I would never lose sight of that admirable advice given me by Paul: *If it be possible, live peaceably with all men.* If I had no higher motive, the difficulty of treating an enemy with becoming temper should enforce this sacred precept. How amiable, and truly noble, was the proposal of Abram to Lot, and how illustrious the example it exhibits! "*And Abram said unto Lot, Let there be no strife, I pray thee, between me and thee, and between my herdmen and thy herdmen, for we be brethen:—If thou wilt take the left hand, then I will go to the right; or if thou depart to the right hand, then I will go to the left.*" I would often meditate upon this interesting story that I may cultivate the same lovely spirit. And as the wisest of men has told me, "*by pride cometh contention,*" I must strive to suppress that constitutional pride of my nature, which, in the fulness of self-complacency, magnifies every injury I receive into high treason against my imaginary greatness. I must constantly view myself in the faithful mirror of the divine law, and the divine nature. There I shall see myself encompassed with innumerable imperfections; I shall appear less than nothing and vanity. In this way I may hope to become more humble and more patient. Let me also beware of an inordinate love of the world; a guilty passion

passion which generally inspires hatred and revenge toward them who, by their misfortunes or dishonesty, leave their neighbours short of their equitable demands. I should further endeavour to palliate the first risings of anger, by supposing the injury I received, and which I impute to malicious motives, may proceed only from such inadvertence as I have often detected in myself. Perhaps the man, whom I consider mine enemy, feels a contrition for his conduct, which he wants humility, or opportunity to acknowledge. In such a case, I should make those apologies, and offer that forgiveness which I have wished from others, when I have found myself on the wrong side of a dispute. I often expect great allowances to be made for the frail frame of our common nature. I should, then, in this, as in every other instance, do unto others as I wish them to do unto me. Let me also settle it in my heart, that my fellow-man can do me no injury without the divine permission. From the human hand that strikes the blow which rouses my resentment, I must turn my thoughts to the omniscient Governor of the world, that I may learn to say to my foes, as Joseph to his brethren, "You thought evil against me, but God meant it for good." Perhaps my heavenly Father knows, that in the present state I stand in need of enemies as well as friends; they make me more circumspect, wiser, and better. I desire, moreover, to keep constantly in view the direful consequences which often result from sinful anger. How does it pervert the judgment! and distort all the passions of the soul! How frequently does it do more mischief to ourselves than to the object against whom it is directed! To what dreadful, and irretrievable actions, has it often driven thoughtless mortals! Well might Solomon say, "The beginning of anger is as when one letteth out water:" the ungoverned element will carry all before it. How appropriate to man is the advice which follows, "therefore leave off contention before it be meddled with." Paul breathes the same amiable spirit when he says, "Let not the sun go down upon your wrath." But above all, if I would drink deeply into the spirit of that gospel which teaches me that to forgive, I must maintain a lively communication with the God of peace and love. Let it be engraven on my heart, *Thou God seeest me*. And may he often see me upon my knees, imploring the assistance of that grace which will form me to this divine temper! Then will the fear of the Lord teach me to depart from the evil of revenge; and if angry thoughts stir within me,

me, the divine consolations will silence the murmurs of my soul.

I must keep in view, and strive to imitate the accomplished example of my divine Redeemer. Though he never gave the slightest offence to any man, he was in all points tempted as I am, only without sin. When he was reviled, he reviled not again; when he suffered he threatened not. To his disciples he says, *I have given you an example, that you should do as I have done unto you.* Amiable Redeemer! Methinks I hear thy gentle voice pronouncing those memorable words. Yes, thou didst bear with the infirmities of thy friends; thou didst generously forgive the aggravating offences of thine enemies; and when I was thine enemy, thou didst reconcile me to God by thy blood! Thou hast obliterated the crimson stains of that guilt, which would have polluted, and tormented, my soul to eternity! Give me a double portion of thy lovely spirit, and I will forgive my brother, as the Father, for thy sake, has forgiven me.

And finally, I would remember how soon I shall appear before the judgment seat of God! My breath is in my nostrils. What if my soul should be hurried into the divine presence under the impulse of revengeful anger! If I expected it would be called for this night, the solemn thought would expel every idea of resentment from my mind. As then, I have no assurance of to-morrow, let me not indulge a temper unbecoming a dying sinner—a sinner who is just going to supplicate mercy and forgiveness at the tribunal of heaven.

“O may these thoughts possess my breast,
 “Where’er I rove, where’er I rest!
 “Nor let my weaker passions dare
 “Consent to sin, for God is there.”

P. S. C. L.

IMITATIONS OF THE ARK OF THE TESTIMONY AMONG HEATHENS.

(*Extracted from Parkhurst's Hebrew Lexicon, 3d Edit.*
p. 775, 776.)

WE meet with imitations of this divinely instituted emblem among several heathen nations, both in ancient and modern times. Thus *Tacitus* (*De Mor. German. cap. 40*) informs us, that the inhabitants of the north of Germany, our *Saxon* ancestors, in general, worshipped
Herthum

**Herthum* or *Hertham*, that is, the *Mother Earth* (*Terram Matrem*) and believed her to interpose in the affairs of men, and to visit nations; that to her, within a sacred grove, in a certain island of the ocean, a *vehicle*, covered with a vestment, was consecrated, and † *allowed to be touched by the priest alone*, who perceived when the goddess entered into this her *secret place* (*penetrati*) and with profound veneration attended her vehicle, which was drawn by † *cows*. While the goddess was on her progress, days of rejoicing were kept in every place which she vouchsafed to visit. They engaged in no war, they meddled not with arms, they locked up their weapons; peace and quietness only were then known, these only relished, till the same priest reconducted the goddess, satiated with the conversation of mortals, to her temple. Then the vehicle and vestment, and, if you will believe it, the goddess herself was washed in a secret lake.

Among the *Mexicans*, *Vitziputzli*, their supreme god, was represented in a human shape, sitting on a throne, supported by an *azure globe*, which they called *heaven*. Four poles or sticks came out from two sides of this globe, at the ends of which serpents heads were carved, the whole making a litter, which the priests carried on their shoulders whenever the idol was shewed in public. (*Picart's Ceremonies and Religious Customs*, vol. iii. p. 146.)

In Lieutenant Cooke's voyage round the world, published by Dr. *Hawthornthwaite*, (vol. 2. p. 252,) we find that the inhabitants of *Huahaione*, one of the islands lately discovered in the South Sea, had "a kind of chest or ark, the lid of which was nicely sewed on, and thatched very neatly with palm-nut leaves; it was fixed upon two poles, and supported on little arches of wood, very neatly carved; the use of the poles seemed to be to remove it from place to place, in the manner of our sedan chairs; in one end of it was a square hole, in the middle of which was a ring touching the sides, and leaving the angles open, so as to form a round hole within, a square one without. The first time Mr. *Banks* saw this coffer, the aperture at the end was stopped with a piece of cloth, which, lest he should give offence, he left untouched. Probably there was then something within; but now the cloth was taken away, and upon looking

* *Hertham* seems plainly derived from the Hebrew *אֶרֶץ* (*Y* being, as usual, changed into *U*) *Earth*; and *מִתְּרָא* *Mother*. † Compare 2 Sam. vi. 6, 7. † Chron. xiii. 9, 10. † Comp. 1 Sam. vi. 7. 10.

into it, it was found empty. *The general resemblance between this repository and the ark of the Lord among the Jews is remarkable; but it is still more remarkable, that upon enquiring of the (Indian) boy what it was called, he said, Ewharre no Eatua, the House of God; he could, however, give no account of its signification or use.* In the neighbouring island of *Ulietea* "were also four or five Ewharre no Eatua, or *houses of God*, like that we had seen at *Huaheine*." (p. 257.)"

While we trace the above resemblances between heathen and Jewish institutions, we cannot but feel a compassion towards the benighted heathen world, who "worship they know not what;" and we entertain a hope that our Missionaries will put into their hands the Book of God, which explains the true origin of some of their own customs, and direct their minds to that God-man, who was represented to Jewish believers by the ark of the testimony. J. J.

AN ORIGINAL LETTER OF THE LATE REV. W. ROMAINE.

MY DEAR SIR,

WITH much pleasure I answer your enquiry: may God make it useful to you and to your's! You wish to live as a Christian, and to glorify God. A Christian is one who lives in Christ, and lives upon Christ. He is quickened by the Spirit of life, and made one with Christ; and he lives and performs all the acts of spiritual life by the same way that he was made alive. He who lives most in this manner is the best Christian, and will bring most glory to God. This being laid down as your great principle and leading truth, it should be very well established that you are a believer.

Have I faith?—Do I live by it?

Always?—And for all things?

Your whole life will be only the use and application of these few questions; but be sure you get Scripture evidence of the first, lest when you have need of the sword of the Spirit you should question, as many do, whether it is theirs or not.

As to the second, a main point is to know yourself still a son of the first Adam, although a son of the second Adam, who is the Lord from heaven. If you leave out this truth, you will be puzzled at every step: because you will always find

find some things in you acting against faith. Remember then, the animal man lives an animal life; the spiritual man lives a spiritual life; and you have both these in you. The spring of all the animal man's actions is *sense*; the spring of all the spiritual man's actions is *faith*. To this faith he was quickened when the Spirit of life, which is in Christ Jesus, enabled him to believe the record of God concerning his Son.

In every real Christian there are these two natures. He lives *in* the flesh, although he lives *by* the Spirit. The old Adam is continually inclining him to live an animal life; and the new man is continually inclining him to live a spiritual life, and enabling him too, if he be then living by the faith of the Son of God. So it is written, "The flesh lusteth against the spirit, and the spirit against the flesh,"* &c. The great employment of every believer is to be found using the means of God's appointment to deaden the life of sense, or the lustings of the flesh, and to strengthen the life of faith by the aids of the Holy Spirit. Hence appears the necessity of the word of God, both to evidence what you are in Christ, and what you are to expect from Christ, in fighting the good fight of faith: for the promises in the word are to teach you what God has freely given to you, and has warranted you to come and to take out of the fulness of his Son, and to use it for your own. His deed of gift is as good a title as you can possibly have to any thing in the world. For all the promises were made to Christ; all the promises have been made good to Christ; and Christ has all power in heaven and earth to make them good to you. It is his office, and his glory, to give you whatever God has promised; and you call upon him to bestow even all things that belong to life and godliness.

Your dependance on his faithfulness engages him to bestow every needful grace. This dependence is the life and soul of the true Christian, and runs through all his experience. Not only prayer and praise, reading, hearing, meditating on the word; but also the common things of this life should be carried on in this dependence, both as to our union with Christ our head, and as to our communion with him as his members.

Here then comes in our last enquiry—If you live by faith, *Is it always? Is it for all things?*

The command is, Trust in him *at all times*—trust him night and day—summer and winter.—Trust him when things go

* Gal. v. 17.

wrong—in sickness, in adversity. That is the time to trust him for most grace, when you want most. Trust and you shall have it; for the word cannot be broken—"According to your faith so shall it be done unto you." And this is the same as trusting him for *all things*. Little matters require his direction, and call for his assistance, as well as great; because without him you can do nothing. By leaving Christ out, believers oftener miscarry in little things than in great. He leaves them to themselves, and then they blunder, as it is fit they should, who neglect such a guide. He offers himself to you, to be your wisdom, and he would give you his counsel in all your matters. You cannot think till you try, and by constant trial improve it, what a happiness it is thus to live upon Christ as your teacher. He would keep you from ten thousand scrapes; guide you through difficulties; bless you under troubles: yea he would give you a spiritual use of all temporal things. Resolve upon something of this and wait the event. In your family—in your fields—in buying and selling, consult Christ about all. Don't cut your grass, nor reap your corn; don't buy a cow or sell a horse; but look up to him that he may bless you in it. Improve this hint; eat and drink, and lie down and rise up, do all, eyeing him, and then all will prosper.

I commend you to him, and your family; may he make you a spiritual farmer. To that end you will be much in prayer; for that will keep up your dependence on him: and remember our relation is not broke although you remove to N——. One in him we are, and so I trust shall be for ever.—As such in every good office still faithful to each other, and frequent in recommending each other to our common Father in Jesus, pray much for

April 7, 1779.

W. R.

ON THE NATURE OF FAITH IN CHRIST.

F AITH in the Lord Jesus Christ is a grace of the Holy Spirit, by which we credit the truth, excellence and importance of the gospel testimony concerning his person, offices, character and fulness, so as to be suitably affected by them in our views, tempers and conduct. This definition comprehends its *general* nature, in which it agrees with all other divine virtues; and its *peculiar* character, by which it may be known and distinguished from them.

As

As to its *general nature*, it is a grace of the Holy Spirit. This intimates to us that it is not an act or sentiment of the mind grounded on natural principles. Men, yea all men, divine influences apart, are indeed in a miserable and helpless state. Jehovah speaks to them in his word, and solicits the most close and serious attention. But alas! "They are like the deaf adder that stoppeth her ear, and will not hearken to the voice of charmers, charming never so wisely." The truth is, they have a real heart disaffection to his government and the overtures of his grace. As nothing but poison can be expected from mere poison, so nothing but depravity can be expected from mere depravity. This is agreeable to our Lord's maxim, "A corrupt tree cannot bring forth good fruit." But that faith of which we treat is a fruit of the Holy Spirit, the author of all grace. Hence it is stiled "the faith of God's elect;"* and "the faith of the operation of God."† This gives us an exalted idea of its origin; it descends from heaven, and it carries the soul thither.

Having considered its general nature, let us attend to its *peculiar character*. What office does it perform in relation to the Redeemer? It believes the gospel testimony concerning him. When faith is imparted, the mental eye is opened, and the truth revealed in so clear a manner as to produce correspondent conviction in the understanding. Every doubt is removed, and the soul is satisfied. It is convinced that Jesus is the Christ, the Son of the living God, and that he hath perfected the work of redemption. As the eye discerns corporeal objects, faith discerns those which are spiritual. Hence the Apostle Paul, who was well acquainted with the subject in all its aspects and bearings, uses this language respecting it: "Faith is the substance of things hoped for, the evidence of things not seen."‡

Here I would make the following observation. Though all the graces of the Holy Spirit exist together, and have a close and indissoluble connection with each other, they should never be confounded. Where faith is, there are hope and love; but at the same time we may affirm that faith is not hope, nor hope love. On the contrary, each hath a distinct place, use and design in the gospel system. This may be illustrated by referring the reader to the promises of God, and shewing what relation each of the graces bears to them. Faith believes the truth of them—hope waits for their accomplishment—and love takes supreme

* Titus i. 1.

† Col. ii. 12.

‡ Heb. xi. 1.

pleasure and delight in them. As all the members of the natural body are distinct, and yet so united as to form one body; so all the graces of the Spirit are distinct, and yet so united together as to constitute one "new man, which after God is created in righteousness and true holiness."

Remark further, that the faith of which I am treating is not the belief of *any* truth; but, "the belief of *the* truth:"* i. e. the belief of THE GOSPEL. It is a full and permanent persuasion of the *truth, value, and importance* of the Gospel, and of its *suitableness* to our case as fallen, lost, ruined, helpless creatures. Whenever these qualities of the Gospel are seen and felt; that is, whenever the Gospel itself is really believed, it will command the most affectionate regards, and produce the most desirable effects. True faith has always a sweet and powerful influence on the heart and mind. Does the Gospel exhibit Jesus as the promised Messiah—the Son of God—the Saviour of sinners—and the King of saints? The believer looks to him, and him alone, for pardon, peace, and everlasting salvation. Hath the Father declared, *This is my beloved Son in whom I am well pleased*? Is it written as with a sun-beam, *This is a faithful saying, and worthy of all acceptance, that Christ Jesus came into the world to save sinners*? These important testimonies have a reviving influence on his heart. He considers them not as matters of mere speculation, but as truths unspeakably interesting to him; truths which are the life of his soul, and which will for ever be the joy and triumph of all the redeemed.

Should any inquire why faith in Christ is denominated *saving* faith? I would answer, it certainly does not save by its own excellence; but the truth is, as a certain writer observes, "Faith saves in no other way than as it respects a saving object; and all its influence upon the heart and life is, properly speaking, the influence of the truth believed."—This view of the subject is clear. It ascribes salvation to Christ alone, and faith is no more than a free gift, disposing us to receive and enjoy other blessings. It gives us such a discovery of our weakness and misery on the one hand, and of the power and grace of Christ on the other, that it induceth us to give up ourselves entirely to him, to be saved in his own way, in his own time, and on his own terms.

GULIELMUS.

ON MARRIAGE.

To the Editor of the Evangelical Magazine.

SIR,

The following was put into the hands of the wife of a Minister of my acquaintance by her father, on the morning of their marriage, a few months since. By giving it a place in your Repository, you will much oblige yours,

Sheerness, Feb. 11, 1799.

J. F.

MARRIAGE is a divine institution of a wise and gracious God, and when two persons are united together in the fear and love of God, they will, under him, as far as possible, support one another in the path of life and in the road to heaven. From the double tie of love and duty they will watch over one another for good, bear each other's burdens, and so fulfil the law of Christ.

I had rather, my dear daughter, give you to a man of this description, even if he was destitute of a penny, than to one possessed of thousands a year and a stranger to vital godliness. How grateful then is it to me, and what a prospect of benefit to you, when I see you not only united to a Christian, but to one who for several years, even from the age of fourteen, has been called to the knowledge of the true God and Jesus Christ, which is eternal life; and whom God has honoured with a commission to preach the Gospel, and that with success. Esteem him, my dear daughter, very highly in love for his work's sake.

Would you have an honorable man? It is granted you: a servant of the most high God, and an ambassador of Jesus Christ.—Would you have a man possessed of riches? It is granted: he has found the pearl of great price, and is employed by *Him*, in whom are hid all the treasures of wisdom and knowledge; who himself hath put into that earthen vessel hidden treasures, gifts and graces of the Holy Spirit, and hath given him power to bring out of those treasures things new and old.—Is a man of good connection desirable? He belongs to the family of heaven, and the church of the first born, and is connected with a people whom the King delights to honor.

I trust, my dear child, with so many privileges you will advance in divine knowledge, and that I shall see the answer of many prayers which have been offered up in your behalf; some before “your infant thoughts had learned to form themselves in prayer.”—Yes, my dear, I bless God
you

you are the child of many prayers, not only of your parents, but also of the Ministers of the Gospel who have been received under our roof, some of whom are resting from their labours. Our united requests are in part answered, and the rest are *on the file* to be fulfilled in due season. I well remember some of the petitions which a man of God offered up for you: "God bless the child thou hast given thy servants; preserve her to maturity if it be thy will; make her an ornament to her sex, a useful member of society and the church, a promoter of good, and a receiver of the Prophets of the Lord." As I then said, so I now repeat, "Amen, Lord grant it!" Let me advise you, my child, to improve time and opportunity. You will have much leisure and many means of grace: be careful to improve them. Read the Bible much: it is the best book. Be frequent in prayer, and above all, hearken to the teachings of *Him* who hath said, *learn of me*; then there will be no need for me to say much of the duty of your new connection, for the Lord will incline you to love, honor, and obey, and you will value the gift for the giver's sake.

To you, dear Sir, I have given *an only child*, who is now your wife, and a more near relation to you than to me. I rejoice that I can say you know your duty better than I can inform you. Let me remind you, however, of that strong expression of the Apostle's, that a man is to love his wife *as Christ loved the Church*. Consider it; and under our divine Head endeavour to enrich her soul, that I may say, "Lord thou hast answered the prayer of thy unworthy servant." And now, my dear children, I commend you to God and the word of his grace; may you love one another with a pure affection, reserving the chief place for the Lord.

Let us not grieve at parting; we hope to meet again. Yes, I hope to meet you at least twice a day at the throne of grace, and I charge you to meet me there. And will not our heavenly Father smile upon us, while I say, "*Here I am, and the children thou hast given me*: give unto us according to thy gracious promises, defend us by thy power, instruct us by thy wisdom, and possess us by thy Spirit?" And while you are praying, "Lord, here is my father; thou hast been the God of his youth, be the staff of his old age;" may we not expect our God will say, "I will bless you all; taste my love and be happy; forget not the sufficiency there is in my Son Jesus; come often and receive much of my grace; live by faith and you are safe, and in my own time I will take you both to myself in glory?"

REFLECTIONS

REFLECTIONS ON 1 PETER II. 24.

Who his own self bare our sins in his body on the tree, that we, being dead to sin, should live unto righteousness: by whose stripes ye were healed.

SIN is that accursed thing which has ruined the sons of men, and there is nothing more desirable than to hear of a *remedy*. Blessed be God, the Gospel proclaims that remedy, and reveals the method of recovery from this vile disorder, and all its ruining effects on the life and constitution of man. The above text is a small but comprehensive specimen of what the Gospel delineates at large.

His own self—not an appearance, as has been fondly and foolishly imagined by some. And that we may be the more certain, the Apostle adds, *his own body*. The person crucified was Jesus Christ *himself*, who was, in his two natures united, at that very time, the Prince of Peace, the Lord of glory, the King of kings, and the Lords of hosts! O! the condescension and the grace! How must angels wonder and admire!

He bare our sins:—These were imputed to him, these were laid upon him: they were placed to his account as debts contracted, and which must be discharged by the *surety*, or the original debtors could never be liberated. Our *sins*—O what a *heavy* burden! A thousand worlds would have been light compared with this! What a *dishonourable* burden! Comprehending the rebellion and treason, the ingratitude and obstinacy of men. Thus *He bare our sins*—the guilt of them, and the punishment due to them. Then let us never be afraid or ashamed to bear his cross; it is our highest dignity.

On the tree—the ignominious tree! A tree designed for all sorts of criminals, yea for the worst sort.—The fatal tree, where virtue and innocence were stabbed to the heart. A tree, however, immortalized by the death of Christ: the cross will never be forgotten. It became the tree of life; all the life with which believers are inspired, is derived from hence, Jesus expiring on the cross. This tree bears immortal fruit, delicious and restorative. “To man the bleeding cross has promised all.” The cross and loud hallelujahs to the Lamb that was slain, will eternally echo through the vault of heaven.

That we being dead to sin.—Observe believers are dead to sin, they have no *taste* for sin, no *ear* for sin, no *heart* to sin,

fin, no *activity* in fin; the will is motionless; "He that is born of God sinneth not." No man believes in the death of Christ for fin, who lives in the practice of it. Now if a man would become *dead* to fin, he must consider what Christ suffered for fin—pray for the Holy Spirit—watch and wrestle against his own corruptions—visit the house of God—and separate himself from all ungodly company (in point of *choice*), as such converse always fans the latent spark of inward corruption.

Should live unto righteousness—which life is only maintained and promoted by faith in, and union to, the Lord Jesus. An unrighteous life is a certain prelude to eternal death. Righteousness, as it refers to our own life and conduct, includes three things: *love* to God—*knowledge* of his will—and a *zeal* to perform it. True faith is sure to produce righteousness. In every believer principles of a new life are implanted—desires after righteousness spring up—and, as a natural consequence, works of righteousness appear and abound in the life. Living to righteousness is not a philosophical, but a divine life. It is not a mere moral, but a spiritual life, and the true Christian is a "spiritual man."

By whose stripes ye were healed.—Many and heavy stripes were inflicted on the Son of God when he became "a ransom" for sinners; but from every stripe a balsam is derived of sovereign efficacy to heal a wounded conscience. Too many expect to be healed by their own stripes, their *personal afflictions*; but this is erroneous and dangerous. From the sufferings and obedience of Christ is derived our only relief. My soul hope thou in the wonderful efficacy of *his stripes*! No disease is too inveterate—no constitution is too shattered—no age is any obstacle—no poverty is a disadvantage—no distance is an inconvenience, in regard to this wonderful remedy. Blessed be God for Jesus Christ!

DALETH.

ON CREATION.

A FRAGMENT.

PERHAPS nothing may appear more surprising than that man should have been so weak as to imagine that the present order of things was the mere operation of chance, and that matter is self-existent, and therefore eternal. In the dark ages of Pagan ignorance, indeed, this may be excusable; but guided by the superior light of revelation,

sion, we learn by faith that the worlds were created by God. With what this great Being is in his divine essence and nature, we are but little acquainted; but this we know, that this world is a grand demonstration of his power; and the largest grasp of human and angelic knowledge is no more to be compared with him than one man to the mass of all men, or one atom to the universe. If God is so great, what then are we! We are not capable of comprehending the smallest part of his existence, but he can with almighty ease comprehend all his creatures; and such are the adorable perfections of his nature, that he can for millions of ages render happy the enlarged capacity of the brightest angel, and yet remain inexhaustible; and accommodate himself to the meanest worm that crawls. Yes; in our God is infinite goodness; and in Jehovah Jesus dwell all the treasures of wisdom and of knowledge.

Birmingham.

MARCUS.

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#### ANECDOTE OF A SAILOR.

THE following anecdote, which seems to me well worthy of being recorded, is fully authenticated by the Rev. John Pyne, an aged minister of the Baptist denomination, who now resides at Bristol, but was formerly pastor of a church at Shrewsbury. Mr. Southey has very beautifully verified it, in the second volume of his Poems lately published, page 107—114, entitling the poem "The Sailor who had served in the Slave Trade." I copy the present account from one that was written by a friend, who, after hearing the relation, entered it in a book, and then procured Mr. Pyne's written attestation to be annexed to it.

One afternoon in September 1798, as Mr. Pyne, who lives near the outside of the city, on Philip's Plain, was walking towards the fields, for the benefit of the air, leaning over an old wall, he thought he heard some one moaning and lamenting in a pitiful manner: and on looking about he found that the sound came from an old cart-hovel. On this he drew near to the place, and perceived in it a waggon, in which he discovered a man praying in great agony of spirit. He repeated sometimes the Lord's prayer, and part of the creed; and then cried for mercy in other words with the most dismal groans. He listened to him some time, and at an interval of his mournful effusions, called to him, and asked him what was the reason that he seemed to be in so much distress. The poor man rose up,

for before he was prostrate in the waggon, and looking the picture of despair, came down. He was in a sailor's dress, and said he had retired there, as he did at every convenient place, to confess his sin, and seek mercy from the Lord; but he feared there was no mercy for him, he had been so great a sinner.

Mr. Pyne asked him what particular crime it was which appeared to lie so heavy on his conscience; when with much agitation he gave him the following account: That he had sometime before been employed in a slave-ship, and when last quitting the coast with their cargo, there was one woman who seemed to feel the misery of her situation more than the rest, and disturbed the repose of the captain with the noise of her mourning and perpetual lamentations, who therefore ordered her to be tied up and well flogged. The execution of these orders fell to his lot, and the captain, standing by, obliged him to execute them with such severity, that the poor creature expired in great agonies the next morning. Since that time his mind, he said, had been overwhelmed with guilt, and the recollection of the poor woman's cries and agonies, so that he had never known peace or happiness since. He perpetually imagined that he saw Satan before him, who appeared in various shapes, following him every where; and fearful noises sounded in his ears, so that he could get no rest, but his very life was a burden to him.

Mr. Pyne gave him the best counsel he was able, and represented to him the design of our Lord's coming into the world to die for sinners, and the sufficiency of his blood to cleanse from all sin; assuring him that he would not cast out even so great a sinner, but would be found able and willing to save him to the uttermost.

The poor man listened with great attention, but still knew not how to believe it was possible for him to find mercy. Mr. Pyne exhorted him to apply to Christ for salvation, and go to hear such ministers as preached redemption through his blood. He said he would do so gladly; but was going to embark the next morning on board a merchant's ship, for he had resolved never to enter in the cursed slave business any more. Mr. Pyne then proposed his going to Bristol tabernacle that evening, and a woman, who was near, offered to shew him the way, to which proposal he very readily and thankfully acceded, after thanking Mr. Pyne for his good counsel. But what further effect either the sermon or this conversation had on his distressed mind is at present totally unknown.

S. C.  
REVIEW

## REVIEW OF RELIGIOUS PUBLICATIONS.

*The Warrant and Nature of Faith considered, with some References to the various Controversies on this Subject.* By T. SCOTT. 12mo. Matthews, Button, &c. 15.

THE design of this treatise, if we rightly comprehend it, is to discuss various important points advanced in Mr. BOOTH'S *Glad Tidings to perishing Sinners*. We are happy in perceiving that both these respectable writers agree, as to the compleat *warrant* which every sinner who hears the gospel has to believe in Christ for the salvation of his soul, antecedent to all holy qualifications or dispositions whatever; a truth which leaves all unbelievers without excuse, points out the way of peace to awakened sinners, and affords a plain direction to gospel ministers to invite their auditors, without distinction, to a participation of eternal life.

This important truth, though plentifully taught in the Holy Scriptures, and generally, if not universally, embraced by the Reformers, Puritans, and Nonconformists, has been much opposed in the present century. Those writers who have laboured to set aside the gospel *offer*, as inconsistent with the doctrines of grace, have with it explained away the free invitations of the gospel, as they respect the unregenerate: considering them as addressed only to sinners made *sensible* of their sin, and *thirsting* after spiritual blessings; and contending that no other descriptions of men have any warrant to embrace them. This notion Mr. B. has successfully combatted, proving, we apprehend, beyond all just contradiction, that the invitations of the gospel are addressed to sinners *as sinners*.

There are several important particulars, however, in which Mr. B. and Mr. S. disagree, and which are well worthy the attention of those who wish for clear and accurate views of evangelical truth. Mr. B. is partial to the term *warrant*, and seems to have studiously kept the idea of *obligation* out of sight. Mr. S. on the other hand, undertakes to prove that faith in Christ is the *duty* of all who hear the gospel, and observes, that no warrant seems to be required for obedience to a plain commandment. Considering faith, however, as implying an all-important benefit, he admits the propriety of the enquiry, what warrant a sinner has for expecting it from his offended God? In this view, he observes "The term warrant signifies a ground of encouragement, authorizing an application, and giving sufficient reason to expect success; insomuch that he who applies in the prescribed manner cannot be rejected consistently with the truth of the Holy Scriptures."\* Such a ground of encouragement, Mr. S. allows to exist in the word of God, irrespective of all holy dispositions whatever.

But Mr. B. not only denies the necessity of a change of heart to *warrant* our believing, but explodes the idea of its being necessary to the act of believing itself; or, as he defines it, of relying on Christ for salvation; contending also, that prior to his justification, the sinner performs no good act, but is an enemy to God. Mr. S. takes the opposite ground, maintaining that no man ever believed in Christ while under the dominion of sin; that saving faith is the effect of regeneration, or the renewal of an unholy creature to a right spirit; and that those who *work not, but believe in him who justifieth the ungodly*, are not persons who are inactive, but "who cease to work in respect of justification;" not enemies to God, but

F f 2

having



having transgressed his law are rendered for ever incapable of being justified by any thing done by themselves; or in any other character than that of ungodly, to whom mercy is shewn merely out of regard to the righteousness of him in whom they believe.

To establish these positions, Mr. S. confines his attention to one leading point, which makes up the body of his performance, namely, that *faith is not a mere act of the understanding, but a holy exercise of the heart.*\* Our author seems to have apprehended, that if this idea could be established, his work would be done; and to have reasoned on some such principles as the following:

If faith itself be an exercise, it must be the effect of regeneration; as no sinner, while an enemy to God, can be induced by any influence, human or divine, to perform that which is spiritually good.

Farther, if faith itself be a holy exercise, and precede justification, the sinner when he is justified, though, being a transgressor of the law, he be in the account of the Judge of all, ungodly, yet is not actually at enmity with God; inasmuch as every degree of holy exercise must be inconsistent with such a state of mind.

In the discussion of this leading point (which after all we incline to think Mr. B. does not deny, though he may have advanced things inconsistent with it,) Mr. S. goes over a great variety of topics, and examines various passages of Scripture which had been produced on the other side. The most forcible of his arguments, as they appear to us, are the following:

Our Lord assures us, that no man came to him except he was *taught of God—drawn of the Father—had heard and learned of the Father*: And has this teaching, drawing, hearing and learning, he enquires, nothing holy in its nature? †

Faith in Christ is not only the source of all obedience which follows after it, but is itself *an act of obedience*: but all obedience is the expression of love, and is never performed by an unrenewed heart, not even by divine influence. ‡

Unbelief arises from an *evil heart, which loveth darkness rather than light*: faith; therefore, which is its opposite, arises from the love of light rather than darkness. §

As unbelief is attributed to voluntary blindness, so faith is ascribed to a holy illumination, to light shining *into the heart*, which gives it a holy bias.

Regeneration is assigned as the *reason* why some believed in Christ, while others *received him not*. Of their believing on his name, this is given as the cause; they *WERE born, not of the will of the flesh, nor of the will of man, but of God*. ¶

Faith in Christ is the *effect and evidence* of regeneration: *Whosoever believeth that Jesus is the Christ, is born of God*. That this is the sense of the passage is evident from the similar phraseology used of other effects and evidences of regeneration by the same writer, and in the same epistle: “Every one that *loveth* is born of God”—“Every one that *doth righteousness* is born of him.”\*\*

Repentance is constantly represented as previous to forgiveness, and consequently to justification, of which forgiveness is a branch; it is also generally mentioned as preceding faith in Christ, and in some instances as

\* See President Edwards on this subject, in a Volume of his Miscellaneous Works lately published, entitled *Remarks on Important Theological Controversies*, p. 393 † p. 44. ‡ p. 18, 19. § p. 42. ¶ p. 50.

\*\* p. 51.

influential

influential on it. "Repent and be converted, *that your sins may be blotted out*—Repent and believe the gospel. If, peradventure, God will give them repentance *to the acknowledging of the truth*—Ye repented not *that ye might believe*.\*

Mr. B. pleads that the word of God is the *mean* of regeneration, and the *seed* or principle of spiritual life. Mr. S. replies, not by denying either of these positions, but by suggesting that we cannot explain the *manner* in which God uses the word in regeneration, any more than that in which animals and vegetables are produced according to the course of nature.† And though the word of God be the seed from whence the fruits of grace arise, yet must the *ground* be made good ere it will be received, so as to become productive.

Mr. B. alledges the case of the *prodigal* as favouring his idea of there being nothing good in a man prior and in order to believing. Mr. S. replies, "And did our Lord in this parable represent the returning sinner as driven merely by distress to seek deliverance from God? What did he then mean by the expression *when he came to himself*? Is it not evident that from that time he possessed a *right mind*; and are not all his expressions those of sorrow and humiliation for sin, and of deep self-abasement?"‡

Mr. B. suggests that the *publican*, in the parable, far from considering himself as possessing any holy disposition, appears as a criminal deserving of damnation; and who dare not lift up his eyes to heaven, even when he cried for mercy. Mr. S. replies, The question is not in what light the publican viewed himself, but whether there was nothing in his spirit intrinsically better than in that of the boasting Pharisee; and whether his self-abasing cry for mercy was not an exercise of true holiness? That it sprang from humility and contrition, and was not extorted by mere terror, our Lord himself testifies, "I tell you that this man went down to his house justified rather than the other, for *every one that humbleth himself shall be exalted*."§ This testimony ought to be decisive.¶

Finally, Mr. B. suggests, that if there be any holiness previous to justification, those characters in whom it is found may be justified, if not wholly, yet in part, by their own righteousness. Mr. S. replies, by alledging a principle in which we supposed all Calvinistic divines were agreed, that *No degree of good whatever in creatures, who have once broken the divine law, can in the least avail towards their justification: and that a renunciation of our own righteousness, imaginary or real, is of the essence of faith in Christ*.||

We have felt much interested in this serious discussion. The parties have appeared to us in some few instances to have mistaken each others meaning, as is commonly the case more or less in controversial writings. On the one hand, the question is not whether a carnal heart will, *of its own accord*, believe in Christ, but whether it does so *under a divine influence*, and without any *pre-disposition* of the will? On the other hand, the question in dispute is not concerning a *warrant*, but a *willingness* to believe; nor in what light it is necessary for a sinner to *view himself* in his application for mercy, but of what manner of spirit it is necessary for him to *be* ere he will rightly apply? Neither do we perceive how regeneration by, or without the word, can affect the question at issue between these writers, which is, whether regeneration precede faith? If faith were understood as a belief of the word, and the mind were allowed to be passive in it, it possibly might: but if the belief of the word be not faith, but, as Mr. B. considers it, something "pre-supposed," the in-

\* p. 73. † p. 60. ‡ p. 72. § p. 69. ¶ p. 37.

fluence of the word upon the soul, whatever it is, and in whatever way, one should think must be the same. The mind is certainly active in its reliance on Christ for salvation, and such activity we think Mr. B. will not assert to be the effort of an unregenerate heart.

We earnestly wish those who may have read one of these treatises to read the other; and any thinking, serious mind will find himself amply repaid for the perusal.

*Journal of a Tour through the North of England and parts of Scotland, with Remarks on the present state of the Established Church of Scotland, and the different secessions therefrom. Together with Reflections on some Party Distinctions in England, shewing the origin of these Disputes, and the causes of their separation. Designed to promote Brotherly Love and Forbearance among Christians of all denominations. Also some Remarks on the propriety of what is called lay and itinerant preaching.* By ROWLAND HILL, A.M. of Surrey Chapel. 8vo. 182 p. 2s. 6d. Chapman.

THE above copious title sufficiently explains the nature and contents of this pamphlet, which is divided into two parts. The first contains the journal of a most pleasurable tour, if pleasure may be indulged in doing good. Those acquainted with Mr. H. will not expect to be dull; much less to doze, in his company: but the vivacity of his remarks is always attuned by piety and benevolence. "There is that scattereth and yet increaseth:" and the second part of this tract sufficiently shews that while the author has been employed in disseminating knowledge, he has not been negligent in acquiring it.

We are pleased to see so lively and ingenious an advocate for toleration, but we fear he will not himself be tolerated in the general castigation he has administered to all sects and parties. However, though his opinions will not be received with an implicit credence, the good humour with which in general they are offered will gain them an attentive hearing, and the man will be acquitted even where the author may be censured.

*Memoirs of Thomas Sage: being the Substance of his Funereal Sermon preached at Spa-fields-Chapel, Feb. 20, 1799. By WILLIAM COOPER. To which is [are] added, Five Letters written by Thomas Sage, to be delivered after his Decease.* 8vo. 24 pages. 4d. Chapman, &c.

IT appears by these pages that Mr. Sage and Mr. Cooper, who were bosom friends and companions in the ways of sin, were both converted by the same sermon, and afterwards took sweet counsel together and walked in the paths of righteousness. Mr. C. communicates this information in the form of a brief but judicious paraphrase on the parable of the prodigal son. The letters of Mr. S. are pious admonitions to his friends.

*Free Strictures on "An Address to candid and serious Men," tending to refute the Arguments brought forward in that Pamphlet in favour of the Restoration of all lapsed Intelligences.* By some Friends of Revelation. 8vo. 24 p. 6d. Gurney.

This pamphlet contains a good abstract of the arguments in opposition to the Restoration scheme. The remarks upon naturalising the Greek term *æonian* are particularly just and pointed: and we think the whole contents are well entitled to public attention.

#### SINGLE SERMONS.

*A Defence of Itinerant and Field Preaching: a Sermon preached before the Society for gratis Sabbath Schools, Dec. 24, 1797, at Lady Glenorchy's Chapel, Edinburgh. By GREVILLE EWING.* 8vo. 58 pages. 1s. Ogle, &c. 1799.

IN England, where the beneficial effects of itinerant and field preaching have been long experienced, such a sermon would hardly have given offence;



fence; but in Scotland, where the practice has against it the prejudice of novelty, it excited alarm, and unfavourable opinions were formed by many who were not present in the congregation. The author, therefore, reviewing his sentiments, and convinced of their importance, brings them before the Public, that those who heard might re-consider them, and those who did not hear might have an opportunity to judge for themselves.

The preacher, selecting for his text Prov. i. 20, 21, treats the subject in a fair and masterly manner. Having proved the practice to be scriptural and ancient, sanctioned by the example of Prophets, Apostles, and Jesus Christ himself, he clearly points out its utility, and answers every considerable objection.

*The Duty of Christians to Civil Government: a Sermon, preached in Lady Glenorchy's Chapel, Edinburgh, Nov. 29, 1798, being the Day of General Thanksgiving.* By GREVILLE EWING. 8vo. 37 pages. 6d. Ogle, &c. 1799:

THE text on which this discourse is founded is taken from Titus iii. 1. "Put them in mind to be subject to principalities and powers, to obey magistrates, to be ready to every good work." After premising, 1. that the terms principalities, powers, and magistrates are of a general nature, and apply to every form of civil government; and 2. that there seems to be a gradation in the duties enjoined, subjection, obedience, and readiness to every good work—Mr. E. cites several passages from the New Testament, where the subject is more fully treated; and from the whole infers, that the subjection of a Christian to the ruling powers ought to be conscientious—unresisting—disinterested—respectful—practical—and pious.

Without deviating from our established principle of not making ourselves a party in political questions, we hope we may be permitted to recommend this Discourse to the consideration of our readers; observing that the conscientious subjection here contended for is more nearly allied to the peaceable sentiments of the quakers than the passive obedience and non-resistance of Sacheverill and his adherents.

The profits both of this Sermon and the preceding are devoted to the furtherance of the Gospel.

*The Fall of Babylon; or the Harmony between Prophecy and Providence, in the rise, duration, and destruction, of Antichrist: a Sermon, delivered to the Independent Congregation, Long Buckby, Northamptonshire. In which is considered, the Opinions of the Rev. Dr. Valtj and E. King, Esq.* By WILLIAM MOSELEY. 8vo. 42 pages. 1s. Chapman, Button, and Knott.

THE remarkable reverse of circumstances which has taken place as it respects the Pope, has turned the thoughts of many divines to the Prophecies relative to this subject, among whom Mr. M. is not the least respectable. His discourse contains a judicious abstract of the sentiments of the best commentators, mingled with observations and opinions of his own, which are always expressed with modesty and candour. Mr. M. differs from the authors named in his title, by fixing the rise of Antichrist in 606, instead of 538, and consequently looks forward to the total fall of popery beyond the middle of the next century, for which data he has given reasons which certainly merit their attention.—The profits of this sermon will be given to a Sunday school. The text is Rev. xvi. 19. latter part.

*An Affectionate Exhortation designed to encourage an early attendance upon the Worship of God.* By JAMES UPTON. 32 very small pages, 1d. Button, &c.

A WORD in season to professors of the present day.

OBITUARY.

## OBITUARY.

## WILLIAM EASTON.

ON Lord's day, August 19, 1798, died William Easton, of Peckham. This person in the early part of life, frequently attended the ministry of the Rev. Mr. Foster, at St. Antholin's, and had many convictions of sin; but becoming acquainted with several persons who were addicted to drinking and taking pleasure on the Lord's day, he was at last carried away so effectually by them, that he gave up all attendance upon the means of grace, and drank fully into their spirit and practice.

No sooner had he cast off the outward profession of religion, and become an openly prophane sinner, than he fell into company with some avowed infidels, whose principles he not only embraced with avidity, but though last initiated into their unprincipled order, he out-stripped them all in his enmity against the Bible, and the contempt in which he held the glorious Founder of the Christian religion. In this little circle of prophane sinners, we see an exact fulfilment of that awful prediction of the apostle, "There shall come in the last days scoffers, walking after their own lusts, and saying, where is the promise of his coming? for since the fathers fell asleep, all things continue as they were from the beginning of the creation." 2 Pet. iii. 3, 4.

After a while it pleased the Lord to lay his hand upon him in affliction; his bodily health declined gradually, and though at intervals he seemed somewhat better, yet it was evident, the time of his dissolution was not very distant; for some time he appeared indifferent to the state of his soul. An old companion of his, whom the Lord had called by grace, went to visit him, and talked with him very seriously and faithfully concerning his state, and the awfulness of death and eternity; but it did not seem to make any abiding impression; he could not bear to hear any thing about Jesus Christ, and used to say if any thing was to be done, it must be done by ourselves, and not by any one else for us. He would seldom or never look into the New Testament, because it spoke so much of Christ; for it was a fixed opinion with him, that there was no need of such a Saviour. The only thing that for sometime affected his hard heart was, thinking upon one of his old companions in infidelity and sin, who had been cut off in the midst of his iniquity, without any apparent evidences of a change. This not only shook his false confidence and peace, but would often produce strong symptoms of alarm and distress.

He used frequently now to read the Old Testament Scriptures, in doing which, he was one day led to the xvijth chapter of Jeremiah, when he came to the following words, "The heart is deceitful above all things, and desperately wicked; who can know it? I the Lord search the heart, I try the reins, even to give every man according to his ways, and according to the fruit of his doings." ver. 9, 10. He paused, he read them again and again, and the more he read them, the more he was struck with them, and began to feel, in a strong and impressive manner, the truth and awfulness of the doctrine contained in them. He felt their application to himself, and they brought upon him that conviction of sin which was never after totally erased from his mind. He now saw the exceeding sinfulness of sin, and his conscience was hardened with guilt in a degree truly distressing. All his former sins stared him in the face: the great aggravations which had attended his denial of, and awful revilings of Christ and his gospel, pierced him to the heart, and he began to think that

he had gone beyond the reach of God's grace and mercy. The fear of death was peculiarly strong, and for near a month he laboured under the most acute and tormenting sensations of guilt, lamenting over himself as the most wretched and guilty of all the human race, and humbly and earnestly imploring the divine forgiveness; for he was now brought clearly to see, and powerfully to feel, that he could not do any thing to save himself, or procure the remission of his sins; but that it was all to be received from the grace of God manifested in Jesus Christ, whose blood and righteousness were become the only foundation of his hope.

The writer of this article can truly say, that he never saw more evident marks of a truly godly sorrow than in this person: the terms in which he spoke of himself were of the most abasing and humiliating kind, united with strong and lively expressions of his hatred of all sin; even the sin of the heart. The ability and suitableness of Jesus Christ as a Saviour, and his willingness to receive poor returning prodigals was represented to him by many serious persons, who thought it both a duty and privilege to visit him; but he found very little comfort and peace in his mind, until the Lord was pleased to set home, with divine power upon his heart, the two following passages of Isa. liii. whilst he was reading that chapter: "The Lord hath laid upon him the iniquity of us all."—And, "he bare the sin of many." v. 6. 12. His enmity against Jesus was now all slain; in him he saw the sinner's surety and sacrifice, and from him he was enabled to draw abundant joy and peace by believing.

All who now visited him, both ministers and others, perceived the heavenly change which the Lord had graciously wrought in his experience; and whether he spoke of himself, as a poor miserable self-condemned sinner, of Jesus Christ as the Saviour of such, or of those parts of the holy scriptures which he had last read, there was a savour in his conversation which was equally pleasing and edifying. His growth in the knowledge, experience, and enjoyment of the truth, was visible to all who visited him, and his mind was, in general, comfortable, under a belief that the Lord had looked upon him in mercy, as he did upon the dying thief who had reviled him; yet there were times when darkness and guilt occasioned him much distress.

He was truly jealous over himself with a godly jealousy, lest he should, after all, be only a hypocrite; and lest his repentance and sorrow for sin should only have arisen from servile fear, and not from a real change of heart. He would often enquire after the best evidences of a gracious state, and used to say, that there was nothing for which he prayed more earnestly, than that the Lord would not suffer him to deceive himself. In one visit which the writer paid him, he mentioned his having been in very great darkness and distress of soul, and that his conflict with the great Tempter had been uncommonly severe, having been tempted by him to call every thing in question; adding, that none could conceive the dreadful and distressing state of his mind for the space of twenty-four hours. But the Lord strengthened and supported him, and gave him deliverance through the means of the following scripture: "Thus saith thy Lord, the Lord, and thy God, that pleadeth the cause of his people, behold I have taken out of thy hand the cup of trembling, even the dregs of the cup of my fury, thou shalt no more drink it again." Isa. li. 22. From this time, he was in general favoured with a calm and happy frame of mind: but it is worthy of notice, that his happiest days were intermingled with much shame, humility, and remorse. He was constantly complaining of his own vileness and ingratitude; frequently saying, "Though Jesus has forgiven me, I cannot forgive myself." He would sometimes express his surprise,



that any of God's ministers, or people should come to see such a sinner, such a vile, worthless sinner as he. When he mentioned the name, and talked about the love of Jesus, he would sometimes weep to that degree, that he could not speak for a considerable time, and when he recovered himself, he would say, "I cannot help weeping to think how unkindly I treated that Jesus who has done so much for me."

His expressions of love to Christ, his word, and people were frequently strong; his patience and submission to the will of God, under long continued pain and sickness was exemplary. He would at one time compare his pains and sufferings with what Christ endured and suffered for him; at another, he would compare them with what he had deserved at the hand of God for his sin and rebellion against him: he would at one time say, "It is all in mercy," and, at another, he would take up the words of David, "It is good for me that I have been afflicted," Psal. cxix. 71.

He sometimes looked at his wife and children with a mixture of grief and anxiety; but he would again chide himself for yielding to the feelings of nature, and in the most humble and devout manner, commend them to the providential care of God, expressing his confidence that he would provide for them. As his end drew near, his mind became more elevated, and the heavenly world was almost the constant subject of his thoughts and conversation. The fear of death was totally taken away, and the prospect of the joy and glory of heaven made him desire to depart. On the day on which he died, he said to a friend (a sweet smile being on his countenance at the time) "I am on the rock." And just before the dying embers of life were finally extinguished, he exclaimed, "I trust now I am dying, I hope I am." His death was improved at Camden Chapel, Camberwell, in a discourse from a Chron. xxxiii. 13. "Then Manasseh knew that the Lord he was God." J. T.

#### MISS SARAH GOODALL.

DIED, December 17, in Wood-street, Cheapside, in the triumphs of faith, Miss Sarah Goodall. This amiable and pious person was a native of Stone, in Staffordshire, where she also savingly heard the Gospel, and for several years adorned her profession by an unblamable deportment. The Rev. J. Ralph, late of that place, and of whose church she was a member, speaks of her as one who feared God above many; and who by an amiable temper united with a spiritual conversation, induced others to think favourably of the good ways of God.

About four years ago she removed to London, and chiefly attended divine worship at the Tabernacle, where she frequently found refreshings from the presence of the Lord, and her soul not a little strengthened in the exercise of peace.

In returning from one of the Missionary services at the Tabernacle, in May last, she took cold, which being neglected, became inveterate, and terminated in a consumption. After a proper trial of medicine she was advised to see what could be effected by change of air. This also was ineffectual. Her mansion was prepared, and she must occupy it. For this the Lord seemed to be preparing her, by sharp conflicts of mind, and also by the manifestations of divine love.

Though no benefit was derived from the country air, yet she found retirement of peculiar advantage. Here a greater opportunity of consulting her beloved Bible, and of communion with God was afforded and improved.

Some part of her illness she endured with great darkness and severe conflicts of soul: but these were succeeded by a cheerful morning and cloudless

less day. Soon did the Friend of Sinners reveal his pardoning love, and inspire her with a steady reliance on his all-sufficient grace. Satan, however, was not inactive. Often did he thrust sore at her, if possible, to shake her confidence; but she was enabled to resist steadfastly in the faith. He next asked for her credentials. Here she resorted to the promises of God. The first she repeated was, "God so loved the world that he gave his only begotten Son, that whosoever believeth on him might not perish, but have everlasting life." Others equally appropriate were referred to, and proved a sure defence; for after this, the enemy was not permitted to disturb her mind.

On being brought home she soon took to her bed, and was favoured by the smiling visits of her redeeming Saviour to a degree that few dying saints experience. Of these inward pleasures she was enabled to speak in a way which no hypocrite could counterfeit, and which deeply affected all who heard her.

Being asked by a gentleman, if she had been so happy all her illness? she replied, "O no, I was in great darkness three weeks; but I cried mightily, saying, what will become of me! Dear Jesus have mercy on me, and visit me with thy salvation! And he came, and said, Thou art mine; and I am thine. Since that time he has never left me."

The second day after her close confinement she requested to see several of her acquaintances, that she might give them a parting charge. On being asked if she should approve of the visits of certain ministers, whom she had often heard with advantage, "O yes," answered she, "they stand up and cry, Who hath believeth our report? Let them come, it will encourage them to hear that I have believed the report, and that the arm of the Lord hath been revealed to me.

"I'll tell to all the people round,

"What a dear Saviour I have found."

On their coming, she spoke to them in very suitable language, and referred to several discourses which had been particularly blessed to her soul. To one of them she said, "I do not flatter you; this is not a time to flatter. Go on, lay the sure foundation—preach Christ—lift up your voice—spare not—be faithful—they may believe your report." He replied, "you ought to recommend Jesus Christ; he has died for you—he has revealed himself to you, and he will shortly take you to dwell with himself." "O yes," said she, "for ever!" Don't you know that the righteous are taken from the evil to come? Yes, and he has redeemed my body as well as my soul—I shall soon be with him, and be like him!"

Seeing her youngest sister by the bed side, she said, "My dear Betsy, my dear Betsy, I am going to my Father and your Father; to my God and your God. We have been lovely in our lives—O that I could encircle you in my arms, and take you with me when I wing my way to my God." Her sister said, "He can yet say to you, Damsel arise." "If he does not say that," replied she, "he will say, Thy sins are forgiven, and that is better, you know."

A young friend coming into the room, she said, "Come, my dear, and see what it is to die—I am going to Jesus—seek your Creator in the days of youth, and remember that you pray much for his Spirit."

Such of her friends as had families, she exhorted to pray *with* them and *for* them, and to bring up their children in the nurture and admonition of the Lord. "You see," said she, with a smiling countenance, "there is a reality in religion.—You see how I die—this is my death-bed, and I am as happy as God can make me in this world; but because he would have me happier still, he will soon take me to everlasting glory."

One day she sent for one of her servants and asked him if he ever prayed. He excusing himself for want of ability, she answered, "You may tell God what you want; I will tell you what to say—it was my first prayer—Lord give me a new heart, and pardon my sins through Jesu's blood. Now go home, call your wife and children together, and pray to that precious Jesus. It is my last and dying request."

A gentleman repeating his visits, said, "How do you feel to-day?" She answered, "As happy as yesterday." "But should you not be willing to get better?" "Better; no," said she, "I have tasted so much of glory that I would not live here, not even with a Betsy, (her sister) and that is a hard saying, seeing she was my chief comfort when in health."

Seeing a young person, going to live with her sister in the capacity of a servant, standing by her bed-side, she said, "Take this servant, sister, and teach her to read the Scriptures; and see that she retires in the evening and morning for prayer. Remember she is committed to your care."

At another time one of her domestics said to her, "Madam I hope God will make me as happy as you are." "Then, Mary, you must pray to him," answered Miss Goodall. "I do, and will," replied the servant; "I often think how good Almighty God is to me. I love you better than any upon earth, for you have taught me to read; and, O Mistress, how many happy Sundays have I spent with you!"

After repeating, one day, nearly all the eleventh chapter of St. John, concerning the resurrection of Lazarus, she was told that a minister said, "there was a glory upon her countenance;" she subjoined, "And glory in my soul—that is better—I feel it."

"His hand the good man fastens on the skies,

"And bids earth roll, nor feels her idle whirl."

On the Saturday previous to her death, being much convulsed, her sister wept, which she observing, endeavoured to soothe her, saying, "My dear, you should not weep, this is common before people die, and you should rather expect it."

The next day the convulsions came on again, and she exclaimed, "O that this might be my last Lord's day upon earth—why are his chariot wheels so long in coming?" Her sister said, "The Lord's time is the best time. Perhaps he has more good for you to do." "Good," said she, "I abhor the thought—I have done no good." Toward the evening of the same day she prayed, "O, my dear Jesus! break, break these strings of life, if it be thy will, for I long to be with thee."

After taking a little refreshing sleep, she said to a young niece, about ten o'clock at night, "My dear girl you are going to enter into life—make Jesus Christ your meat, your drink, your all; and I trust you will, my dear. I shall soon be in glory—What is time to eternity! Now, my dear, I will tell you my hope—it is my precious Jesus—He died a sin-offering to save me from the curse of the law, who am the poorest of sinners. Now I can trust him,

"Engrav'd as in eternal brass,

"The mighty promise shines;

"Nor can the powers of darkness raze,

"Those everlasting lines.

"O! blessed God, how safe my state is in thy all-sufficient grace!"

"More happy but not more secure,

"The glorify'd spirits in heav'n.

"O how rich his love! That love demands my life, my all! How good is my dear Saviour to me! How good, after this refreshing sleep, to bring these sweet words to my mind, to go with me through the dark valley!"

The



The next morning she again expressed how she longed to be gone; "Come, my Saviour, come, translate me this day to thy kingdom; nevertheless not my will but thine be done." In the course of the day she was speaking to one who doubted whether she was a christian. "O, my dear," said she, "look to Jesus; see how happy I die; and he can make you the same." During this day she grew weaker every hour; she was nevertheless enabled to the last to testify to the glory of God, that he was her unchangeable Friend, and in the dissolving struggles of nature exclaimed, "My soul longeth for thee more than they who long for the morning."

At her request a funeral sermon was preached from Psalm lxxiii. 24. *Thou shalt guide me with thy counsel, and afterward receive me to glory.*

Of all the Lord's people it may be said they die safe; but all do not die so comfortably.

## RELIGIOUS INTELLIGENCE.

### MISSIONARY SOCIETY.

#### GENERAL MEETING.

**WE** are authorised to state, that on Wednesday May 8th, and the two following days, will be held the GENERAL ANNUAL MEETING of the SOCIETY, when the religious services and business will be conducted in the following order:

**Wednesday.**—Rev. J. Findlay, of Paisley, will preach in the morning at Surry chapel. The Society will assemble for business, from three to half past four in the afternoon; and in the evening the Rev. J. Tozer, of Taunton, will preach at the Tabernacle.

**Thursday.**—The Society will meet from ten in the morning to one o'clock for business, which will be resumed at three in the afternoon, and continue till half past four; and the Rev. J. Moody, of Warwick, will preach at Tottenham-court chapel in the evening.

**Friday.**—The Rev. G. C. Broadbent, rector of Aston-Sandford, and perpetual curate of Loudwater, Bucks, will preach in the morning at St. Luke's church, Old-street; and the Society will meet from three to six; after which a prayer-meeting will be held from seven to half past eight.

The morning services will begin at half past ten, and the evening at six.

All the meetings of the Society, for business, will be held at Haberdashers' Hall, Staining-lane, Wood-street, except that on Thursday morning, which will be held at the Rev. John Towers', Barbican.

### MISSIONARY JOURNAL.

The JOURNAL of the Ship DUFF, CAPTAIN WILSON, is now delivering to subscribers at 1l. 11s. 6d. To non-subscribers the price is TWO GUINEAS.

The convenient method of publishing the Voyage complete in twenty weekly Numbers, with all the Engravings, the same as in the royal paper edition, has been adopted for general accommodation.—*See the Advertisement sewed into this Magazine.*

The readers of this Magazine, and indeed the religious world at large, are particularly cautioned against any *spurious* edition of this Voyage. Those only being by and for the benefit of the Missionary Society which are published by Mr. Chapman, 151, Fleet-street, London.

TWIL-

## TWILLINGATE.

THE inhabitants of Twillingate, an island upon the coast of Newfoundland, in the course of last year, transmitted to the Directors of the Missionary Society an earnest request that they would procure for them a Minister of the Gospel, engaging to do their utmost toward his support. A pious man, lately deceased, who had spent the latter years of his life in that island, had, by the pains which he took for the spiritual benefit of his ignorant neighbours, excited their concern for this privilege. The Directors, considering that these poor people were totally destitute of public religious instruction, accepted their application, and sought for a suitable person.

Mr. Hillyard, late a student at the Rev. Mr. Bull's academy, Newport Pagnel, having long desired to devote himself to the service of Christ in some distant unenlightened country, offered to engage in this work, willing, in the Lord's strength, to endure the hardships inseparable from it. April 8, he was set apart at Mr. Bull's meeting-house.

The public solemnity was introduced by Mr. Greatheed with prayer, reading the address from Twillingate, and requesting from Mr. H. a brief account of his religious sentiments, and his views of the work for which he was proposed. Mr. Hillyard, sen. of Olney, his father and pastor, affectionately committed him to God and to the word of his grace, by solemn intercession, with imposition of hands by the Ministers present: and Mr. Bull gave an appropriate and striking charge from Acts i. 8. "But ye shall receive power, after that the Holy Ghost is come upon you: and ye shall be witnesses unto me unto the uttermost part of the earth."

April 23d Mr. Hillyard left London for his destined sphere of labours. We hear that in the same ship a Methodist Minister is going out to be employed in Newfoundland.

## GERMANY.

*Letter from BARON VON SHIRNDING, to the Rev. J. EYRE, Secretary to the MISSIONARY SOCIETY.*

REV. SIR,

*Dobrilugk, Dec. 12, 1798.*

WITH the most heart-felt affection and gratitude, I have learned from your letter of the 22nd. of August last, that the venerable Missionary Society in London has chosen me one of their Directors.

This has made a deep impression on my heart; the more so, as I am sensible of my own inability and unworthiness. As however this honourable choice has fallen to my lot, you will easily believe me, when I assure you, that, with the assistance of our dear Lord, without whom we can do nothing, I will endeavour, not quite undeservedly to enjoy the confidence of the honourable Society.

As to the great end of our union, many hindrances made it impossible, in the short interval of the departure of the Missionary Ship, to send some Missionaries from hence with such dispatch, that they could have arrived in due time in London.

I will take, however, an active part in our great and common cause, by sending a number of Missionaries next Spring, or sooner, if the Lord please; in respect of which I have previously sketched out a plan, which the Rev. Dr. Burkhardt will have the honour to communicate to you, at the same time earnestly soliciting your concurrence and support in promoting the measure recommended in it. I am ready and willing to pay the Society the sum of 200l. for each of my Missionaries that goes in their ship, including every article necessary for the Missionary in provisions and rai-

ment

ment for some years, tools and materials for settling on the island, iron-work, linen, books, &c. if no alteration should be thought necessary to be made with regard to such Missionaries as are to be sent either to Nootka Sound, or to the coast of Africa.

If the honourable Missionary Society should find the establishing of a Mission in Nootka Sound, and its vicinity too distant from their plan laid down with regard to the islands of the South sea, I beg you to remark, that the Sandwich islands lay as remote from the isles of Otaheite, &c. as from Nootka Sound, and that consequently, if a Missionary point should be fixed upon at the Sandwich islands, such Mission would be advantageously situated from having a connection with other Missions on two sides, though equally distant; and that a Mission settled at Nootka Sound would find it easier to be in connection with the Missionary places at Otaheite, &c. by a Missionary established in the Sandwich islands.

In general, I must observe, that I have been led to think of establishing a Mission at Nootka Sound and its vicinity, from their inhabitants not being naked, but dressed in cloaths; as it can hardly be doubted that the well known indecencies of the Southern islanders in this respect, may be easily a most dangerous temptation to European Missionaries not used to such customs from their younger years. For though they are serious persons, yet they carry along with them the depravity of the heart, which but one moment straying from communion with our dear Lord, may be of much more dangerous and lamentable consequences in those than it would have been in our countries.

If by the direction of the Lord I should form a connexion in Germany, upon a scale large enough to supply me with a sufficient number of Missionaries, as well as with the means of fitting and sending them out; and in case I am convinced that the intended Mission to Nootka Sound, or on the African coast, is impracticable before hand, I then will not hesitate to direct my attention and endeavours also to the South Sea islands. I hope, however, that the Lord, who has given so easy an access to the Missionaries of the honourable Society in these islands, will also crown their further proceedings with the happiest consequences, particularly if some of these islanders converted to Christ should become instruments of proclaiming the Gospel among their own nations.

You will hear with pleasure from the Rev. Dr. Burkhardt on account of the general and great interest which the religious public takes in the Mission, and that, in several countries of Germany, a desire has been expressed to unite with me in the furtherance of the Gospel of our Lord and Saviour Jesus Christ among the Heathen. May the Lord shew us his ways and glorify his name!

Lately an opportunity has offered which bids fair of doing some good in *Alsace*, &c. after I had twice before attempted in vain, in those places of confusion to contribute something for religious purposes.

With affectionate love and regard I recommend myself to the venerable Missionary Society, and I pray God to guide them and you in future according to his divine pleasure, that by your exertions his kingdom may spread among the remotest Heathen.

I remain, with distinguished regard, yours faithfully united,

*August von Shirnding.*

#### PLAN

Of an attempt to propagate the Gospel of our dear Lord and Saviour Jesus Christ, the Son of God, among the Heathen, to be made in conjunction with the honourable Missionary Society in London.

HAVING had the unexpected honour of being chosen a Co-Director by the venerable Society in London, and being sensible of my insufficiency and



and weakness, I felt some anxiety, and various different apprehensions arose in my mind. I was however encouraged by many letters of faithful persons, dedicated to the service of the Lord, which I received from different parts of Germany almost at the same time, to forget whatever should discourage me, and to look up only to the Lord in humble confidence and hope of his direction and assistance, which governs every thing with wisdom, mercy, power, and strength; and to commit it to him, how far he will bless my humble attempts, that I may see at least some fruit for the glory of his name, which according to the desire and prayer of my heart, is, and shall always remain the only end in view.

But as two great objects present themselves in establishing a Mission to the poor dark Heathen, in order to bring them to a saving faith in the sweet Gospel of the Redeemer; *first*, the messengers of peace, which are to be sent out to them; *secondly*, the places in which there is the greatest necessity and prospect of their usefulness: I have considered these two circumstances before the Lord, the result of which I lay before the honourable Society for their further enquiry and approbation.

I. As to the *Missionaries*, it seems indeed advisable and expedient to establish at a proper place, a College, or Institution, wherein they could be educated and formed for their particular calling. The present times, however, clearly shew, the Lord does in haste what he intends to do; and that consequently, such an institution would require too long a time, and yet be uncertain in its effects. This way, therefore, however plausible, must be given up. But what other ways are we to chuse, particularly in our days, to get proper Missionaries?

I should have little to answer to this question, as the servants of God trained among the United Brethren are hardly of a number sufficient to cultivate their Missionary field in its utmost extent, had I not to offer some observations made during the progress of a Missionary undertaking upon the continent. It is now two years since I sent about 30 awakened men to travel in this, and some adjoining countries, with the design and instruction, not only to disperse small religious tracts, but also to announce and to recommend the word of reconciliation to such as are willing to hear it, which gives them an opportunity of becoming acquainted and forming connections with the greatest part of the children of God in great districts. By experience I find,

1. That these men, sent to degenerated Christians, are prepared for the service of the Lord, in most respects, almost in the same manner as is necessary for subjects that are to serve as messengers to the Heathen.

2. That this preparation, by practice and prayer, is better effected than it could possibly be attained by a long course of instruction received in a college; except the learning of foreign languages, which before hand is not indispensably necessary.

3. That these men sent to unchristian-like Christians, soon must show, whether they have the faithfulness and zeal necessary to the important business of a Missionary.

4. And that such of them, as have seen, that the Lord has owned their work, feel themselves more forcibly called upon to go willingly and joyfully to the Heathen as heralds of the Gospel.

I answer therefore the above question in this manner, that in carrying on the Missionary work, in conjunction with the Society in London, I intend to take my Missionaries from among those men, who have proved themselves faithful in this Mission to Christians, and of which already a considerable number have offered their service cheerfully for the good of the Heathen.

II. As for the *Heathen nations*, to which they are to be sent, the honourable Society in London have chiefly directed their view to the inhabitants of the islands in the South Sea, and as we know now, the access to them has met with far less difficulty than could be expected.

But this very circumstance, that the work of the Lord has found here so good an entrance, has excited in me a desire of establishing a Mission on the more remote coasts of North America, particularly at Nootka Sound, and its neighbouring islands, *Unalaska*, &c. with which the Mission already established in the South Sea, and another in the Sandwich Islands, if the Society should think it proper to establish another there, could be easily brought into an intercourse not too remote. For this attempt I design the men mentioned above, except some few designed for another Heathen nation.

Another Missionary point has not less attracted my attention—I mean America: That part of the world, where a Missionary attempt seems in many respects to meet with the most difficulties.

The chief difficulties would be removed, I think, if the Gospel could be introduced into that country, not by white Europeans, but by natives. For the Europeans are too justly hated, and the climate is beside so prejudicial to their health and lives, that they cannot maintain themselves there for a long time. The case is otherwise with the natives, who in preaching the Gospel in their native country, would have to hope more easy access and confidence, and to fear less injury from the peculiarities of the land.

That it is within the plan of God to enlighten that country by natives, becomes highly probable, if we consider that his wisdom has permitted Europeans to carry the Africans from their native shores as slaves to the West India Islands, where the United Brethren for many years past have preached the Gospel to these poor negroes with such success, that there are in the island of Antigua only at present about 10,000 Christian negroes; in which number are many men and women, fit for the service of the Lord, and ready to return to their native soil as labourers in the vineyard of Christ.

How easy would it be to begin the work of the Lord under his assistance in Africa, as soon as we could have proper knowledge of such fit negro slaves, and an opportunity of buying them from their proprietors.

My intention then is to send some of my Missionaries, one of whom speaks the English and German languages, under the direction of the honourable Society in London, to one or more West India Islands, in order to buy some such negro slaves, fitted out by the Lord himself, who are to be sent to Africa, with instructions to preach the Gospel in simplicity and power as far as they are enable—and find entrance. As for the rest, they are to depend on the guidance of the German Missionaries, whose place of abode I beg the assistance and intercession of the honourable Society in London, to fix at one of the English forts on the African coast, most conveniently situated for giving effect to this plan, and with whom they are to remain in an intimate connexion by correspondence, or any other practicable method.

May the Lord propagate his word, and the honour of his name, in all the ends of the world. To Him, the Father, to the Son, (the Lamb of God, who was slain for us) and to the Holy Ghost, be alone all praise, glory, honour, and thanks, for ever, Amen!

*Collections and Subscriptions to the Missionary Society since our last.*

|                                                       |     |   |      |
|-------------------------------------------------------|-----|---|------|
| Deptford, Rev. Mr. Barker and Congregation,           | 15  | 0 | 7    |
| Contributions from the Members of the Postern Chapel, |     |   |      |
| Newcastle-upon-Tyne, by J. H. Browning                | 10  | 0 | 0    |
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## HOME INTELLIGENCE.

## WIDOWS' FUND.

WE understand that the first annual sermon before the PROTESTANT UNION for the benefit of the WIDOWS and CHILDREN of deceased Ministers will be preached by the Rev. W. NICOLL, co-pastor of the Scotch church in Swallow-street, at Miles's-lane meeting-house, on Monday the 13th instant. Divine service will begin at 11 o'clock in the forenoon, and the members will meet after sermon on the business of the society.

## TROWBRIDGE ANNIVERSARY

WAS held as usual on Easter Tuesday, March 26. The evening preceding Mr. Gould, of Herringham, preached.

Tuesday morning Mr. Clark (the pastor of the church) introduced the service with prayer and reading the Scriptures; Mr. Jackson, of Warminster, according to agreement, preached on the dignity and perfections of Christ, from 1 Tim. vi. 15, 16. "Who is the blessed and only Potentate, the King of Kings and Lord of Lords—who only hath immortality." Mr. Holloway, of Westbury, concluded with prayer.

In the afternoon Mr. Heath, of Rodborough, prayed; Mr. Hyatt, of Mere, preached; and Mr. Weston, of Corsham, concluded with prayer.

In the evening Mr. Honeywill, of Melksham, began with prayer; Dr. Haweis, of Aldwinkle, preached; and Mr. Vickery, of Compton, concluded with prayer.

All the services were well attended, and the congregations were particularly attentive. The Tabernacle, though spacious, was crowded in every part.

## WILTSHIRE ASSOCIATION.

THE half-yearly association of the Wiltshire Independent Ministers was held at Westbury, on Wednesday the 27th of March, at Mr. Ball's meeting-house.

Mr. Honeywill, of Melksham, introduced the morning service with prayer and reading the Scriptures; Mr. Sibree, of Frome, according to agreement, preached on *Faith* from 1 Peter. i. 9. Immediately after sermon the ordinance of the Lord's Supper was administered; Mr. Heath, of Rodborough, Mr. Clark, of Trowbridge, and Mr. Jackson, of Warminster, addressed the congregation, and Mr. Stevenson, of Trowbridge, concluded with prayer.

The Ministers connected with the Association transacted the business of the county during the afternoon service, when Mr. Ward, of Melksham, prayed; Mr. Banister, of Bristol, preached; and Mr. Price, of Yeovil, concluded with prayer.

In the evening service Mr. Clift, of Frome, prayed; Mr. Sloper, of Devizes, preached; and Mr. Hyatt, of Mere, concluded with prayer.

The hymns were read by Mr. Ball and Mr. Mantle of Westbury. Mr. Jackson, of Warminster, had preached on the preceding evening.

## LINCOLNSHIRE AND NOTTINGHAMSHIRE ASSOCIATION.

ON Wednesday, March 27, a meeting of Ministers was held at Retford, in the county of Nottingham, for the purpose of forming an Association. In the morning service Mr. Macdonald, of Sleaford, engaged



in prayer; Mr. Rowlands, of Gainbro', preached from Job. xxiii. 12. Mr. Bennett (minister of the place) concluded in prayer.

In the evening service Mr. Rowlands began with prayer; Mr. Smellie, of Grimsby, delivered a discourse from Isa. lx. 6, 7; Mr. Clark, of Caistor, preached from Habbakuk iii. 2. and Mr. Richards, of Hull, from Matt. xi. 5. "The poor have the Gospel preached unto them." After which Mr. Macdonald dismissed the congregation with prayer.

Between the morning and evening services the following resolutions were unanimously agreed to:

That the Ministers now present do form themselves into an Association, to be called the United Association of Lincoln and Nottingham—That this Association consist of Ministers of the Calvinistic persuasion—That they meet annually at the churches of the Associate Ministers on the second Wednesday in June—That the first meeting be held on Wednesday June 12, 1799, at Grimsby, Lincolnshire, in the meeting-house of Mr. Smellie; when Mr. Macdonald, of Sleaford, and Mr. Bennett, of Retford, are to preach on the occasion—That the ordinance of the Lord's Supper shall be administered immediately after the first sermon, and that the members of the associated churches, together with such other serious persons and Ministers, though not immediately of this Association, shall, upon application to either of the Ministers, be admitted to the table of the Lord—That the Ministers of this Association shall all equally officiate at the general meetings—That it be earnestly recommended to the Ministers of this Association to take an active part in preaching in the villages near their residence, and also encourage their gifted lay-brethren occasionally to engage in the same work—That the Rev. T. Bennett act as Secretary, and that he send a circular letter, together with a copy of these Resolutions, to such Ministers of the Gospel as were absent on this occasion, to request their association and union with us.

#### EAST KENT ASSOCIATION.

ON Thursday, April 11, the Associated Ministers of this district met at Fotherstine, when a sermon was preached in the morning by Mr. Rolls, from Rom. i. 16. and one in the evening by Mr. Prietley, from Zech. i. 8. The Rev. Mr. Young preached the preceding evening from Heb. ii. 14, 15, 16.

At this meeting the question respecting an itinerant Missionary being employed to preach the Gospel in the dark villages of this district was discussed; and it was unanimously agreed that the object was desirable and attainable. Each Minister of the Association engaged to use his utmost efforts to encourage and promote it, and to bring with him, at the next meeting, what pecuniary aid he could collect towards its support.

Four of the Ministers were appointed to make enquiries for a suitable Missionary, that if possible one might be engaged by the next meeting, and in readiness to go forth where his labours should be deemed most necessary. A letter of thanks was also voted to the Rev. Mr. Bowden, of Tooting, for information communicated on this subject.

The next meeting of this Association is to be held at the Rev. Mr. Willy's, Ashford, on Wednesday the 5th of June next. Mr. Gore, of Sandwich, is appointed to preach in the morning, and Mr. Cramp, of St. Peter's, in the evening. In case of failure Messrs. Laxon and Drew.

*The Third Assembly of the UNION of CHRISTIANS, at BEDFORD,*  
Was held on Tuesday, April 16; and, notwithstanding unfavourable weather, it was attended as fully as the former general meeting; more than

forty ministers, of various denominations, being present, some of whom reside at the distance of ninety miles apart. The satisfaction and pleasure expressed on the occasion, by these friendly visitors, were highly gratifying to their united brethren.

The Committee appointed last year (see *Evangelical Magazine*, vol. vi. p. 257.) met the preceding day, to arrange the intended proceedings, and the General Meeting commenced with public worship at Mr. S. Hillyard's; Mr. Nicholls, of Kimbolton, and Mr. Bell, of Wellingborough, (late of Cheshunt,) engaged in prayer; and Dr. Gordon, of St. Neot's, delivered a discourse on Phil. i. 21, "For me to live is Christ, and to die is gain." A numerous company having dined together, the minister and members of the Union assembled at half past two, P. M. at Mr. Morrell's Meeting-House, which was crowded by their numbers. Mr. Burder, of Coventry, and Mr. T. Gardner, of Stratford-upon-Avon, introduced and concluded the conference with prayer. A report of the proceedings of the Union was read by the secretary, Mr. S. Hillyard, from which it appeared, that the utility of this institution had considerably increased, with respect to the general advancement of brotherly love among real Christians, variously denominated; and the extension of evangelical instructions, by meetings for preaching and reading, and the distribution of religious tracts. Several of the towns where the united congregations are situated, had, during the last twelve months, supplied between two and three hundred opportunities of public worship from *each* place, for the spiritual benefit of the neighbouring villagers. The number of these meetings held by *all* the members of the Union within that period, exclusive of their own customary seasons of worship, was computed to be at least three thousand. In most instances, the prospect of spiritual success was favourable; in several, the accomplishment of that object appeared already to be certain. The whole had been conducted with perfect harmony, notwithstanding a great diversity in forms, and sentiments of inferior importance; and the smallest interference with any political concerns of every kind, had been avoided with the utmost caution. The whole expenses attending these numerous and extensive exertions, did not amount to 16*l.*; but, though delays of application for pecuniary assistance, the balance remaining in the hands of the treasurer (Mr. John Foster, of Biggleswade,) was reduced below 20*l.* It had, therefore, become necessary for the members of the Union to renew their exertions in this respect; and it is evidently desirable, that persons of affluence, wherever situated, who feel the importance of the peculiar objects of this institution, should indulge its immediate supporters with their needful and seasonable help. If some benevolent friends in the metropolis, and in distant parts of the country, had not contributed toward the funds of the Union, the past operations, which have been productive of so much good, must have been greatly straitened. Donations and subscriptions will be gladly received, as before, by the Treasurer; by G. Livings, Esq. at Bedford; the Rev. S. Greatheed, at Newport Pagnel; and J. Reyners, Esq. Duck's-foot lane, London.

After various resolutions, founded upon the report, had passed unanimously, the audience separated; and they re-assembled in the evening, for public worship, at Mr. Burkett's. Mr. Hall, of Cambridge, and Mr. Woolmer, of the Methodist Connexion, engaged in prayer; and Mr. Sutcliffe, of Olney, preached to a crowded congregation from John iii. 30. "He must increase."

The report above-mentioned was ordered to be printed, and may be had (*gratis*) of the persons appointed to receive contributions for the assistance of the Union of Christians.

ORDINATIONS.



## ORDINATIONS.

ON Tuesday, March 26, 1799, Mr. STEPHEN CHESTERS was solemnly ordained to the pastoral charge of the Independent Church, at Uttoxeter, Staffordshire. Mr. Job Wilson, of Northwich, prayed, and read the usual passages of Scripture. Mr. Smith, of Leek, made some introductory remarks on the nature of a Christian Church, and its proper officers; also asked the questions, and received the confession of faith. Mr. John Willson, of Drayton, prayed the ordination prayer. Mr. Boden, of Sheffield, gave the charge, from Malachi ii. 6. "The law of truth was in his mouth, &c." Mr. Little, of Hanley, preached the sermon to the people, from Phillipians ii. 29.

ON the 27th of March, the Rev. THOMAS HUNT, late of Watford, was settled in the pastoral charge of the particular Baptist church, at Ridgmont, Bedfordshire. Mr. J. Sutcliff, of Olney, introduced the engagements peculiar to the day, with a suitable address followed by the usual enquiries. Mr. J. Pilley, of Luton, took occasion from the words, "Esaïas is very bold," Rom. x. 20. to exhort Mr. Hunt to a zealous and faithful discharge of his Ministry. Mr. J. Geard, of Hitchin, addressed the congregation, from Hebrews xiii. 22. Messrs. Wake, of Leighton Bussard; Coles, of Amptihill; Virley, of Carlton; and S. Hillyard, of Bedford, conducted the devotional parts of the public service.

On Wednesday, April the 17th, the Rev. FREDERICK HAMILTON, (mentioned in our Intelligence for March) was ordained Pastor of the church of Christ, at Brighton, lately under the care of Mr. Johnson. Mr. Davis, of Lewes, began with prayer and reading the Scriptures. Mr. John Humphrys, of London, delivered an introductory discourse, and took the confession. Mr. Winter, of London, prayed the ordination prayer and gave the charge from Luke xii. 42. and Mr. James Steven, of London, preached to the people from Phil. ii. 29. and concluded with prayer. The auditory was both numerous and attentive, and the presence of God was evidently with them. Mr. Steven preached again in the evening, from Ephes. iii. 8. The Ordination Service, we understand, will be published.

## CHAPEL OPENED.

*Episcopal Chapel, Plymouth Dock.*

AN elegant and commodious chapel has lately been erected at this place, for Mr. HUTCHINS, who, about two years since, was curate of the parish of Stoke Damerell, but displaced by the rector. So much, however, was he beloved by the people, that they erected the above building at the expence of near 3000l.; procured for it the sanction of an Act of Parliament, and dedicated it to St. John Baptist.

On March 1, this chapel was opened in the regular episcopal line. Mr. Hutchins first read the Bishop's Licence, then the prayers of the church; and afterward delivered a discourse adapted to the occasion, from Exod. xx. 24. latter part. "In all places where I record my name, I will come unto thee and bless thee." Mr. H. bore an honourable testimony to the doctrines of grace; shewing the depravity of human nature, the necessity of a change by grace, and the glory of that church where this spiritual building was carried on: but where this is not the case, the preacher subjoined, however grand and beautiful the edifice, *Ichabod* is written on its walls. These doctrines Mr. H. promised, by divine assistance, to make the subject of his future Ministry; and it afforded great pleasure to serious Christians of every denomination, in this town, to find that



that the Gospel trumpet will here, in future, be faithfully sounded from an episcopal pulpit.

After service, about sixty pounds was collected for the establishment of a Sunday School.

#### RECENT DEATHS OF MINISTERS.

It is with painful concern we announce the death of the Rev. Mr. CLARK, Chaplain to the Colony of Sierra Leone. The loss of a Minister of his distinguished talents, piety, and zeal, will be felt by many among whom he resided. May the great head of the Church sanctify the providence.

March 24, died the Rev. DAVID SIMPSON, A. M. Minister of the new church at Macclesfield, aged 54. He had been 20 years Minister of that congregation, by whom he was eminently beloved.

Mr. S.'s final illness was rendered more distressing by the loss of an excellent wife, but few days before his own decease, by the same burning fever which was fatal to himself.

March 25, died the Rev. RICHARD WINTER, many years Pastor of the Congregational Church in New Court, Carey Street, London, and one of the Pinners' Hall Lecturers.

April 5, died the Rev. Mr. MENDS, senr. of Plymouth. The Lord had long spared him as a blessing to the Church, over which he had presided as Pastor for 38 years; and for the space of 46 years had he laboured in the Lord's vineyard. The Lord granted him his frequent and fervent petition, that his life and public labours might close together; for he had been laid aside from his work scarcely three months.

The remains of mortality were committed to the family vault in the Meeting, on the 9th. His pall was supported by six Ministers, and his corpse borne by eight of the Members of his Church. Mr. J. Birt introduced the Funeral Service with prayer and reading the Scriptures; and Mr. J. Jones delivered a pathetic oration over the grave. On the Lord's Day following, Mr. W. Evans, of Kingsbridge, preached a Sermon on the solemn occasion, from a Tim. iv. 7, 8, a passage of Scripture which the deceased had chosen for the subject of his Funeral Sermon, many years before.

He has left a glorious testimony to the divine excellency of the Gospel of Christ, which enabled him to triumph over death and the grave—yea, made him long to depart and to be with Jesus.

On the 24th ult. died of a consumption, in about the 38th year of his age, the Rev. T. Bryson, fifteen years pastor of the independent church in the New Road, St. George's in the East, London. Mr. Bryson is survived by an only daughter about thirteen years of age. To the God of providence and grace we commit her and an infant church, who will be greatly afflicted by the loss of a tender father, a faithful, active, and useful pastor.

At a future opportunity we hope to be able to present our readers with some farther Memoirs of the above eminent and venerable Ministers.

#### REMOVALS.

Rev. Mr. CLIFT, of Chippenham, is removed to Frome, where he succeeds Mr. Denham, late of that place, but now of Walworth.

Mr. LOWELL, of Woodbridge, in Suffolk, removes to Bristol, in June next, to take on him the pastoral charge of the Independent Church in Bridge Street, late under the care of Mr. James Davies, deceased.

POETRY.

## P O E T R Y.

## A MISSIONARY HYMN.

## I.

**RISE**, triumphant Saviour, rise,  
Now display thy boundless power;  
Bid the earth, and seas, and skies,  
Thy all-glorious name adore:  
Now thine ancient word fulfil,  
Thro' the earth extend thy sway;  
Let the nations know thy will,  
Let them all that will obey.

## II.

Where the pow'rs of darkness still  
Hold an arbitrary reign,  
Jesus now thyself reveal,  
Bind them with an iron chain:  
O! that heathen lands may know  
Thee, their Saviour, God, and friend;  
All to thee for succour flow,  
All on thee for help depend.

## III.

Satan long has fill'd the seat,  
Thine by dearly-purchased right,  
Make the haughty foe submit,  
To thy far superior might:  
Thou the woman's conqu'ring Seed,  
Hurl the base usurper down;  
Then the captives thou hast freed,  
Shall thy brow with vict'ry crown.

## IV.

Grant thy servants great success,  
While they wield the gospel sword,  
All their noble labours bless,  
Send thy Spirit with thy word.  
Soon may Heathens,—Hebrews,—all,  
Shout hosannahs to thy name;  
Prostrate at thy footstool fall,  
Glory render to the Lamb.

*Sandwich.* E. T.

*On the Landing of the Missionaries in  
Africa.*

**PRAISES** from Immanuel's band,  
Clouds of sacred incense rise!  
See the gospel heralds land,  
Shouts of pleasure pierce the skies!  
Landed where no hope is known,  
Where no Saviour's smiles appear,  
Where no seed for Heaven is sown,  
Where no blessed prospects cheer.

See the wond'ring chief attend,  
Round him flock the sable throng:  
Troops of hymning hosts descend,  
Myriads join the glorious song.

Forth the gospel heralds stand,  
Pointing to the beamy sky;  
Fearless, mid the savage band,  
Loud to Afric's sons they cry.

"Jesus left his glorious throne,  
"Left those shining realms above;  
"On this earth his dying groan  
"Witness'd his redeeming love.

"Stretching wide his bleeding hands,  
" (Pity in his heav'nly face,)  
"Bid us hasten to these lands,  
"And display his saving grace."

Now may blessed prospects rise,  
Many harden'd rebels bend;  
Clouds of incense reach the skies,  
Shouts of grateful praise ascend!

SERENA.

## PRAYER FOR HOME MISSION.

Indulgent God, incline thine ear,  
Attend to our united prayer;  
Each member of the union bless,  
And crown our efforts with success.

A missionary spirit grant,  
That we for precious souls may pant,  
Till thou art pleas'd, while we address,  
To crown our efforts with success:

That hearts may open to receive  
The good thou dost intend to give;  
And gospel light illumine the place,  
Where darkness overwhelm'd our race.

Then when the gospel's joyful sound,  
Dispens'd among our neighbours round,  
Shall take effect; each ransom'd soul  
Will give thee glory for the whole.

TENIOR.

## JACOB AND ESAU.

**BEHOLD!** how Esau's wrath and spite  
To Padan-aran Jacob drives;  
And meets with bands prepar'd for fight,  
When back to Peniel he arrives!

Ye

Yet see how there the brethren meet;  
 See Esau's changed heart relent!  
 See him with kisses Israel greet,  
 Whose ruin he so lately meant.  
 Oh! how deform'd a thing is rage!  
 How beauteous does bright meekness  
 shew!  
 Esau may us to this engage,  
 When both their miens in him we view.

J. LAGNIEL.

## VERSES.

*To the Memory of Mrs. COLTMAN, who  
 died near Bedworth, Warwickshire, of a  
 Cancer in her Mouth, September 5, 1798.*

**HARK!** the bell tolls, it calls my  
 trembling soul,  
 To follow penfive to the silent grave  
 A friend most dear, who now has reach'd  
 the goal

Of life—and there reposes in her cave.  
 How many tender names in her were  
 join'd,

The friend, the parent, and the prudent  
 wife;

Chearful in woe, affectionate and kind,  
 She calmly pass'd the gloomy vale of  
 life.

And while she languish'd on this mortal  
 shore,

With tranquil mind she bid the world  
 adieu:

"Farewell—farewell," she cry'd, "'twill  
 soon be o'er,

Prepare to follow, and be happy too."

No more the pleasing accents of her voice,  
 In conversation, charm my list'ning  
 ear:

No more her presence must my soul re-  
 joice,

I mourn her absence with a falling tear.

Snatch'd from the busy scenes of mortal  
 life

Each anxious thought, and each corro-  
 ding care:

No more affliction's agonizing strife,  
 Her tender heart-strings shall with an-  
 guish tear.

How oft in sorrow's chair she sat alone,  
 Her head declining, rack'd with tort'r-  
 ing pain,

I sympathetic heard the plaintive groan,  
 That pierc'd my heart, and thrill'd  
 through ev'ry vein.

Mournful to tell, how oft her longing eye,  
 Beheld the food prepar'd for friends  
 around!

But could not craving nature's wants sup-  
 ply,

From the dread cancer's stern forbid-  
 ding wound!

The healing art was try'd, alas! in vain,  
 To sooth the throbbing ulcer's raging  
 pow'r;

The spreading ichor, more confirm'd the  
 pain,

Too sure a preface of the fatal hour.

Tho' long a stranger was her palid cheek  
 To health's bright glow—nor would the  
 rose assume;

Yet on her soul, sat heavenly graces  
 meek;

And shone around with a celestial bloom.

Her soul, capacious, elegant, refin'd,  
 Knew how to value time, and earth  
 pursue;

Whose transient beauties, faded on her  
 mind,

While yonder glorious world she had in  
 view.

Her faith sublime, explor'd those brighter  
 skies,

Where happy spirits smile on bliss un-  
 known;

On Christ, the great atoning sacrifice,  
 Her hopes, her confidence, were fix'd  
 alone.

Farewell, kind soul, no longer now con-  
 fin'd

Within the sickly ruins of thy clay;

On angel-wings, far swifter than the  
 wind,

She fled to regions of eternal day.

## REFLECTIONS ON JOB. xxv. 6.

*Man is a Worm.*

**WITH** all the horrors of a gilded world,  
 With all the pleasures of polluted  
 joy;

With all the riches of the golden mines,  
 Man is a worm;

And if he thinks himself to be ought more,  
 Or would appear more in the sight of men,

It is as though unto a worm he would add  
 wings;

And in his vain attempt to rise, he falls,  
 And in his falling, writes the humbling  
 line,

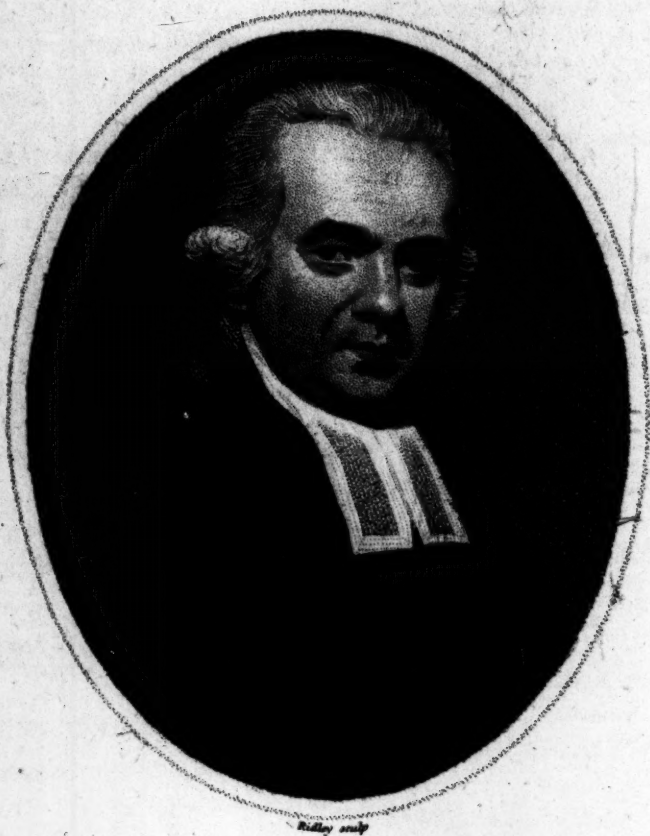
Man is a worm.

AGRICULTOR.





EVANGELICAL MAGAZINE.



The Rev.<sup>d</sup> ROBT BALFOUR.

*Glasgow.*

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THE  
Evangelical Magazine,

For JUNE, 1799.

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BIOGRAPHY.

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A SHORT NARRATIVE OF THE LIFE OF JOHN GOTTLIEB  
HOLBERG, A MEMBER OF THE LUTHERAN CHURCH.  
WRITTEN BY HIMSELF.

**I** WAS born Oct. 21, 1729, at Zuillichau. My mother has frequently related to me, that my late dear father, who was a pious man, dedicated me as his first-born son with many tears and fervent prayers to the Lord as his property; and his prayers were heard. Of my troublesome pilgrimage through this world I may well say,

“ With patience immense,  
With love most intense,  
The Lord led me on:

I'm lost in amazement when thinking thereon.”

For when I review the great love of my faithful Saviour, and consider that he has never been wearied of treating me with unexampled patience and long-suffering; but whenever I withdrew from the noise of the world, was pleased by his Spirit to draw me unto himself, my eyes are filled with tears of gratitude;—a thousand thousand thanks to thee, dearest Lord, for ever!

In my third year my father departed this life. I recollect hearing a conversation of my mother, one Christmas, concerning the child Jesus Christ. I enquired who that was, and was told, that he was God in Heaven, and that we Christians are called after his name. These words made such a deep impression on my heart that I could not but weep for joy, that poor men should have such a divine and glorious name. While yet a child, I longed much to die, and go to Heaven, and frequently prayed for it. This desire was increased in 1732, when my mother married



again, and my step-father's treatment of me was not the most kind. In my ninth year I was present when one of our neighbours departed this life, under great concern for the salvation of his soul; but uncertain what would become of him hereafter, having no one to administer advice and comfort to him. I was hereby led seriously to reflect upon the state of my soul, and my distress of mind was further augmented by the following circumstance: I went once to hear a sermon of the Rev. Mr. Steinbart; having sung the hymn,

"Jesus thou art my joy,  
And therefore blest am I," &c.

He addressed his hearers to this effect: "How many may there not be in this large company, who, during the singing of this hymn, have publicly, and before the face of God, been lying unto him? For God's sake, do ask your own hearts whether this be true. The world, and what is in the world, the lust of the flesh, the lust of the eyes, and the pride of life; these are still your joy—how then can you call Jesus your joy?" &c. My heart was deeply affected, and I shed a flood of tears, for I could not affirm, that Jesus was my only joy, and was therefore conscious that I had lied unto him, which became a source of great uneasiness to me. I went home in the greatest distress, kneeled down in a secret corner, and with numberless tears entreated God to pardon all the transgressions of my past life; and made a new surrender of myself to him, promising to live unto him during the remainder of my life. Soon after, I related to one of my school-fellows, in whom I had noticed a similar awakening, the covenant I had made with the Lord Jesus: we united in prayer to God, to have mercy upon us, and to render us well-pleasing unto him. We frequently met to pray together, and whenever one had noticed any thing wrong in the conduct of the other, during the course of the week, a penance was inflicted on the transgressor the Sunday following. We continued in this legal way, for about a quarter of a year, when we grew tired of it, and concluded, that it was quite impossible to do what was pleasing unto God. My cheerful and active disposition soon led me astray, and it was not long before I excelled my companions in levity. Every fresh transgression threw me into new anxiety, and was followed by new resolutions to alter my course; but before I was aware of it, I was again entangled with sin, till at length I began to be afraid of my Maker, and to dread  
coming

coming into his presence. At home I applied with diligence to the learned languages, in order to qualify myself for the study of divinity, thinking that if I could but get into office as a preacher of the Gospel, I should be able to serve God more zealously than I had done hitherto. But as I was about to go to the University, I heard so many bad things related, concerning the course of the students, that I was afraid, lest by being seduced to imitate their example, I should lose every impression of God, and all reverence for religion. I therefore prayed the Lord, to make it clear to my heart what I should do; and was brought to resolve, that I would learn the business of my father, who was a tin-man, and brazier; of which resolution I have never had reason to repent. But now I had many hardships to endure in externals, for my step-father was a very severe man, and was thereby excited to apply in all my concerns to my dear Father in Heaven. If I met with any difficulty in my work, I always went into a solitary corner, fell on my knees, and implored his assistance; and can truly say, that my prayers were heard, and that thereby my confidence in him was confirmed. But still the true life from God was wanting in my poor heart. In 1750, I began to travel, and went first to Berlin. Here the parting words of my dear mother were a check upon my actions;—"My son, said she, avoid the great towns: great cities, great sins." It was not long before I found the truth of this; and came into great danger; and though I was preserved by an unseen hand from falling into the snare, yet such an anxiety of mind seized me, that I resolved to leave Berlin immediately. I went to Ruppin, where I renewed all my good resolutions, prayed often, led a very retired and strict life, and was on my guard against gross sins. But as my inward depravity occasioned me much uneasiness, and, notwithstanding all my praying, the feeling of it still continued; I remained in a dark, unhappy state of mind, and began to despair of ever enjoying true peace and happiness. About this time, an awakened acquaintance of mine came from Berlin to Ruppin, who related many things to me concerning the children of God there. I was thereby induced to return to Berlin, 1751, where I worked in the house of Mr. Berger. To him I opened my whole heart; and told him I felt the want of something which I could not name, to ease my mind, which was under constant uneasiness, and longing to be happy. He told me of the love of our Saviour to sinners, and related many things of the Moravian brethren,

brethren, with whom he was connected. I requested him to take me with him to one of their meetings, which he did soon after. I there heard a discourse of brother Zacharias Hirschel, which I shall never forget: what he spoke made such an impression on my heart, that I was melted into tears, and felt what I cannot describe in words. For a considerable time after, I was so penetrated with a sense of the love of Jesus, that I felt completely happy. But by degrees this extatic feeling subsided, and as the Holy Spirit began to give me a still deeper view of the depravity of my nature, fear and anxiety overcame me. After many fruitless attempts to renew the former happy feelings in my heart, I at length gave it up, and seemed in a manner devoid of spiritual life. I continued however to attend the meeting of the brethren, and the hand of God preserved me from gross transgression. In 1752, I went to Potsdam, where I worked with brother Scheibe. This was a dangerous period for me. I was beloved and esteemed by the brethren there, which had no good effect upon my heart. The constant uneasiness of my mind would not let me rest long in one place, and I resolved to travel to distant parts of the country. I went to Franckfort on the Mayne, but was not long there before the above-mentioned brother Scheibe requested me, in the most pressing terms, to return to him at Potsdam. I complied, and in the sequel it was made clear to me that it was the will of our Saviour I should remain in this place. In 1755, I was married to the single sister Steinbeck: being both poor, we were at first in very distressing circumstances, which were rendered more so by the seven years war, which commenced soon after.—In the midst of our distresses we cried to our Saviour, entreating him not to put our confidence in him to shame; he graciously heard our prayers, and soon after opened a way for me to begin a manufactory of japanned goods. I entered into partnership with brother Hollfeld: but as our business was rather precarious in its commencement, he soon after dissolved the partnership, and left me to conduct it alone. Being once in distress concerning my subsistence, I turned in prayer to the Lord; the consequence was, that a new invention in my manufactory occurred to my mind, which I had no sooner carried into execution, than my external circumstances began to take a favourable turn. Many other instances might be related of the providential interpositions of God in my concerns: but instead of being led by his goodness to a still,



Still more child-like dependance on him, I entered deeply into worldly schemes, built many houses, and laid out an extensive garden for my pleasure; being desirous of enjoying all the comforts which the prosperity of my external affairs would procure. Walking once in my garden, buried in thoughts of this nature, I was suddenly seized with an anxiety of mind, which I cannot describe, occasioned by the reflection, that, though possessed of every external comfort, I was destitute of what would render my soul happy. I shed bitter tears, and cried out: "Lord Jesus, why dost thou permit my worldly affairs to prosper? Thou knowest how little I deserve it. Is it because I am to receive my portion here in this world, and to be sent away empty in the next? What will the whole world, with all its treasures profit me, if I do not possess thee? Rather take from me all temporal blessings, and send me to beg my way through the world, than suffer my poor soul to be lost."

My faithful Saviour was attentive to this prayer; for soon after I lost a considerable part of my property; and my garden, in which I prided myself so much, was totally ruined by a flood. But now I began to be afraid that the latter part of my prayer might be literally accomplished: I therefore turned again in prayer to the Lord, intreating him to do with me what he thought best; but not to suffer me to beg my bread, for thereby I should be driven to despair. Thus, for a considerable time, by humiliations and evident proofs of the interposition of God, my affairs changed for my good: they produced this wholesome consequence, that my heart was thereby withdrawn from the world, and fixed upon my Saviour. About this time an awakened soldier came to the evening prayers held in my house, and received such an impression, that he requested permission to attend them again. By degrees the company increased, and an extensive awakening took place. In the course of half a year, above thirty attended regularly, and we had to apprehend disturbance on that account. The brethren in Berlin thought proper that the meetings in my house should be discontinued, and held in the meeting-hall of the Society: and in 1776 I received a commission to care for the united flock, whose number had increased to above an hundred. Though conscious of my unfitness, I ventured to accept of this commission, and I can truly say, that our Saviour has graciously regarded my poverty, and owned my endeavours to further his cause. In 1791 he put an end to the long illness and heavy sufferings of my late wife,

who had been confined to her bed for near twelve years. On this occasion I made a new covenant with him, to live for him alone in the world: and I can say, to the praise of his grace; that he has enabled me to cleave close unto him, and to depend from day to day upon his all-sufficient merit, for support and comfort in every time of need. Our marriage was blessed of the Lord with a son and daughter: the former is settled here in Potsdam, since 1781, and is a member of the Brethren's Society; my daughter was married in 1780, to brother Jaenike, minister of the Bohemian Lutheran congregation at Berlin.

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Thus far our late Brother. Ever since the above year he had much to suffer from the gout, and an oppression on his breast, by which his strength was greatly weakened. His daily and hourly converse with the Friend of his soul, refreshed him in all his bodily sufferings; and the joyful hope soon to be permitted to see him, made him look forward with a cheerful confidence to his approaching dissolution. This took place at Potsdam, Jan. 12, 1797, in a very gentle manner, in the 68th year of his age.

He was universally known and respected as a child of God, and sincerely beloved by all who knew him. The Society at Potsdam has lost in him an assistant whose grace and gifts rendered him particularly useful, and his memory will be long esteemed blessed.

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## ON THE CONNEXION BETWEEN TRUTH AND HOLINESS.

**I**N every department of science these axioms are admitted, *that an effect cannot exist without its cause—and that a cause does not operate without the use of means.* These will hold good either in relation to the ordinary actions of the Supreme Being, or in the meanest operations of his creatures. They lie at the foundation of all action; and are principles from which the sound reasoner will never deviate. It is proper, therefore, to apply them to almost every subject, and they will be found peculiarly applicable to the experience and practice of religion. It becomes the teacher of religion to open the *springs* of human conduct, to shew

shew how certain principles operate, and how certain actions are produced; lest he should lose sight of the cause while he is describing the effect.

The grand end of Christianity is *the sanctification of sinners*. Men having by sin lost original rectitude, God sent us the Gospel of his Son to oppose the operation of sin, to implant a principle of holiness in the soul, to feed this principle for its nourishment and increase, and thus to train up his people for heaven. Here then we have the cause, the effect, and the means used to produce that effect. The only cause or fountain of holiness is the Deity; if we ever possess it, we must derive it from his love and influence. This he graciously bestows, and makes the dispensation of his Gospel the channel of its communication.

Consonant with these sentiments is the expression of our Lord, "*Sanctify them through thy truth.*"\* In his mediatorial capacity he thus intercedes for his followers, and from this we are justified in making this remark: *that the truths of the Gospel are the grand means which God useth for the sanctification of his people.* To explain and establish the assertion it may be observed, *that it is not to be understood that truth will produce this effect of itself.* It must be remembered that practical holiness is the end to be answered by the reception of the Gospel; and the Scripture hath declared that "without this no man shall see the Lord." Now let us inquire, whence is this to be obtained? If we believe Scripture, or regard experience, it does not arise from ourselves: "Without me, saith Christ, ye can do nothing." Real sanctification of heart cannot be produced by the resolutions, or mere exertions of man; for it is *man* that is to be sanctified. This fallen creature is to be raised; this depraved creature to be made holy; this guilty creature to be pardoned; and it is as vain to expect this to proceed from himself, as to expect the dead to raise themselves to life. As the dead are void of natural life, so those who are dead in sins are void of spiritual life; and if either are raised, it must be by the power of Him who is "Lord both of the dead and the living." The Apostle saith, "you hath *he* quickened, who were dead in trespasses and sins." Now this scriptural view of man's impotency to sanctify himself, will shew that it does not lie in the power of *truth*, when left to its own operation. The influence of truth must be passive, for it possesseth not actual powers,

\* John xvii. 17.



and therefore it needs some superior power to render its influence efficacious. Now as the depraved faculties of men are insufficient to effect this purpose, it follows that divine influence is absolutely necessary, and that without this no saving effect can be produced. "Not by (human) might, nor by (created) power, but by my Spirit, saith the Lord." We read of three thousand being converted under the preaching of one sermon, and some will tell us, they fell beneath the power of truth; that truth prevailed and wrought the wondrous change. We acknowledge it was truth, but it was truth under the influence of an almighty hand. The Spirit of God was the cause, and truth the mean, used to produce the effect. Had not the saving power of God been displayed, they would, like numbers beside, have rejected the truth, and derided the Saviour. But it pleased God to save their souls, and the Holy Ghost made the preaching of the truth the instrument of their conversion. This observation may be confirmed by casting an eye around us. Daily do we behold characters, whose heads are orthodox, but whose lives afford no evidence of piety towards God. Perhaps they have been favoured with some advantages which have led them to the acquisition of truth; they may profess to prize it for its value, and be capable of defending it by argument: but if you examine into its influence, you will find their faith a barren soil; it produceth not "the peaceable fruits of righteousness." The reason is, because they have not sought the blessing of God on their belief; and as this is the only efficient cause, they are void of that sanctification which ought to follow a belief of the truth. It may here be remarked, that the *application* of truth is derived from the same source as its *existence*. As blind creatures we should never have obtained a knowledge of divine truth, had not God revealed it to us by his Gospel; and as depraved and sinful creatures, we should never feel the influence of Gospel truths, unless applied by the power of the Holy Ghost.

But it must be further observed, *that to produce holiness is the natural tendency of divine truth*, and its tendency is answered whenever it is accompanied by divine grace. The Gospel of Jesus Christ was given with a design worthy of God, and happy for man. It was to procure pardon for the guilty, sanctification for the impure, and happiness for the miserable. In this grand scheme the perfections of the Deity are eminently and harmoniously displayed. But as  
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the designs of God are worthy of himself, so the means he useth are always commensurate to the end. The plan of the Gospel is every way complete, nothing deficient, nothing redundant; and its peculiar glory is, that the tendency of all its parts exactly agrees with the *design* of the whole. We cannot find a single command or threatening, a single promise or doctrine, the natural tendency of which is not to make men wise, holy, and happy. To adduce an example for the sake of illustration, look at the scriptural account of the doctrine of the new birth. "As many as believed on him, were born, not of blood, nor of the will of the flesh, nor of the will of man, but of God." The worst of sinners were some of you, "but ye are washed, ye are sanctified, ye are justified, in the name of the Lord Jesus and by the Spirit of our God. Being made free from sin, ye have your fruit unto holiness, and the end everlasting life." In short, this doctrine properly understood, tends to produce in the soul a principle of piety, and fruits of holiness. Regeneration produces a conflict within, a warfare with sin and Satan; and it is the concern of the new creature to maintain the conflict till at length sin shall die with the body; and the soul, perfected in holiness, shall ascend to the full enjoyment of its God. Now it is not said, that a belief of this truth will of itself impart sanctification to the mind. We know, and we have evidence, that it will not. But it has in its own nature a *tendency* to this, which is made effectual when sealed by the Spirit. If truth had not a tendency to produce holiness, holiness would never be produced; for God works by means adequate to the end, and every thing operates according to its own nature. Now to this idea of the tendency of truth, we must attach the necessity of divine influence to make it effectual. It is the natural tendency of food to produce nourishment, but this will not be effected if God withhold his blessing. In like manner divine truth may be called the food of the soul. It naturally tends to invigorate the mind, and to inspire holiness; but this will not be the case where the Holy Spirit doth not make it effectual. Wherever he is pleased to operate, whatever heart he is pleased to change, whatever soul he is pleased to sanctify, there he makes the truths of his "word quick and powerful, and mighty to the pulling down the strong holds of Satan," and rearing an edifice for God. The believer thus becomes the "temple of the Holy Ghost, the habitation of God through the Spirit."

This leads us further to observe, *that truth only has this tendency.*

tendency. *It does not belong to error.* It is impossible that two opposites should have the same tendency to produce the same effect. If it be the tendency of truth to produce holiness, whatever is contrary to truth must operate in a different way. Error, so far as it is cherished, throws the mind into a wrong channel. It leads the soul away from God, who is the author of truth as well as the fountain of purity, and therefore the enemy of error as well as of uncleanness. The Almighty has given us his revealed will, and if we are enabled to embrace and feel these glorious truths, we are enabled to obey his will; if we are enabled to obey his will, he has graciously promised his blessing. But on the contrary, if we embrace error, so far we oppose his truth; if we oppose his truth, we disobey his will; therefore his blessing is not to be expected. God has given us a sufficient rule of faith as well as of practice; and there is as much evil in disobeying the one, as the other. The evil is not removed by saying, "I cannot see it." If we have the Bible, the fault is our own. "He that runs may read", if his own blindness or prejudice do not prevent; if any remain in darkness and unbelief, to whose charge shall we lay it? Do the blind blame the light because they cannot see? Do the deaf blame sound because they cannot hear? Are not these afflictions the effects of *sin*, and should we not therefore be humble and penitent because all have deserved them? And if any miss the truth, does not the cause arise from themselves? Does not *sin* produce depravity of judgment as well as depravity of manners? Hence see the rejection of truth has *evil* attached to it, and therefore divine displeasure cannot be far behind. I am not contending for human authority in matters of faith. Let every man alike judge for himself, and follow the dictates of his own conscience; but let every man take this with him, that if his conscience be not rightly informed, if prejudices remain, and his judgment be false, the fault lies in himself; and though he is not to be called to the bar of human decision, yet he will be called to the bar of unerring wisdom. We must give an account of our faith as well as of our practice. In whatever point we oppose the will of God, we contract guilt, and render ourselves obnoxious to punishment. How then should we love our Bibles, and with what humility and ardour should we search for the truth, and adhere to its sacred dictates! If Jesus prays for his people, "sanctify them



them through thy truth," it cannot be imagined that God will sanctify them through error.

Hence it follows that *holiness is a test of truth*. It has been asserted by some, that profane characters will ever be the first to receive the truth, because they have not the prejudices of piety!! On the contrary, we maintain that *pious* characters will be most likely to possess the truth, because it is truth under the blessing of God that makes them such. "Ye shall know the truth, and the truth shall make you free." Experimental and practical religion must be the effect of certain views, and these views must be according to the nature of true religion. It was never known that water generated fire; but it is known that water extinguishes fire. It was never known that error brought salvation; but, alas! it is known that error suppresses the hopeful plant of spirituality and zeal.

If the preceding observations are just, it necessarily follows that holiness is a test of truth, because truth is the instrument which God useth to promote it. As far as a man hath real holiness, so far he possesseth the truth: and as far as a man rejects the truth, so far he must be void of real holiness. The whole of these remarks lead to a reception of the point we meant to establish, that the truths of God are the grand means which he useth for the sanctification of his people.

From this view of the connexion between truth and holiness, a few plain, yet important duties arise. *Learn the importance of diligent and impartial search for the truth*. Thankful that the means of obtaining it are placed in our hands, let us shew our regard to it by diligent investigation. "Far be from me (let every one say) that supineness which among many professors so notoriously prevails; and that lukewarmness, which is at once disgraceful to a profession, inimical to piety, and displeasing to God." If there be any beauties in the Gospel, and any charms in its truths, they demand the strictest search, and the most ardent attachment. But our scrutiny must always be impartial, or we at once lay ourselves open to all the attacks of deception. A wide difference subsists between premature bigotry, and a well-formed attachment. The more close and impartial our investigation, the firmer will be our regard to truth, and the greater our exertion for its interests.

*Learn also the necessity of depending on God for the blessing*. In vain do we build purity of faith on the stability of conviction, unless the foundation be laid in our hearts. "The kingdom

kingdom of God is not in word, but in power." Not merely the power of mental belief, but the power of God on the soul. The Gospel must be made *influential* on our spirits, or in vain is our knowledge, and deceitful our profession. A clear head is then only a blessing, when accompanied by a sanctified heart. To the great fountain of holiness then let us always pray, that the tendency of truth may be answered in our experience.

*Walk according to the dictates of truth.* As it is the tendency of every gospel truth to produce, by the divine blessing, spirituality of mind, so it is adapted to bring forth holiness in the life. Both are essential to true religion, and both are equally enforced by truth. The one is its internal, the other its external influence. The former is the source of the latter; the latter is the evidence of the former. "Walk in wisdom then towards them that are without, redeeming the time, because the days are evil." Cultivate every public and private virtue, as well as every grace of the Spirit. "Thus let your light shine before men," and in every step you take let others have occasion "to take knowledge of you that you have been with Jesus."

FLAVIUS.

#### MAN'S PRIMEVAL STATE.

**N**OSCE te ipsum [know thyself] will ever remain a valuable maxim. But, for man to know himself, he must study and contemplate his original. Seriously to reflect on his primeval state, may be attended with singular advantages. It will not fail to enhance, in his esteem, the value of the infinitely precious Redeemer, who, when equal with God, condescended to become man, and to be obedient to the horrid and ignominious death of the cross, to save our sinful souls from everlasting ruin. It must also excite in his bosom longing desires for complete restoration to his original purity and felicity. And, surely it will stimulate him in the use of such means as God has wisely ordained, to facilitate the attainment of that most desirable object.

A firm belief in the revelation which God has made of himself in his works and word, will hardly for a moment admit the supposition, that man came from the holy hands of his Creator originally, that poor polluted creature he is now found to be. Reason will inform us, that he who is  
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of purer eyes than to behold evil, would not create any thing impure. From goodness, nothing can proceed but that which is good. The heathen poets, by some means had learnt, and accordingly they taught, that man's primeval, was much better than his progressive, state. They tell us that he enjoyed purity, peace, and plenty, and was blessed with the visits of the gods. This they term the Golden age, and such indeed it was. But to retrace our original condition, we are not left to grope our way through the intricate and uncertain paths of dark conjecture: we have the sure word of revelation, which is a glorious light shining from Heaven to direct all our steps. We therefore gladly turn from the fabulous fictions of Pagan philosophers, to take the more diligent heed to this heavenly light, shining to us in a dark place. This will not allow us to flatter our vanity, as some have done that of their own imaginations, with high-swelling epithets on the dignity of our nature in its present state. Such encomiums are generally descriptive of what we ought to be; but alas! may innocently be mistaken for satires on what we really are. It is true, there are yet to be found in our fallen nature some shattered fragments, which, like the venerable ruins of the once-famed edifice, indicate a little of our ancient grandeur and magnificence. In order to discover this primeval dignity, we turn to Moses, that sacred penman and man of God, who, after relating the creation of the heavens and the earth, in a stile of brevity and sublimity which excited the admiration of the great Longinus, records farther, that God said, "Let us make man in our image, after our likeness." From this it appears, that man's creation was the result of divine counsel and deliberation. His body was first made of the dust of the ground, to be the case or casket of his immortal soul; which was not created, like other things, out of any pre-existent matter; but the Lord God breathed from himself this breath of life into the body, and so man became a living soul. In this wonderful union of body and soul are centered in man; what Dr. Young calls, "Connexion exquisite of distant worlds." Some have stiled man a microcosm, i. e. a little world, an epitome both of the visible and invisible creation. Having in his growth, in his sense, and in his reason, the threefold lives of plants, of animals, and of angels. Earth in the nature of his body, and heaven in that of his soul. It must be allowed, that the human body, in point of strength, was excelled by that of some animals; and by

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others in quickness of sight, of hearing, and of motion; but considered as united to a rational and immortal soul, the body of man excelled them all. Its erect posture, as the plain, yet pious, ingenious, and judicious Mr. Boston, with many other good writers, have well observed, taught him, not to look downwards like the beasts of the field for satisfaction, but to look upwards to God alone for perfect and perpetual felicity. Moreover, this innocent and immaculate body was entirely free from deformity and disease, nor did it stand in any need of ornaments and artificial decorations, to render it handsome, beautiful, or elegant. It was complete, and in every sense worthy the adorable Creator, by whom it was formed.

But man's original glory and chief excellence was in his rational and immortal soul. - This was an emanation from the Deity. In this principle, man resembled his Maker: not merely in spirituality and immortality, for wicked spirits are still like him in those respects; but Adam's resemblance consisted in matters of far greater importance; viz. in knowledge, righteousness, and true holiness. He well knew both the Author of his being, and the rule of his duty. With the former he held familiar converse, and the latter was inscribed on his heart. Such was his knowledge of the creatures, that he gave them all names, expressive of their natures. And be it observed, that his abundant knowledge was not, like our poor pittance of science, acquired by hard and laborious study, deep and reiterated researches and investigations; but was given to him at once, and was probably coeval with his existence. But the accuracy of his knowledge did not exceed the purity of his inclinations. His will, perfectly agreed with the perfect will of God. His inclination was never at variance with his judgment. The bias in him was all on the right side. Complete order and symmetry marked his whole frame. In a word, his will corresponded with the will of God, as the impression on the melted wax agrees with the seal by which it is impressed.

It is pleasing to add, that in man's primeval state his affections perfectly accorded with his understanding and inclinations. By the affections we are to understand, as the great president Edwards well defines them, "the more vigorous and sensible exercises of the inclination and will of the Soul." These, in innocent Adam, were as in the glorified saints they now are. Supreme love to God incessantly glowed within his bosom; a love that left no room  
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for tormenting fear; a love accompanied with the most solemn and adoring reverence of the divine and sacred Majesty. The sweet and delightful converse of whom he continued to enjoy, till the baleful poison of sin entered, and filled him with horror, pain, and shame. In that holy and happy state, while every member of the body, and every faculty of the soul remained untainted; while there was health without sickness, ease without pain, joy without sorrow, and honor without disgrace; Adam had dominion "over the fish of the sea, and over the fowl of the air, and over every living thing that moveth upon the earth." He had the free use of all the creatures, so far as they were capable of administering to his comfort and happiness. But the *summum bonum* was his sweet sense of the divine favor, and full conformity to the divine image. This is and ever will remain the consummation both of human and angelic felicity. Had it not been for the entrance of sin, this glory would never have departed from man. If any change had taken place, it must, as the reward of his obedience, have been in advancing from glory to glory. But, as it happened, we have now to lament our fallen condition; yet not to sorrow as those in hell, who have no hope; but, on the contrary, rejoice in hope of salvation, while we fly for refuge to the arms of the second Adam, who mercifully came to restore the ruins of the first.

S. B.

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 ON HOPE.

ONE of the most important blessings included in the Gospel of our Redeemer is, "that hope that blooms with immortality." When the conscience is purified by the precious blood of Jesus, and "purged from dead works to serve the living and true God," Hope immediately takes up its residence in the breast, and, though it experiences a variety of fluctuations, answering to the frames and feelings of the Christian's mind, it shall accompany him through all his pilgrimage, and never be finally extinguished until exchanged for the full fruition of all that can be hoped for, or desired, in the realms of immortal bliss.

Behold the child of God exposed to the most painful trials; experiencing the contempt and ridicule of the gay and unthinking multitude; the slights, or (what is sometimes the keenest of all reproaches) the insulting pity of his relations according to the flesh; and it may be the loss

of his dearest friends, and the scorn of those who were even dearer to him than life itself: still you see him, in the midst of such accumulated trials, exercising that manly fortitude, and sacred self-possession, which can alone deserve the name of magnanimity. If you enquire what it is which thus powerfully supports him, he will answer in the words of the Apostle: "Our light afflictions, which are but for a moment, work out for us a far more exceeding and eternal weight of glory."—"Blessed is the man which endureth temptation (or affliction), for, when he is tried, he shall receive the crown of life, which the Lord hath promised to all them that love him." Is he called to the loss of worldly property, and obliged literally to forsake "houses and lands," as well as "brethren and sisters," for the sake of Christ? hear him saying "The Lord gave, and the Lord hath taken away; blessed be the name of the Lord."—"Blessed be the God and Father of our Lord Jesus Christ, which according to his abundant mercy hath begotten us again,—to an inheritance incorruptible, undefiled, and that fadeth not away, reserved in Heaven for us."

Do we find the real Christian laid upon a bed of sickness, and expecting that period when flesh and heart shall fail, and every worldly comfort must be relinquished? this is the time when the Believer in Jesus appears in the most amiable—the most enviable, point of view. Approach his pillow, and listen to his feeble voice! In cheerful submission to the decrees of Heaven, he exclaims with his Lord, "Father, not my will, but thine be done!" yet adds, "if consistent with that will, 'I desire to depart, and be with Christ, which is far better;' for to me to live is Christ, but to die will be unspeakable gain." His holy soul, like a bird long confined in a narrow cage, yet in the prospect of a large and beauteous country, flies to every avenue, flutters against the wires of her prison, and pants and struggles for liberty; but when she finds that the hour is not yet arrived in which the messenger of Heaven shall come to set her free, she bows in calm composure, and begins, in feeble notes, that song of gratitude and praise, which she hopes to sing in more exalted strains in the world above. At length the solemn moment arrives, and Death, the universal conqueror, appears. Does the Christian behold him with horror? does he shrink back from his cold embrace? No, he regards him with a placid smile; he cries, "O Death, where is thy sting? O Grave, where is thy victory?"

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"My flesh and my heart faileth, but God is the strength of my heart, and my portion for ever."—Then casting around him a look of ineffable affection and delight, he sinks on his pillow, and breathes out his joyful soul into the arms of his Redeemer.

Such is the life—such is the death of the faithful servant of God. O thou who art the Author of my being, the supreme Object of my love, assist me to live the life of the righteous, and then—my last end shall be like his!

*Sandwich.*

E. T.

### REMARKABLE CONVERSION.

*To the Editor of the Evangelical Magazine.*

SIR,

The following anecdote was told me in Scotland lately, by a worthy Minister, who last summer made a tour through the Highlands, and met with the happy subject of the narrative in Invernesshire. By giving it a place, the first opportunity, you'll oblige,

Your's, &c.

W. M.

THE Rev. Mr. M'D—— after preaching last summer in the neighbourhood of Fort Augustus, fell into conversation with the store-keeper of that place, who had been one of his hearers. In the conversation, Mr. M'D—— mentioned that the Rev. R. H. was then preaching at Edinburgh. On hearing which, the old gentleman discovered the greatest emotions of joy, and cried out, "If ever I was brought to know any thing of the power of real religion, he was the instrument God employed in the work." This induced the Minister to make further enquiry; and in reply the old gentleman gave the following account:

"Some years ago I was in England with a recruiting party, and was informed in a town through which I passed, that a man was coming there to fight the Devil. This appeared to me an extraordinary circumstance, and I resolved to see in what manner he would engage him. At the appointed time I went, and who should be the pugilist but the Rev. R. H!—After singing and prayer, he took his text; and while he was preaching, a man came up behind him, and threw a dead

dead cat upon his shoulders, round his neck. He took no notice, but continued preaching, as though no insult had been offered him. Well, thought I, this is an extraordinary man: I could not have borne such usage without resenting it. I am sure, he must be a different man to what I am. He must have something in him that I have not in me.

"These sentiments deeply impressed my mind, and at length proved the means, in the hands of the Spirit of God, of leading me to a knowledge of divine things. To this circumstance I am indebted as a mean for my conversion, and what would I give if I could see the honoured instrument once more in this world! If I should be denied this favour, I trust we shall meet in Heaven." This conversation proved peculiarly refreshing to the Minister, and I hope that it will have some influence with Mr. R. H. when in Scotland, to go a few miles further than he may design, to pay a visit to the good old man of Fort Augustus.

## THE WORTH OF THE SOUL.

A REFLECTION ON MARK viii. 36.

*"What shall it profit a man, if he shall gain the whole world and lose his soul?"*

THE world and its *business*, or the world and its *pleasures*, seem to ingross the attention of mankind, as though the present life was *eternal*. And multitudes persevere in their vain pursuits, till the fatal shafts of death convince them that the present life is *temporal*. Then (alas too late!) they repent, and wish they had served God as they served themselves and the world. Soul concerns appear *now* of the last importance, and a sense of past neglect pains them to the heart.

The *worth* of the soul is not to be calculated. This will appear, if we consider, 1. Its origin. It did not spring from the *dust*, but was mysteriously formed by the breath of God. \* 2. Its *capacities*—of *memory*, to retain millions of ideas perfectly distinct—of *reasoning*, arguing from cause to effect, &c.—and of *will*, the motions of which are instantly and wonderfully obeyed, where there is no superior abstracting cause. 3. Its *duration*, not transient as that of

\* Gen. ii. 7.

a brute or an insect, but eternal. It is formed for an everlasting world! 4. The *price* of its *redemption*. Not silver or gold, but the precious *blood* of Jesus Christ the Son of God. What angel can calculate the worth of that blood? 5. The *method* of its *recovery*, comfort and security. By the ministry of the Gospel, which is appointed for that express purpose:—by the operation of the Spirit, influencing the mind and heart:—by the services of angels, who administer to its exigencies—and by the attributes of JEHOVAH, all of which are engaged to defend and preserve the believing soul unto everlasting salvation. O admirable method! which reflects the highest honour upon the divine wisdom and goodness!

Now the loss of one such soul must be, especially to the man himself, an incalculable loss! And the *danger* of losing the soul is very great. This danger arises from three things, viz. its native *depravity*, it is fallen and corrupt—its condition is helpless, being not only weak, but “without strength”—its enemies are numerous and powerful, and all armed with various and deadly weapons.

The *nature* and *importance* of the loss may, in some measure appear, if we consider,—A man then loses all that he gained in this world: for he can carry nothing (of his gains) with him into the world of spirits.—He loses the blessed hope of the Gospel. Its delightful accents will never vibrate on his ear again.—The esteem of all his friends, that fond esteem, which only fed his pride, evaporates when he expires, and is never revived in the world to which he goes.—He loses the society and friendship of the godly: he has no help from them now. The admonitions which he despised reverberate on his ear as peals of thunder, and he loudly condemns his own folly.—The light of Heaven is exchanged for the darkness of hell, and hope expires for ever!

Blessed be God, there is a method of salvation and security devised by infinite wisdom and compassion. This method takes in four things particularly, viz. *regeneration*, or a new birth—*faith* in the atoning blood and perfect righteousness of Jesus Christ—*repentance*, upon the principles of the Gospel—and *holiness* of heart and life; which holiness is the effect of union with, and communications from, the blessed Jesus, as the vital head of his believing people.

Things being thus, say, my dear reader, if you can,  
“What shall it profit a man if he gain the whole world  
and



and lose his *soul*? A lost soul is a soul in misery, in misery inevitable and eternal. Rouse, my fellow sinner! be concerned, be persuaded, be advised. "Escape for thy life, look not behind thee," fly, instantly fly to the Son of God, the Saviour of men, and say, "Lord save me, or I perish."

OLIGOS.

### A DROP OF CONSOLATION.

**T**HE troubles of this life disturb men more or less, according as the soul is fortified with considerations sufficient to support it under them. The considerations adapted for this end are such as the following :

Our time is very short here; and we are travelling to another country, to our heavenly Canaan, where are pleasures for evermore. "The sufferings of this present time are not worthy to be compared with the glory that shall be (there) revealed." And if we be interested in Jesus, the greater our troubles and calamities here, the greater our joy and comfort hereafter. Yea, as the Apostle says, "Our light afflictions, which are but for a moment, work out for us a far more exceeding and eternal weight of glory." The evils of this life would be hard to bear if there was no expectation of happiness after death; but we know that when these our frail bodies shall return to dust, we shall have habitations not made with hands, eternal in the Heavens. The happiness of the next life is described to us by such pleasures as are more excellent, more pure and refined than those of sense. The Scriptures assure us that we shall be transformed into the likeness of the Divine perfection—we shall see Jesus as he is, and so be forever with the Lord. Farther, we shall be admitted into the company of the blessed angels, and of the spirits of just men made perfect, and thus united in love, in gratitude, and in happiness, sing praises to the Lamb that sitteth on the throne,—who loved us and washed us from our sins in his own most precious blood.—To him be glory, thanksgiving, and praise, now and for ever! Amen.

HENRICUS.

*Fenny-Stratford.*

TU-

## TUTISSIMUM EST;

*Or, the famous CONCESSION OF CARDINAL BELLARMINE,  
on the Article of JUSTIFICATION.*

**R**OBERT BELLARMINE was an Italian Jesuit. By his lectures on Controversies he acquired so much applause, that he was raised successively to different offices in the Church of Rome, till at length he was constrained to accept of a Cardinal's hat. It is universally allowed that no man ever defended the Catholic cause with greater ability.

Dr. Owen, in his masterly Treatise on Justification \*, having stated the condition of a sinner on the one hand, and the proposals of the Gospel on the other, says, "The grand enquiry now is—Whether it be the wisest and safest course for such a person; seeking to be justified before God, to betake himself absolutely to sovereign grace and the mediation of Christ; or, to place some confidence in his own works? In putting this great difference to *umpirage*, we shall refer to Cardinal Bellarmine, one of our greatest and most learned adversaries. And he positively gives us his determination in these well-known words †: "*By reason of the uncertainty of our own righteousness, and the danger of vain-glory, it is the safest course to repose our whole trust in the mercy and kindness of God alone:*" and this he confirms by two Scriptures, Dan. ix. 18. and Luke xvii. 10. He then cites several of the Fathers in his favour, and concludes with this dilemma: "Either a man hath true merits, or he hath not. If he hath not, he is perniciously deceived; if he hath them, he loses nothing while he looks not to them, but trusts in God alone." So that, according to this Popish doctor, whether a man have any good works or not, as to his justification before God, it is best and safest for him not to place any dependance upon them.

What a mystery is man! If this be the plain state of the case, to what purpose were the Cardinal's sophistical arguments, tending to seduce his readers into the contrary opinion? and how wonderful, that this great man should, at his death, leave one half of his soul to the Virgin Mary, and the other half to Jesus Christ ‡!

\* See a late abridgment of this valuable work, by G. Burder, p. 13.

† Propter incertitudinem propriæ justitiæ, et periculum inanis gloriæ, TUTISSIMUM EST fiduciam totam in sola misericordia Dei et benignitate reponere. Bellarm. de Justificat. lib. 5. cap. 7. prop. 3.

‡ So it is affirmed in his life, as inserted in the *Encyclopædia Britannica*. See BELLARMIN.

## REVIEW OF RELIGIOUS PUBLICATIONS.

*A MISSIONARY VOYAGE to the Southern Pacific Ocean, performed in the years 1796, 1797, 1798, in the Ship Duff, Commanded by Captain James Wilson. Compiled from Journals of the Officers and Missionaries, and illustrated with Maps, Charts, and Views, drawn by Mr. William Wilson, and engraved by the most eminent Artists: with a preliminary Discourse on the Geography and History of the South Sea Islands; and an Appendix including Details, never before published, of the natural and civil State of Otaheite, by a Committee appointed for the purpose by the Directors of the Missionary Society. Published for the Benefit of the Society. Royal 4to. 420 p. 2l. 2s. Chapman, 1799.*

UNABLE to give so compleat a review as we could wish, of this very interesting publication, which has just appeared, we confine ourselves at present to some general lines of observation, reserving more particular ones for a more attentive reading of the whole. We were highly pleased, as we presume the public must be, with the beauty of the execution in the engravings and charts, which are admirable; and with the paper and type, which are such as cannot but be approved. The Society, as became so great a body, has evidently spared no expence for the public accommodation. The Work divides itself into three parts: a preliminary Discourse which forms a concise and most accurate account of all former voyages and discoveries respecting the Islands whither the Missionaries are gone, and which to the many, will convey a very enlarged field of knowledge of a geographical kind, which the Maps will elucidate. The instructions appear drawn up with consummate prudence, and shew much consideration of the subject, enlarged views, and singular foresight, as the event has proved.

The body of the work contains a most interesting and affecting journal of the proceedings. It appears to have been compiled from various journals of individuals, and often speaks a language that cannot but go to the heart of every man of humanity, who loves his fellow creatures; and afford peculiar matter of delight and hope to as many as wait for the coming and kingdom of our Lord. The commencements are highly auspicious; let them not, however, raise their expectations beyond measure; the best of men are but men at the best; it would be among the most singular of all events, if among so many, some did not disappoint their expectations: and where all fidelity is employed, the husbandman who sows must patiently wait for the precious seed; if it springs up in the next generation, the labour shall not be in vain in the Lord.

The Appendix contains matter which will be most peculiarly interesting, as opening their customs, religion, mode of life, &c. and from a cursory view such a new scene may call for the doubts of scepticism, as to the authority and authenticity of the information. We are disposed to think, however, the more it is examined, the more it will be found accurate; and nothing will more tend to awaken a deep interest in the public mind, than the particulars herein detailed.

We doubt not but the eagerness to be possessed of a volume so curious and affecting, will call for a vast impression of the second edition already publishing in numbers. The far greater part of the fine edition having been subscribed for previous to the publication.



*Nine DISCOURSES on PRAYER, by John Townsend, Minister of the Gospel, &c. Published by request. 8vo. 306 p. 5s. Matthews, Chapman, &c. 1799.*

The Author need not have rested his apology for these discourses merely on the importance of the subjects: the manner in which they are composed will equally recommend them, being plain, practical, experimental and judicious; in short, they are calculated to answer the first great end of preaching—to do good to souls. The texts and subjects of these discourses are—

1. The object and nature of Prayer. Matt. xxi. 22.
2. Perseverance and watchfulness in Prayer. Eph. vi. 18.
3. The Holy Spirit's assistance in Prayer. Rom. viii. 26.
4. Public Prayer. 1 Kings, viii. 59.
5. Prayer-meetings. Acts, xii. 12.
6. Family Prayer. Josh. xxiv. 15.
7. Closet Prayer. Matt. xiv. 23.
8. Ejaculatory Prayer. Acts vii. 9.
9. The prevalence of Christ's intercession for his praying people. 1 John, ii. 1.

The following short extract on the various kinds of prayer, from the second Discourse, 'praying with all prayer,' &c. will at once justify the character we have above given, and lead the serious reader to wish a further acquaintance with this useful volume.

"1. They are all important; none of them can be slighted with propriety by the real Christian, because they have all some relation to the duty which attaches to his character as a believer, and as a member of the church of Christ. 2. They occupy distinct and separate stations in the good man's general sphere of action, and it should be his care to keep them from clashing one with the other. As in a well-constructed piece of mechanism every wheel and every pin has its proper station, and performs its office in a regular manner, all operating to the production of one grand effect, so it is in religion; "for God is not the author of confusion." 1 Cor. xiv. 33. We are not to be at home engaging in private prayer when duty calls us to public prayer in the church; nor ought we to be at public prayer in the church, when family religion should occupy us at home; let us so husband our time as to regard them all, and to regard each one in its proper time and season. 3. It is natural to infer, from the view we have been taking of prayer, what a burden religion must be to a worldly man; he will be ready to exclaim, What! am I to attend to public, and social, and family, and private, and ejaculatory prayer! surely some of these must be superfluous, it is more than human nature can bear, it is enough to kill one, at least it is enough to make one completely melancholy. 4. With the real Christian it is exactly the reverse of all this; multiplied as are the duties of religion in the house of the Lord and at home, they are not irksome to him; they are in his estimation privileges: he can say with truth, that the service of his God "is perfect freedom." His soul being formed anew in Christ Jesus, prayer is his element, his heart is at home in that holy exercise, excepting some few seasons of darkness and unbelief, when his soul drags heavily in the Christian life."

We are happy to hear these discourses are already out of print, and that a second edition of them is in the press.

*The LIFE of the Rev. John Machin, A. B. a holy and laborious Preacher of the Gospel; formerly Minister of the Parish of Afsbury, &c. Revised and republished by George Burder. London, printed 1671, reprinted 1799. 24mo. 62 p. Price 8d. bound. Button.*

We earnestly recommend to all sincere Christians and faithful Ministers of the Gospel, a perusal of this valuable and seasonable republication. We cannot promise that the pleasure which they will probably enjoy in reading it, will be unmixed with emotions of shame; for we fear, that very few persons have attained to the same degree of spirituality and zeal that Mr. Machin exemplified. To them who truly love Christ, no writings are more acceptable, than those which powerfully stimulate their desires after increasing resemblance of him, and their diligence in promoting his glory. Such readers will be sensible of their obligation to the pious Editor of this tract, for introducing it afresh to their notice, and adapting it to the most extensive circulation. At the present crisis, when a revival of concern for the salvation of sinners, and of a disposition for the communion of saints, is happily become manifest, we hope Mr. Machin's example may be peculiarly useful. It is admirably suited to animate and direct us in efforts for the general good, to render our zeal consistent and effectual, and to keep us from neglecting the vineyard of our own souls, while diligently engaged in advancing the welfare of others.

*The WORD of GOD the best Guide to all Persons, at all Times, and in all Places: or a Collection of Scripture Texts, plainly shewing such things as are necessary for every Christian's knowledge and practice. 12mo. 232 p. 1s. 6d. Printed at Oxford, 1689. Reprinted at Plymouth, 1798.— Sold by Dickie, Bow-Lane, London.*

A valuable compendium of divine truth and christian duty, which it seems has been long lost to the public, till it accidentally fell into the hands of the present editor; who in hope "that it might answer the important purposes of enlivening the devotion, increasing the joy and promoting the holiness of those into whose hands it may fall; as well as to excite in them an increasing and supreme regard for the oracles of eternal truth," has published this new edition. The collection is divided into four parts:

1. Concerning GOD and his goodness to mankind.
2. Concerning man's duty to GOD, and the contrary sins.
3. Concerning man's duty with respect to himself and his neighbour.
4. Of the four last things.

These parts are subdivided into 53 chapters; each chapter containing, with very few exceptions, the most pertinent texts that the holy scriptures afford on the respective subjects. The selection and arrangement are made with great judgment, and must have cost the compiler no small labour. It is a work calculated not only for private Christians, but may be found very helpful to Ministers of the Gospel, especially such as are just entering upon, or engage occasionally in that solemn service. We feel the more pleasure in recommending it, as the smallness of the price assures us that it was republished, not to procure profit to the Editor, but to his purchasers.

*The Believer's Victory through our Lord Jesus Christ, being the substance of a Sermon occasioned by the death of Mrs. E. Pike. To which is added a Letter to a Friend. By James Upton. 12mo. 60 p. 6d. But-  
ton, Wills and Gurney, 1799.*

The text of this discourse is 1 Cor. xv. 57. Of this sermon we need say no more, and can say no less, than that it is full of Christ and practical religion, as well as appropriate to the occasion. The letter subjoined contains the happy experience of the deceased.

*An Apology for the Christian Sabbath, in which the arguments for it are stated, the objections against it answered, and the proper manner of spending it enforced. 12mo. 74 p. 1s. 6d. Palmer, Conder and Knott, 1799.*

Mr. Palmer having preached three sermons on the above subject, judged it might be a seasonable service to the public, to reduce them to the present form, and publish them as an antidote to the licentious hypothesis of some modern writers. And as it contains a defence of some passages in Mr. Wilberforce's excellent Practical Views, he has, by permission, addressed it to that Gentleman. Of the Apology itself it is sufficient to observe that it is pious and argumentative, and well adapted to answer the benevolent object of the writer.

## OBITUARY.

## MRS. MARY MOUNCEY,

**W**HOSE dying experience now claims a place in the Evangelical Obituary, was the daughter of Mrs. Gibbons, widow of the late Rev. Mr. Gibbons, of Ulverstone. For some years past she lived in Manchester, and since her marriage, attended at the Baptist Chapel there, under the ministry of Mr. Hindle.

On the Sabbath preceding her last illness, as she was returning from the Chapel, she observed to a friend, that it had been strongly impressed upon her mind that she should not come thither again for a considerable time. This idea was not occasioned by any indisposition she then felt; for, on the same evening she remarked, that she did not know when she had been better than on that day. Her apprehensions, however, were realized.—Towards the close of the week her sickness commenced with a nervous fever. For three or four days her spirits were much depressed, and she entertained some gloomy apprehensions respecting her interest in Christ.

On the Tuesday she expressed a desire to see Mr. H. and Mr. R. In the afternoon Mr. R. waited upon her, and found her mind exercised with fears, arising from a sense of her unworthiness, and from a suspicion that her former profession had been only a delusion. He endeavoured to turn her attention from her own distressing frames and apprehensions to the free encouragements of the gospel: and these seemed to administer a degree of relief. Soon after this visit, Mr. M. asked her how she felt, "Oh," she replied, "the Lord is now beginning to comfort me; he has been just saying to me," "I said not to the seed of Jacob seek ye me in vain."

On the Wednesday morning Mr. H. who attended her very diligently during her confinement, called upon her; he found her in a composed and comfortable



comfortable frame of mind, though not filled with rapturous joys. On the same day at noon, Mr. M. went into the room to ask her if she wanted any thing, and whether she were comfortable in her mind? With a pleasing serenity of countenance she replied,

"I shall behold his glorious face,

"And stand complete in righteousness;"

and immediately added, the Lord has been reproving me a little, and comforting me much; he has been saying to me, "O thou of little faith, wherefore didst thou doubt;" and, "fear not, for I am with thee, be not dismayed, for I am thy God," &c.

For some days after this, she complained of the stupidity of her mind, which arose from the nature of her complaint, and from the strong opiates recommended by the faculty. She sometimes also expressed a fear lest she should repine under her affliction; but these fears and complaints were frequently relieved by peculiar confidence and comfort derived especially from those two passages, "Whom the Lord loveth, he chasteneth;" and, "As thy days, so shall thy strength be."

On the Monday, her disorder began to assume a more threatening aspect, and she was very ill all that night. Her sister, who waited with her, observing her in great pain, said, "you have great need of support on this bed of affliction." "Well," she immediately replied,

"The Lord my shepherd is,

"I shall be well supplied;" &c.

After she had finished this verse, her sister mentioned the first line of "Jesu, lover of my soul," and she took the words from her mouth and repeated the whole hymn. Early the next morning Mr. M. went into the room, and asked her how she was? "Satan," says she, "has been permitted to tempt me this last night, but it was only for a little time; he would have insinuated what an innocent creature I had been; but I was enabled to say, get thee behind me, Satan, for I know it is thee." She then spoke much of the kindness of God in not permitting Satan to buffet her in her affliction, commenting on that passage, "Your adversary, the Devil, goeth about like a roaring lion, seeking whom he may devour;" and especially dwelling upon the marked limitation of his efforts: "It is not" said she, "whom he *would*, but whom he *may* devour." After this, Mr. M. and she conversed on the religious pleasures they had enjoyed together since their union. "You know," said she "how often I feared lest my religion were not a reality; but now when I need it, I find it is a reality." In this conversation she dwelt much on those words, "Who-soever cometh unto me, I will in no wise cast out." It seemed to afford her much strong consolation, especially the term *in no wise*; turning to her sister, who was in the room, she said, "*in no wise*, sister; it is whosoever cometh unto me, I will *in no wise* cast out." She then addressed her husband on the subject of eternity, and remarked, "you will *soon* follow me." "Yes, my dear," he replied, "it will not appear more than a moment to you." "No," said she, "and then,

"When we appear in yonder cloud

"With all the favor'd throng;

"Then will we sing more sweet, more loud,

"And Christ shall be our song."

This verse, with the other parts of the Hymn, she frequently repeated and sung afterwards.

During

During her sickness she often expressed her gratitude to God for the temporal mercies she enjoyed, and for the attention that was paid to her.—She seemed much concerned for a servant who had appeared to be under some serious impressions, and spoke very affectingly to her on the vanity of the world, on the sinfulness of sin, and the preciousness of Christ, recommending a diligent attention to the word and ordinances of God.

Her views of the gospel were very clear; and she expressed a peculiar pleasure in the idea, that it was the *righteousness of God* in which she should appear before him; often mentioning those words, “In the Lord Jesus have I righteousness and strength,” and “We are complete in him.” Whilst speaking on this subject, one said, “then you are sensible you have no righteousness of your own, that can stand before God?” “O no,” she replied, shaking her head, “I am wretched, and miserable, and poor, and blind, and naked in myself.”

Towards the latter part of her affliction she often requested Mr. M. to refresh her memory by reading or repeating some portions of the word of God. One day also, when Mr. R. visited her, finding her, though weak in body, possessed of a very strong composed joy, he remarked that there were many exceeding great and precious promises in the scriptures to support her consolation. “My memory,” said she, “rather fails me; do repeat me some of them.” After mentioning several, she said, “O how precious these promises are; and they are all mine; they are applied to my heart by the Spirit of God.”

Her nights were generally very painful to her body, but peculiarly comfortable to her soul, and edifying to those who attended her. One night, when she was supposed to have fallen into a slumber, she feebly repeated; with the most deliberate confidence, the words of the apostle, “This light affliction—which endureth only for a moment—worketh out—for me—a far—more—exceeding—and eternal—weight—of glory.” On another night, in the same manner, and with equal confidence, she adopted those lines of Toplady,

“My name from the palms of his hands,  
“Eternity will not erase, &c. And added—  
“Jesus can make a dying bed  
“Feel soft as downy pillows are,  
“While on his breast I lean my head,  
“And breathe my life out sweetly there.”

On the Friday preceding her dissolution, Mr. M. said, “My dear, you have been wonderfully supported under your affliction; which of God’s promises have yielded you the greatest comfort?” She paused, as if her recollection failed; but on being reminded of “The Lord God is a sun and a shield,” &c. she exclaimed, “O yes, that I think has been the most precious.” At this time Mr. H. came for the last time; she was so weak that her friends thought it would be imprudent to let him see her. Her husband, however, ventured to tell her he was below; she immediately replied, “Desire him to walk up.” He asked her how she felt her mind? Her reply was, “Very comfortable.” “You still find then that the Lord God is a sun and a shield?” “O yes,” said she, “that is the passage I have been just mentioning to them. The Lord does not give me many new promises; but he makes the old ones precious.” “Then,” said Mr. H. “you would not be afraid if you were called to meet death?” “O no,” she replied, “though I walk through the valley of the shadow of death, I will fear no evil, for he is with me.”

As

As the agonies of death commenced, she called her husband and took an affectionate farewell of him, thanking him for all his kindness, and saying "I shall for ever stand indebted to you; I know you have done your best for me." Here her speech failed her. Again she attempted to speak, and by signs expressed a desire that Mr. M. would come close and hear her. Then she lifted up her hands and exclaimed, "Oh! I am going to heaven; Jesus is precious to me; his promises are precious, through the application of the Spirit of God."—"Christ is precious to you *now* my dear,—Is he?" said her husband. "Yes," she replied, "he is so every day; he is the same yesterday, to-day, and for ever." When her speech was gone, she often attempted to sing, apparently in raptures, and continued thus till Sabbath morning, November 11, 1798, when she departed to spend an eternal Sabbath with God.

W. R.

### MR. D. GREENWOOD.

[*Deism brought to the test of Sickness and Death.*]

"A death-bed's a detector of the heart."—YOUNG.

THE truth of this sentiment has been evidenced in the following recent fact:—Mr. D. Greenwood, a man of good natural abilities, was master of a large English grammar-school in Sheffield; which station he filled with much reputation to himself, and satisfaction to his employers. Some few years ago he attended the public ministry of the Rev. J. Brewer. Afterwards he frequented a place of worship where Socinian sentiments are preached: a circumstance which he deeply regretted on his death-bed, and which he acknowledged was a preparatory step to the rejection of all revealed religion. From this period he began to read deistical authors, especially that malignant production "*The Age of Reason*;" and chiefly to associate with those who despise the Saviour of men, and ridicule the word of God. Instead of attending divine ordinances as heretofore, he now spent the Sabbath, with some of his companions, in country excursions, pleasures, or conversation suited to their dispositions and characters. He drank in, with avidity, the principles of infidelity; and, not content with embracing them himself, he commenced a bold and decided champion in the cause of deism.

About the 20th of October last, he was taken ill, and soon confined to his bed. Under these circumstances, it pleased the Lord deeply to impress his mind with a recollection of his former profession. He now felt the awful reality and importance of the revealed truths of God. His conscience was awakened with alarming views of the evil of sin: and especially of those principles which he had for some time avowed. He felt himself in a state of misery; and was clearly convinced that, unless he obtained mercy, through the once-despised Saviour, he must perish for ever. For several days, he concealed the anguish of his soul, but was forced at length to open his mind. He sent for a serious friend, to whom he confessed that he considered himself as viler, in every point of view, than the thief on the cross. "O, said he, this speculation of ungodly men, how it ruins the soul! The word of God seems plain now." His friend asked him, whether he could think Jesus Christ an impostor now? He rejected the thought with strong emotions of loathing and indignation. Enquiring, with great earnestness, if he thought there was forgiveness held out to him. His friend endeavoured to convince him that Jesus Christ objected to none who came



came to him, as he has said, "Him that cometh unto me, I will in no wise cast out." He appeared to rejoice in this assurance, and to embrace it with all his soul. A day or two after he sent for a minister in the town, with whom he had some small acquaintance, and with whom he had, a short time before, argued warmly in favour of deism. After some conversation of a general nature, he expressed great grief on account of his past life and principles; expressed strong desires after the blessings of the gospel, and some hopes of salvation through Jesus Christ. He several times declared to his wife and friends the encouraging discoveries of mercy which had relieved his mind: and, though at times delirious, yet during the intervals of returning reason, his conversation was employed on the blessedness and glorious hopes connected with true christianity.

A short time before his decease, he said to a friend, "I don't know what the Lord means to do with me, but (laying his hand with energy upon his heart) I certainly am a new man." At another time, believing the hour of dissolution near, he desired that his conversion might be publicly known; adding, "I have no desire of life, unless it be to bear the testimony of a dying man."

On Saturday, Nov. 10, he died; leaving behind him a memorial for God and the truth of divine revelation, calculated to convince the consciences, or confound the presumption of surviving infidels. We trust he has now entered on the enjoyment of those glorious and eternal realities, which are the free gift of God's sovereign grace to the prodigal, who, even at the eleventh hour, comes to him thro' the mediation of his dear Son Jesus Christ.

*Sheffield, Dec. 21, 1798.*

J. B.

#### REV. A. WICKENS.

On Tuesday the 30th of April died, at Dunmow, Essex, the Rev. Aaron Wickens, aged 55. He had been Minister at that place about thirty years, during which period he uniformly maintained the character of a pious and upright man, and a faithful minister of Jesus Christ.—His counsels were valued by neighbouring ministers and churches, and the loss of them will be particularly felt by the "Congregational Union in Essex, for promoting the knowledge of the Gospel in that county and its vicinity." His last illness was short, but was distinguished by patient acquiescence in the will of God. In the prospect of death he was supported by the consolations of a solid and substantial piety. His remains were interred May 7th, in the Meeting-house-yard. The pall was borne by the Rev. Messrs. Stevenson, Jennings, Foster, Corbeshly, Newton, and Chaplin. Mr. Cooper, of Chelmsford, delivered a suitable address at the grave; and Mr. Thorogood, of Bocking, immediately after preached a funeral sermon to a crowded congregation from Heb. xiii. 7, 8.

## RELIGIOUS INTELLIGENCE.

### MISSIONARY SOCIETY.

#### ANNUAL MEETING, 1799.

HOW pleasant, after a severe and tedious winter is the return of spring! more charming to our minds is the return of May, which collects in the metropolis of our nation so great a number of zealous ministers and christians, who, deploring the tedious and barren winter that has for so many ages desolated the earth, are united in soliciting the appearance of the great Sun of Righteousness to fertilize the heathen world. With plea-

sure we resume the task of communicating to our readers, who were not present, information concerning the several pleasing devotional exercises, together with the proceedings of the Society at their late meeting.

The order of business being previously arranged, the First General Meeting of the Body was at

#### SURRY CHAPEL,

Wednesday morning, May 8.—Prayers were read by the Rev. R. Hill, the Psalms and Lessons being selected to suit the object of the Society. The Sermon was preached by the Rev. J. Findlay. The discourse was founded upon that delightful portion of Scripture, Isaiah xi. 6—9. “The wolf also shall dwell with the lamb, and the leopard shall lie down with the kid; and the calf and the young lion and the fattling together; and a little child shall lead them; and the cow and the bear shall feed; their young ones shall lie down together; and the lion shall eat straw like the ox; and the sucking child shall play on the hole of the asp, and the weaned child shall put his hand on the cockatrice’ den. They shall not hurt nor destroy in all my holy mountain: for the earth shall be full of the knowledge of the Lord, as the waters cover the sea.”

Extempore Prayer before Sermon was offered by the Rev. G. Hamilton, of Armagh, a minister of the Secession, and the representative of his worthy brethren in Ireland; whose hearts, amid all the miseries of that distracted country, are panting for the prosperity of the kingdom of Jesus Christ, in all nations.

The Rev. B. Cracknell, of Wareham, prayed after Sermon, and suitable Hymns, from the Missionary collection, were given out by Messrs. Allen, of Exeter; Bennett, of Romsey, in Hampshire; and Davill, of Totness, Devon.

At half past three in the afternoon, a General Meeting of the Society was held at

#### HABERDASHERS’ HALL,

When Jos. Hardcastle, Esq. was desired to take the Chair, during all the meetings of the Society, at this Anniversary.

The Rev. A. Douglas, of Reading, introduced the business with prayer. The Minutes of the last Annual Meeting were read by Mr. Platt, after which Mr. Eyre, the Secretary, read the Report of proceedings during the past year. Some necessary arrangements being made to facilitate the dispatch of business, an early adjournment took place, that the Society might be in time in the evening at

#### THE TABERNACLE.

Here, the Rev. J. Tozer, preached to a vast congregation, from Isaiah, liv. 1. “Oh! that thou wouldst rend the Heavens, that thou wouldst come down, that the mountains might flow down at thy presence!” Prayer was offered by Mr. Hyatt, of Mere, in Somersetshire, and Mr. Young, of Canterbury; and the Hymns were given out by Messrs. Gore, of Sandwich; Gardiner, of Cambridge; and Thorpe, of Penistone, in Yorkshire.

A wish was expressed by Mr. Tozer, which we shall be happy to see accomplished, that a List of all the Monthly Prayer Meetings held in this kingdom for the spread of the Gospel, and for the success of the Missionary Society, might be given in this Magazine. Such an account of the praying hosts of Britain would, it is presumed, animate and rejoice the hearts of thousands of the Lord’s people, both at home and abroad.

On Thursday morning, at 10 o’clock, the Society assembled at the Meeting House of the Rev. J. Towers, in

#### BARBICAN.

The Rev. Mr. Pawson, a Minister in the Wesleyan connexion, prayed. The

The business of the morning was chiefly to determine, by lot, which of the Directors should, according to the plan of the Society, be rendered ineligible for the next year. The lot fell on the following gentlemen: for London, Messrs. Cowie, Cox, Fenn, Gouger, Hawkes, Capt. Wilson, the Rev. Messrs. Brooksbank, Reynolds, and J. Townsend.—For the English counties, Mr. Spear, the Rev. Messrs. Bell, Bogue, Burder, Gill, Jackson, Parsons, Phillips, and Saltren.—For Scotland, the Rev. Messrs. Bayne, Duncanson, Ross, and Tait.—For Ireland, the Rev. Dr. M'Dowel. The places of these gentlemen were then filled up by an election of others, but we are prevented from giving their names at present, by a resolution, "that before the publication of the names of the new Directors, their consent should be obtained, that the Society may place dependence on their actual services; and also, that if any of that number should decline the office, the remaining Directors be empowered to fill up the vacancies."

Mr. Rankin, rightly judging that every information concerning the success of the Gospel in any connexion, would afford pleasure to the Society, took this opportunity of stating, that in the Wesleyan connexion no less than 250 Preachers are employed on the Continent of North America; and that their Societies consist of 60,000 members. Also, that their Societies in the West India Islands are exceedingly numerous, among whom are 11,000 blacks. May we not hope that the Lord will pour out his Spirit upon some of these fable Christians; and form them for ministerial service among their pagan countrymen in Africa, according to the wise and benevolent plan suggested to the Missionary Society by Baron Van Shirnding? The Lord hasten so desirable an event!

During the time the Committee were withdrawn to nominate the new Directors, the Society was highly interested and affected with several letters from foreign Correspondents, read by the Secretary, particularly by the subjoined letters from Berlin and Sweden, especially the first, in which the audience discovered the strongest symptoms of their loyalty and attachment to his Majesty King George, who is there referred to.

After a short interval, the Society returned to HABERDASHERS' HALL, when the day being pretty far advanced, they immediately adjourned.

A prodigious congregation, as usual, was collected, long before six o'clock, at

#### TOTTENHAM COURT CHAPEL.

The Prayers of the established Church were read by the Rev. Mr. Edwards, the Curate. The Rev. James Moody preached from Zechariah ix. 10.—"He shall speak peace to the heathen." Mr. Newton, of Witleham, in Essex, prayed before Sermon, and Mr. Hughes, of Battersea, after. The Hymns were read by Messrs. Castleton of Aylesbury, Hillyard of Bedford, and Town of Roydon.

#### ST. LUKE'S CHURCH, OLD STREET.

Friday morning, at half past ten o'clock, the use of this large and commodious edifice being kindly granted to the Society by the Rev Mr. Farmer, the Prayers of the Church were read by the Rev. Mr. Bulby, of Woolwich; after which the Rev. G. C. Broadbelt preached from Isaiah lxii. 6, 7.—"I have set watchmen upon thy walls, O Jerusalem! which shall never hold their peace, day or night: ye that make mention of the Lord keep not silence, and give him no rest till he make Jerusalem a praise in the earth."



## HABERDASHERS' HALL.

Friday afternoon.—Resolutions of thanks were voted to the preachers, with a request that the Sermons may be printed, which was agreed to; and they may be expected, with the Society's report, by the 1st of July. The Rev. David Bogue delivered an exhortation, animating the members to renewed and increased activity in the cause of Christ, and especially enforcing the necessity of liberality in those Christians whom the Lord has entrusted with property. Among other resolutions, the following appear of considerable importance:

*Resolved*, That the Directors be empowered to prepare one or more missions to the Sandwich Islands; and other islands of the Pacific Ocean, and to forward the Missionaries by an American or other vessel.

That they be also empowered to furnish missions to the Creek Indians, to Bermuda, to Canada, to any of the West India Islands, or to any parts of the coasts of America or Asia.

A very interesting letter was read from General Bowles, a chief of the Creek Indians, who was in London some months ago, encouraging a mission to his nation, and promising his patronage and protection.

## SACRAMENTAL CONCLUSION.

The business of the Society being nearly finished, it was proposed that the whole should be concluded by the administration of the Lord's Supper. This object appearing desirable to all, several persons were immediately appointed to make the necessary arrangements, and Mr. Kirkpatrick, of Sutton Ashfield, engaged in prayer. After an interval of an hour and an half, the Society met again in the same place. At 7 o'clock the non-communicants being seated in the gallery, the service was begun by Mr. I. Taylor, of Colchester, who prayed. Mr. J. Townsend read a portion of Scripture. Mr. Kingsbury, of Southampton, gave a suitable introductory exhortation. Dr. Haweis prayed over the elements, which were distributed by twelve ministers—the bread by Messrs. Bogue, Eyre, Pawson, Steven, G. Townsend, and Wilks; and the wine by Messrs. Allen, Brooksbank, Cooper, Hamilton, Hopkins, and——. Mr. Bennett, of Romsey, gave an exhortation, and Mr. Findlay, of Paisley, concluded with prayer. Suitable Hymns were given out by Messrs. Burder, Moody, Slatton, Surman, and Towers. About fifty ministers were among the communicants. Such a solemn, delightful season, has seldom been known. Profound devotion, ardent zeal, and heavenly love seemed to pervade and possess every heart. Surely, it was the house of God, and the gate of Heaven! It was highly gratifying, to behold ministers and brethren of the Episcopal, Presbyterian, Independent, and Methodist, denominations, uniting as one body in Christ, to eat of the same bread, and drink of the same cup. Such a scene brightens the prospects of the Missionary Society. Union begets strength, and the blessing of the God of love may be confidently expected, when the disciples of Christ provoke a world, too long and too justly offended with religious animosities, to say—"See how these Christians love!" May we not hope that this example of liberality will excite multitudes at home and abroad to unite in the same manner, and that the members of the whole church of Christ on earth, thus living in peace, shall enjoy the presence of the God of Peace among them?

## VILLAGE PREACHING.

Some of our readers will recollect, that at the Annual Meeting in May 1798, several ministers met together in the morning to communicate to each other the success they met with in Village Preaching, Sunday Schools, &c. The time was too short to effect much, but the specimen they had of

of the advantage of such communications determined them to devote more time to the same object, if spared to the present year.

Accordingly, near fifty ministers and others, met on Thursday morning at seven o'clock, at St. Paul's Coffee House, when the following resolutions were agreed to :

1. That it is highly desirable that a general communication be annually made of the proceedings of the Associations in the country for diffusing the knowledge of the Gospel at home.

2. That each Association in the country, and every minister not connected with an Association, be requested to transmit to Thomas Wilson, Esq. Artillery-place, London, one month before the Annual Meeting of the Missionary Society, an account of their or his efforts and success in Village Preaching, in order that a general report may be compiled by a committee, and printed.

#### RELIGIOUS TRACT SOCIETY.

Another measure of great importance was brought forward, and cordially approved. It is well known, that societies and individuals in various parts of the kingdom have been in the habit of printing and dispersing small religious tracts, which have been the instrument of much good, and have proved a powerful antidote to the spread of infidelity. But it is evident, that if these efforts could be combined, a much greater advantage might be expected, and much more good be done at a cheaper rate. After consultation on this subject, it was resolved, (the Rev. R. Hill in the Chair) that a Society be formed for this purpose, and called *The Religious Tract Society*, the particulars of which will be laid before our readers.

Jos. Reynér, Esq. of Duck's-foot-lane, was appointed Treasurer ; and the Rev. Jos. Hughes, of Battersea, Secretary ; by whom subscriptions in aid of this benevolent purpose, will be thankfully received.

The ministers and brethren, who met on this occasion, breakfasted together, both on the Thursday and Friday mornings.

Thus have we given a brief account of the proceedings of the fifth General Annual Meeting of the Society, in which the congregations were equally large ; Visiting Ministers equally numerous ; and the discourses equally appropriate and animated with those of former years. The most perfect harmony prevailed, and though various and important measures were brought forward for discussion, every thing was determined with the most cordial unanimity. At the close of the whole, the members and friends of the Society separated with pleasure and gratitude for the smiles of a gracious God upon their proceedings, and confirmed in the belief that this counsel and work is of his appointment.

#### ADDRESS TO THE DIRECTORS OF THE MISSIONARY SOCIETY,

*Written and transmitted by an eminent Divine at BERLIN, in the name of many religious Persons, residing in PRUSSIA and SILESIA.*

The Brethren in Germany that adore Jesus Christ as their God and Lord, and love his appearance, to the Directors of the British Missionary Society, grace be with all that love our Lord sincerely !

Dearest and highly respected Brethren,

BLESSED be your address to us ! It was like the dawn promising a beautiful day after a dark night ; and is the beginning of a new epoch of the kingdom of God upon earth.

We

We hardly can find words to thank you for your love, in declaring to us your designs of establishing a mission, and for reminding us of the grace of God towards our land, in restoring to us the *only true dok* by the service of our great and immortal Luther. We are indeed sensible of the mercy of God in having enlightened our Country by the gospel, which shone so bright among us, particularly in the first half of this century; but we must also lament the degeneracy of our times, when, in the midst of the corruptions of true christianity, many, under the cloak of restoring it to its primitive purity, conceal a design of overturning the whole. There is, however, a great number of true believers left; and were the angel of Ezekiel, who was commissioned to set a mark on the men who sined for the abominations of Jerusalem, sent among us, instead of finding *few* he would find many who prostrate themselves, like Moses, when his people had rebelled against the Lord his God. We heartily desire that the salvation, which is neglected by too many in the European countries, may be received with joy by the heathen nations, and the children of God, whose lot it is to live in dark places, will then look upon such distant, but enlightened islands, as upon the *Goshen of their times*.

Your account, honoured brethren, of your undertaking and its success filled our hearts with joy and our eyes with tears of gratitude, that in the present awful period of apostacy, there was opened by you, a way of increasing the number of the true worshippers of our ever adorable Lord; and we admire the operations of the sacred Spirit manifested in Great Britain, in so glorious a manner in the *present critical period*. Just at a time, when your nation was threatened from within and without with the overthrow of your constitution, government, religion and property, when immense supplies were required to carry on the present war, great sums were raised for sending the gospel to the heathen. Surely this is the work of God.—Without flattering the English nation we must confess that it stands distinguished in our days from other nations in many respects, and that the history of Great Britain is sanctified by this your unparalleled mission.

God has given you a king, who acknowledges the infinitely greater empire of Christ; who confessed before the world the everlasting Godhead of Christ, in an age when it was publicly denied; and who, from a praiseworthy zeal in this great cause, ordered the University of Gottingen to offer a prize for the best demonstration of that great and eternal truth, "*that Jesus Christ is the only true and everlasting God.*" May the reign of this crowned confessor of Jesus be still for many years to come an eminent blessing to the world; and may Jesus, the King of Glory, confess one day King George III. before his Father and before his holy angels, because he confessed him before men upon earth.

Jesus, the Lord and Governor of the Universe, has taken your nation evidently under his particular protection; and as long as the world stands, not only the splendid victories of your fleets, but also the religious state of your country will be admired. Happy is the people that looks to the original source from which all blessings flow, which is not mere human wisdom and power; and where many are found that fear God, and are justly called the salt of the earth. Oh, how did we rejoice to hear that many Ministers among you proclaim to the people from the pulpits the sound principles of the gospel, and the effectual way to sanctification!—Surely the Lord will protect and preserve you in the midst of the present convulsions, and save by you also other nations, provided they follow your example.

We cannot help expressing our joy, which arises from a striking observation with regard to the origin and progress of your peaceable work in  
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the midst of war. Considering the uncertainty of the issue of wars, how wavering often the balance is, and how dubious the hope, to which side victory and success will incline, we as christians are assured; that our great and dear Lord will turn the scale at last to the favour of those, by whom most effectually the salvation of men can be promoted in a general as well as a particular view. Trusting then to the infinite power and love of God, you did right in the midst of the noise of the war to carry the everlasting gospel to distant nations. Animated by such peaceful sensations of universal and sacred philanthropy, you could sow the seed of righteousness and contribute part of your property to the service of God. What a sacrifice to that Lord, who, though infinitely rich, became poor for our sakes! May he reward your charitable work in this world, with the inward joy of having done your duty; and in the next, with the acclamations of those that you are enabled by him to save from endless ruin.

Another pleasing circumstance of your institution, is the harmony and union which subsists between true Christians of different persuasions belonging to your society. Where the hearts are united in Jesus the lesser points in religion cannot effect a separation. Believers are said to be already come to an innumerable company of angels, and to the general assembly and church of the first born. How could this be possible if this union was to consist of a perfect equality in the clearness and extent of christian knowledge in every individual member? But this your truly christian spirit of toleration stamps your undertaking with divine characteristics. For we have all to oppose one great and common enemy; all men and the heathen will know by this, that we are the disciples of Jesus, if we have love one to another; the work of the Lord does not permit dissensions among those that are appointed to carry it on; and our blessed Lord, before his sufferings, prayed himself for that unity of spirit among those that would be brought to the faith in him by the words of his apostles, "That they all may be one, as thou Father art in me, and I in thee, that they may also be one in us; that the world may believe that thou hast sent me." And indeed the more infidels and scoffers at all times have made the party-dissensions of Christians an objection against their religion, the more reason have faithful followers of Jesus to pray for that Spirit, the fruit of which is love, joy, peace; particularly when the time is approaching, in which there shall be but one flock and one shepherd!

Venerable brethren! you call upon the wise and the good in every nation, to take an interest in your work which you have begun in confidence of God's mercy, for the good of immortal souls. A call of this sort has not been heard of before; it was reserved in the councils of Providence, for the close of the 18th century to be distinguished by it. And here permit us to take a short view of the religious state of our country during this century, that you may see with us how seasonable your call came to us. It is well known to you, that a flood of writings against christianity, has inundated the world in the course of this century, and human reason as well as infidelity, have exhausted their doubts and objections against the truth. But still the gospel was preached, the objections were answered, and the mockery silenced. The enmity against Christ took now another turn. Under the pretended and plausible endeavour of clearing this divine and excellent religion from human additions and abuses, one fundamental doctrine after another, was branded with the epithet of human invention, misunderstanding, or empty speculation. A number of authors assisted in rendering those doctrines suspicious, and sapping the pillars of religion. In the same manner, one canonical book of the Bible after another was attacked, and its divine original at last entirely denied.

Whatever

Whatever did not coincide with their new religion of nature and reason, which they wished to introduce, was scorned as superstition, stupid orthodoxy, or fanaticism. In all this there were *united efforts* directed to the same end of overturning the old system. What could the smaller number of the dispersed friends of Jesus do under such circumstances? They did indeed watch and pray, that they might not be carried along with the torrent of apostacy, and that they might make sure their calling in the midst of a perverse generation, endeavouring at the same time to recommend and to confirm the truth by their own doctrine and example. But perceiving the secret combination against the Lord and his anointed to grow stronger and to extend further, they anxiously wished for a *happy union of the servants and children of God*. Such an union hardly could be expected, when lo! your apostolic call to the communion of saints was heard. By forming such a connexion for the work of the Lord, you have brought, dearest brethren, a great blessing upon the expiring eighteenth century.

As the Heathen formerly began their Christian *epoch* at the very time, when the Jews, to whom the Lord of glory appeared first as the Saviour of the world, had rejected him, so numerous heathen nations, but lately discovered, will begin their christian epoch at a period when the greatest part of degenerated Christians will no more adore him as their Lord and God, but disdain to hear the saving Gospel. In our short and narrow conceptions of the work of the Lord we think often the time the most seasonable which we appoint; like the disciples of Emmaus, who imagined that their hope of the Messiah was lost, because it was three days since the high priests had delivered Jesus to the cross! But how did their hearts burn within them, after he had explained to them the true sense of the Scriptures! And he disappeared for no other reason, than that they might go to their Brethren in Jerusalem, assembled privately and trembling with fear. But that very evening he revealed himself again to that assembly, giving them power of preaching in his name forgiveness of sins; and forty days after, at his ascension, issued the command, which none but the Sovereign Lord can give: "Go into all the world and preach the Gospel to every creature, whoever believes and is baptized, shall be saved!" In a similar manner, dearest brethren, the Lord Jesus has appeared to you at the eve of this century. You had, no doubt, mourned before with us, that the Lord Jesus had been crucified afresh in so many places—but your hearts now burn within you; you hasten to announce to your dismayed brethren in all countries, that the Lord liveth, and that he has shewn already his reviving power in the hearts of a remote and ignorant people beyond what you could pray for or expect. O that he now may, reveal himself in the divine power of his Spirit in every one of us, that have the spreading of his Gospel at heart. Who would not feel himself fired with a sacred flame of love, when he considers, that heathen nations round the globe, far more numerous than the professors of Christianity, and not yet prepossessed in their ignorance and simplicity against the knowledge of the truth, are to be called to believe in the name of the Son of God their Redeemer! What can and may be done among such nations, has been exemplified by the preaching of the Apostles in Asia, which in a short time they filled with their doctrine. And what will be effected by your service, dearest brethren, the all-knowing Jesus has told us before: Matth. xxiv. 14. *This Gospel of the kingdom shall be preached in all the world for a witness unto all nations, and then shall the end come.*

As you request our prayers, we bless you in the name of the Lord, as the chosen instruments of preparing the general Union of the children of God. We will intercede for you at the throne of grace, to impress the  
divine

divine truth upon the hearts of all your Ministers, in order to preach it effectually to others. For if you all experience the *same* power of Christ's Spirit, if you are actuated by the same sacred influence, and propose the one thing needful, your labour in the Lord will not be in vain, but owned by the conversion of many a hearer that will be your hope, your joy, and your crown in the day of judgment.

May Jesus, that great light of the Gentiles, who bids you, like his first Apostles, to go into all the world, realize also in you the promise which he gave to his first messengers: *Lo, I am with you always, even to the end of the world!* May his gracious presence guide your counsels, and crown with success every measure you take to fulfil the design of his everlasting love. What Jesus said of his own time holds good with the present age, and situation of the world: *The harvest truly is plenteous, but the labourers are few; pray ye, therefore, the Lord of the harvest that he will send forth labourers into his harvest.* Matth. ix. 37. 38. May your Missionaries arrive safely through the great deep at the places of their destination, and experience in a strange country the sweet comforts of Jacob, who, even upon a stone for his pillow, rested sweetly in the arms of his God, who is every where. And having left, for Christ's sake, their country and the conveniences of their former life, may the same mind which was in St. Paul be imparted to them, who was contented with every circumstance; he could both abound and suffer need, and do all things through Christ which strengthened him.

Particularly we pray Jesus the Saviour of all mankind, to glorify his name through your labour in all the world. O! it is a glorious prospect which the Prophet opens, when he says that towards the evening of the world there shall be light. Let us trust in his divine wisdom, power, and goodness, and he will surely have the decisive victory over the empire of darkness. Millions of idolaters will be brought to the saving knowledge of the Lord, and receive forgiveness of sin and the inheritance of those that are sanctified by faith. We shall think ourselves happy, if we in any manner can contribute something for the furtherance of your work. For we consider your address as a voice of God, that is to rouse us to new activity in the service of that God, whose glory is to be the chief end of our existence. May he sanctify our solemn covenant for promoting his own cause, and for a blessed eternity!

May he, to whom you have devoted yourselves, smile upon your persons and families with divine pleasure, and crown you with the choicest blessings! We recommend the German nation to your intercession at the throne of grace, as our saints here often prostrate themselves in the temple of his holy presence on your behalf. It is a pleasant prospect, that one day we shall all assemble before him, and know one another. We remain

Your Brethren, united with you in the bonds of the love of Jesus.

#### TRANSLATED FROM THE SWEDISH ORIGINAL.

The Swedish Society *Pro Fide & Christianismo*, in sincerity of heart send greeting to the praise-worthy London Missionary Society, may the richest grace and blessing of God the Father, and of our Lord Jesus Christ, be with all the Members of that Institution.

JUDGE not, Brethren, of the feelings wherewith we were impressed on reading your kind Address, by the length of time that has elapsed ere you will receive this our answer.—Through circumstances perfectly unknown to us, the parcel containing the Addresses, which was forwarded

r. Nisser, remained so long in the Custom-house ware-



house in this city, that it did not come to our hands until last month. We immediately dispatched to the different Bishopricks the copies intended for them, and have used every possible exertion from that time to make your grand undertaking known to the most distant borders of our land.

The deliberations of our Society have never had for their object a more solemn, and at the same time a more joyful subject, than that to which your Address, in itself so excellent and affectionate, furnished the occasion.—You are in the right. The religion brought to our knowledge by Jesus Christ, the light of the world, the truth whereof he has sealed with his own blood, merits the deepest veneration, the most perfect exemplification, and that warm zeal for its more general spread, to which you are encouraging each other, as well as your brethren in Christ in all countries. Truly, the myriads of fellow mortals who are yet in darkness and the shadow of death, without God in the world, and having no hope, deserve well the compassionate and attentive care which you call on your brethren to shew them. Surely, every friend of our God and Saviour Jesus Christ must have wrestled in tears with God, not only because of the condition of these poor Heathen, but also on account of the daily increasing indifference and listlessness, nay contempt, wherewith the precious word of God, which is rich unto salvation, is publicly treated, even by those who at the commencement of their mortal career pledged themselves to its faith and confession.

We esteemed your union, even before we were more fully informed of the whole tendency of it, as a work of wisdom set on foot by the providence of God, who in all ages has known well how to introduce the most powerful, although often least expected counterpoise, when infidelity and immorality were breaking in as a flood, as a solemn warning to the Christians in other countries to unite and form one spiritual priesthood.—Brethren, we now know you better. We understand your views and determinations! We observe that your wise zeal is already in full activity, to shew forth the praises of him who has called you out of darkness into his marvellous light. We kindle at the holy flame, at the call you make to your brethren.—It is a joyful foreboding, yea it is realized! our expectation is already become a conviction—a certainty. That the same God and Lord who “came into the world to seek and save that which was lost,” and who himself had his Father’s promise that “He would give him the Heathen for his inheritance, and the uttermost parts of the earth for a possession;” this Saviour and Lord who in times past was mighty by his Apostle Peter, “to grant to the Gentiles repentance unto life,” who since then and so repeatedly has furthered in a wonderful manner Missionary Plans, that have had Christ for their wisdom—will also lead your act of labour and love to the summit of its noble intention, “that on the Gentiles may be poured out the gift of the Holy Ghost.”

The path you have chosen respecting the manner of introducing the doctrine, leads directly to the attainment of this object. Experience, that tutor worthy of confidence, has long ago, in a variety of fruitless missions to the Heathen, exhibited how uncertain the hopes of access are to their hearts; how soon the impressions are effaced.—That repentance towards God and faith cannot be expected from the doctrine of Christianity, when it is not introduced from pure motives, or not conformable to the Bible, simple, divested of cunningly devised fables, and unscriptural dogmas. If prodigal sons shall be enabled to return to their father, surely it must be done by Christ and by him alone, “who is the way, the truth, and the life.” If ever there shall be one fold and one shepherd, certainly *his* voice, and *his* only, must be proclaimed, heard and obeyed.

You have resolved on your great undertaking at a time which to many would

would appear the least appropriate. But you do right. The present moment only is ours; no further loss of time should be allowed. It is not to the honour of Christians to have done so little hitherto; at any rate not to have attempted to do more, for their Redeemer's glory, for the enlightening and saving of those who are out of the way. "O! how unsearchable are the judgments of the Lord, and his ways past finding out." Peradventure his wisdom has deferred this your plan to a period when the effulgence of your act should acquire an additional radiancy from the very infidel darkness which covers Europe, and through which it darts the lucid beam. It is very probable, that the sweet voice of the Gospel of Peace will be better heard and welcomed, while the nations are trembling at the din of war.—It may be that the commotions which at present carry destruction and horror throughout the visible world, will become means in the hands of the Omnipotent, to prepare a change in his invisible kingdom for the deliverance and salvation of millions of souls. At any rate it is not the first time "He has discovered deep things out of darkness, and brought to light the shadow of death."

Such has been the economy of God in all ages, that to the astonishment of the world, and to put honour on his religion, he has brought about his great and benignant views through means which have appeared the least adequate, and the most awful clouds have frequently ushered in the brightest day of grace. But should difficulties accumulate and prevent your spreading to the most distant parts that light which you desire to impart to all, yet much will be gained by your zeal and your labours, if the slumbering Christians only can thereby be roused into reflection on their own situation, and that bitter zeal be done away which solely tends to paralyze the exertions of the Christian world.

Dear brethren, we congratulate you on the resolution you have so manfully taken; you have also set about its execution in a dignified manner. "Surely your judgment is with the Lord, and your work with our God." The Lord fill you with wisdom! The Lord arm you with power! The Lord fortify your minds! The Lord prosper you, and give you success in all your undertakings tending to his glory and the eternal welfare of mankind!

May we also become as active for obtaining the same end, as our desire of it is sincere! But whatever for the present is deficient, the work shall to a certainty not be neglected, as soon as it can be effected. We will joyfully embrace and employ the opportunities which you may propose to us in the love of Christ. We also to this effect request you will make good to us your promise, and inform us of the success you meet with in your labours. We shall tenderly participate in all your pious undertakings, and from hearts full of joy give thanks and praises to eternal mercy for every blessing, wherewith your labours are crowned. It shall be our most pleasant task to transplant among others your most energetic zeal, and to help with our prayers and supplications at an all-sufficient throne of grace, the labours of those brethren who are going forth to publish the Gospel. This shall ever be to us a solemn duty.

But in that more confined and less brilliant sphere of action, within which our Society are attempting to be useful, we expect and promise ourselves your good will and supplications. Such mighty works as those which you have been enabled to set about, have hitherto been beyond our power, and not even within the prospect of our hope—and the less, as we have been without that encouragement and assistance from the community at large which we had a right to have expected.

Still, praised be God, we have not been altogether without usefulness,

and a blessing on our labours; more particularly in obtaining means to extend and improve our Catechismal Schools in the metropolis. And we expect a powerful co-operation from the members of our Society in various parts of the country, as also from other enlightened friends, to put into effect the plan set on foot this year—to establish schools in every parish in the country.

Let the beauty of the Lord our God be upon us; may He establish the work of your and our hands upon us; yea, the work of your and our hands may He establish!

Stockholm, Nov. 21, 1798.

(Signed) GUSTAF MURRAY, President of the Society.  
JON. LINDERHOLM, Secretary.

#### WALES.

*Extract of a Letter from the Rev. Mr. Charles, of Bala.*

MY Letter has been printed in the Welch language, giving a short account of the missionary undertaking, and its success. It has had a very wide circulation, and the effects of it have been very beneficial. Fervent prayers and praises have been put up by thousands of our poor people on that account, who knew nothing at all of it before, or of the state of the Heathen world. Their hearts being warmed towards the cause their praises begin to open also. After publishing it in our chapel, and that a collection was intended to be made, one good woman brought me five guineas bedewed with tears of joy that she possessed so much money, and had lived to give them to so good a cause. I expect I shall have the pleasure of sending you soon a decent sum. We are commencing a Magazine in the Welch language, in which an account of missions, and other religious intelligence, will be regularly published every quarter. Whilst you supplicate the Throne of Grace for our brethren in the distant islands, don't forget the poor Britons among their barren mountains. The glory of the Lord is manifested among them, and thousands of them flock round the Gospel standard. As it is the very joy of their own souls, they cannot but rejoice in every prospect of its success. With kind respects and regard, I am, dear Sir, Your affectionate humble servant,

March 30th, 1799. THO. CHARLES.

#### MISSIONARY SOCIETY.

Received from the 25th of April to the 25th of May, inclusive.

|                                                                                          |      |    |    |   |
|------------------------------------------------------------------------------------------|------|----|----|---|
| Subscriptions from Armagh, per Rev. Mr. Hamilton                                         | £. 5 | 5  | 0  |   |
| Ditto from Sligo ditto                                                                   | -    | 3  | 3  | 0 |
| Collection at Rich-Hill, near Armagh, per ditto                                          | -    | 2  | 4  | 0 |
| From the Edinburgh Missionary Society, per Mr. John Tawle                                | 400  | 0  | 0  |   |
| Collection at Darwen, Lancashire, per Rev. H. Townsend                                   | 19   | 4  | 0  |   |
| Collection and Subscription from the Old Meeting at Kidderminster, per Rev. Alex. Steill | -    | 37 | 8  | 0 |
| Subscriptions from Wareham, per Rev. B. Cracknell                                        | -    | 5  | 15 | 6 |
| Subscriptions from Hull, per Mr. Lambert                                                 | -    | 62 | 10 | 0 |
| Rev. James Bennet, and Congregation, Romsey                                              | -    | 35 | 6  | 0 |
| Subscriptions from Sheerness, per Rev. Mr. Fowler                                        | -    | 20 | 7  | 0 |
| Collection and Subscriptions from Colchester, Rev. Isaac Taylor                          | 13   | 13 | 0  | 0 |
| Collection at Basingborne, per Rev. Mr. Bull                                             | -    | 12 | 0  | 0 |
| Rev. A. Douglas, and Friends, Reading                                                    | -    | 4  | 14 | 6 |
| Rev. Mr. Harris, and ditto, Fordham                                                      | -    | 5  | 18 | 6 |
| Subscriptions from Ipswich, per Rev. C. Atkinson                                         | -    | 11 | 11 | 0 |
| Collection at Wrentham                                                                   | -    | 7  | 17 | 6 |

Subscriptions



|                                                                                 |    |    |   |
|---------------------------------------------------------------------------------|----|----|---|
| Subscriptions from Chesham, per Rev. Mr. Surman                                 | 7  | 17 | 6 |
| Rev. G. Townsend, and Congregation, Ramsgate                                    | 19 | 0  | 0 |
| Subscriptions from Southampton, per Rev. W. Kingsbury,                          | 83 | 17 | 0 |
| Collection and Subscriptions from Newcastle upon Tyne, per<br>Rev. Mr. Davidson | 21 | 10 | 6 |
| Collection at Stamfordham, per Rev. Mr. R. Orr                                  | 3  | 9  | 6 |
| Ditto at Brechin, North Britain, per Messrs. Coutts and Burns                   | 23 | 0  | 0 |
| Rev. Mr. Pyne, and congregation, Duxford                                        | 16 | 4  | 0 |
| Collection at Rev. Mr. Towers's Meeting, Barbican                               | 22 | 1  | 0 |
| Donations and Subscriptions from Taunton, per Rev. J. Tozer                     | 28 | 6  | 4 |
| Collection and Subscriptions from Devizes, per Rev. Mr. Sloper                  | 20 | 0  | 0 |
| Collection at Andover, per Rev. Mr. Eisdell                                     | 11 | 13 | 0 |
| Subscription at Abingdon, per Rev. Mr. Thresher                                 | 3  | 3  | 0 |
| Collection at Strington, Somersetshire, per Rev. J. Allen                       | 10 | 0  | 0 |

## SOUTH SEAS.

ON Sunday morning the 19th ult. arrived in London, William Crook, Missionary, from the Marquesas. It is not easy to describe the surprise which this event excited in the breasts of all who were made acquainted therewith. We have no doubt but our readers will be anxious to be informed of the grounds of so unexpected a circumstance. Ever ready to gratify them to the utmost of our ability, we hasten to lay before them an out-line of the information we have been able to collect.

Mr. Crook reports, that during the first six months of his residence at Christina, he suffered considerably from hunger, arising from the previous improvidence of the natives, but was treated kindly by the Chiefs, who let him partake of their scanty morsel. About eight months after the departure of the DUFF, an American vessel, trading to the north-west coast of America, anchored in Resolution Bay, by the captain of which he sent home his Journal. Another of the same country, bound to China, appeared off the island about four months after. On board of this vessel Mr. Crook went with the design to enquire what country she was of, and to write home; but the wind coming fresh from the mountains, the ship was unable to work into the harbour, and was carried to leeward. This circumstance prevented the return of Mr. Crook, who requested the captain to carry him to Sir H. Martyn's, an island which lies about sixty miles to the north west. The captain who, as well as the captain of the former ship, was extremely kind, bore away, and landed him on that spot.

Here the natives, astonished to find a white man speak in their own language, received him, though destitute of any thing, but what he had on, with the greatest cordiality; and, till he dissuaded them from the extravagant opinion, considered him as a God. The principal chief immediately made him his Tayo, and supplied him with a profuse liberality. In a short time he obtained a large piece of ground stocked with bread-fruit, cocoa-nuts, and the tarro roots, which he inclosed with a bamboo fence, planted, and built a house upon it.

After a residence of seven months, the ships Euphrates and Butterworth, both south-whalers from London, put in for refreshments, to whom he was of considerable service, as interpreter, as well as in procuring for them a plentiful supply. Despairing of seeing the ship Duff in this island, he thought he could best serve the cause by returning (hoping to arrive in England before she left it) and by representing to the Directors the real state of the whole group of the Marquesas, together with the propriety of sending more Missionaries, who by exhibiting a form of christian economy, might induce the natives from what they should see in domestic life, to pay greater

greater attention to the instructions given them. This he judged might be facilitated by his knowledge of the language and customs of the people, with which he could make them acquainted in some measure on the voyage.

It so happens that every measure which he recommends has been adopted by the Directors, whose Missionaries, about ten in number, besides women, will be greatly disappointed, when they find him not there, and whose loss for want of an interpreter of his description, will be severely felt. However, we hope in regard to the main object, no other evil will arise from this unexpected event, than that of retarding their operations for a short time. Our concern in other respects is less, as by the account he brings, it is now certain that Europeans in all this group will be received with the most cordial welcome; and with the smallest attention to cultivation, will always be supplied with abundance.

Sir H. Martyn's Island he represents to be by far the best situated for missionary residence, both in regard to fertility, cultivation, and kind usage.

The kinds of fruit found at Otaheite grow here in great plenty. The whole country abounds with fresh-water springs and rivulets, which conduce much to the promotion of vegetation, and give it the preference in this respect to Tongataboo. In the higher lands the ground he conceives might be made to produce fruits and grain of various kinds, and he recommends the culture of rice, of which the natives are very fond, and might be supplied with it in case of a failure in the crops of bread-fruit.

Though among these poor hospitable strangers disorders of any kind are little known, yet numbers are cut off with continual wars, when those who fall in battle are generally baked and fed upon as a delicious repast. Mr. Crook laments that, though he could never be prevailed upon to join in these quarrels, yet he had never sufficient influence to check them. He is nevertheless of opinion, that a body of Missionaries would be able in a great measure to prevent them, if not entirely. There are among them but very faint traces of government. Many are their gods, but those held in highest veneration are the departed spirits of their chiefs. Of an upper and lower place where the souls of the dead reside, they have some notions, but these are extremely confused. They appear to be strongly attached to their superstitions, and to bring them to a knowledge of the Gospel will be a work of time, except God should go out of the ordinary course in effecting it; but he supposes much might be done by the settlement of ten or twelve Missionaries upon the island. These are gone, and will be followed by many prayers. The husbandman has long patience for the precious fruits of the earth which appear in their season, and amply repay all his labours and expectations. Upon the whole, we think the Society may be encouraged to persevere with an humble dependance on that arm which can make the rough places plain, and the crooked things straight.

The Captain of the Butterworth has brought over a sprightly boy, first cousin to the Chief of Christina, about fourteen years of age, who has been presented to the Missionary Society by W. and T. Curtis, Esqrs. owners of the ship, who have also kindly refused to accept any acknowledgment for the passage of Mr. Crook. This native we learn will be educated by the Society, and return to his relatives with some future Mission. There is another youth from Sir H. Martin's Island on board the Euphrates, which is not yet arrived.

#### ERRATA in our last.

Page 204 line 4 from bottom, for *hardened* read *burdened*.

— 213 line 15 from top, for *America* read *Africa*.

— 218 line 10 from bottom, for *infant* read *widowed*.

## P O E T R Y.

## PSALM CXXXVII. PARAPHRASED.

WHERE the still brooks through Babel's meadows glide,

Daughters of wide Euphrates' ample tide,  
With many a melancholy harp unstrung,  
Neglected, on the mournful willows hung;  
Whose hov'ring shadows check'd the glit-  
t'ring beam,

And dip their drooping branches in the stream;

Silent we sat in sad captivity,

And Oh! lov'd Zion! wept, rememb'ring thee.

Our haughty captors, with insulting pride,  
Scoff at our grief, and our distress deride:  
Come, sing, they cry, O ye renown'd for verse;

The praises of your boasted God rehearse;  
"Oh how with heavy heart shall we em-  
ploy

"The tuneful harp to notes of holy joy?

"Or sing, obedient to the proud command,

"The songs of Zion in a stranger's land?"

And shall I, sacred Mount, so far forget,  
Where, in communion, oft my God I've met?

Sooner my right hand shall forget its skill,  
No more obedient to its master's will;

Sooner my tongue, condemn'd no more  
to sing,

Wither'd and parch'd, shall to my palate  
cling.

The rage of Edom thou rememb'rest Lord,  
When Judah fell beneath the conqu'ring  
sword;

Still in our ears the ranc'rous threats re-  
sound,

"Down with it! Raze it, raze it to the  
"ground."

God shall make bare his arm, his ven-  
geance pour

In dreadful wrath, and Edom be no more.  
Beneath the yoke thy captive sons shall

groan,  
And thou, proud conqueror, shalt be o'er-  
thrown.

Then vengeance shall repay thine inso-  
lence,

Thy cruelty then meet its recompence,  
When silver-bearded age shall plead in vain,  
And youth robust yield to the galling  
chain;

The rev'rend matron shriek in vain for aid,  
And lustful soldiers seize the trembling  
maid;

Torn from its mother's breast, the smiling  
boy

Shall glut the ruffian's rage with savage  
joy;

Till in one general ruin all be found;

And "Babylon is fall'n—is fall'n!"—on  
ev'ry side resound. NEMO.

## PSALM CXLVII. 1. PARAPHRASED.

*The privilege and pleasure of celebrating  
the Saviour's praises, in "concord of  
sweet sounds."*

O HOW transporting, how divine,

When sweetest sounds in concord join,

And hearts and harps unite to sing

The praises of the incarnate King!

When his good Spirit tunes the lyre,

And sheds abroad celestial fire,

What purer bliss can mortals know,

Or goodness infinite bestow?

Might sinners only mourn and sigh

Before the Majesty on high,

And prostrate in his presence plead,

'T would be a favor rich indeed.

But, Oh! stupendous stoop of grace!

Hear, and adore ye fallen race,

For ye may hymn th' eternal King,

And of his great salvation sing.

O may this grace our hearts inspire

With love's all animating fire!

While in sweet sounds we spread the fame

Of our adored Saviour's Name.

Adoring praise! 'tis heaven's employ,

Bright seraphs wish no higher joy;

Amidst the ever blissful throng,

All, all is love, and sacred song.

Sav'd from the guilt and pow'r of sin,

May we our heav'n on earth begin,

And join that choir in noblest strains,

Where harmony for ever reigns. L. T.

## REFLECTIONS ON HUMAN LIFE.

## A FRAGMENT.

MAN, like an evening meteor, just ap-  
pears,

Blazes awhile, and then is seen no more.



When issuing from yon lofty gothic tow'r,  
 A solemn peal salutes th' attentive ear,  
 It passes swift, and then another comes,  
 Another, and another still succeeds,  
 And every former vibrate sound is lost  
 In the confusion of the following chime.  
 So pass mankind; so ages pass away;  
 Awhile they act and strive, they hope and  
 love,  
 They ring their round, and are a moment  
 heard;  
 Then mown by cruel Death's insatiate  
 scythe,  
 They drop, and vanish in the silent tomb.  
 Insensibly they fall, unnoticed go;  
 The living, in the living lose the sight:  
 This generation now appears, and now,  
 Lost in the next, is unregarded gone.  
 Time, like a rapid stream rolls swiftly on,  
 Big with destruction and the shades of  
 death!  
 How strange! how true! that multitudes  
 of men  
 Seek, hope their all in this precarious state;  
 And thoughtless live, enslav'd by sense and  
 sin,  
 Blind to futurity and future joys!

JULIUS, S. D. Reg.

## A HYMN FOR A CHILD.

*To the Tune of "Dear Lord remember me."*

SOON as my infant lips can speak  
 Their feeble prayer to thee,  
 O let my heart thy favour seek,  
 Dear Lord, remember me.

In childhood's following years, my tongue  
 Tun'd to thy praise shall be;  
 And this th' expressive, humble song,  
 "Dear Lord, remember me."

From youthful lusts that wound the soul,  
 May I be taught to flee:  
 And when I feel their vile controul,  
 Dear Lord, remember me.

When, with life's heavy load oppress'd,  
 I bend the trembling knee,  
 Then give my suff'ring spirit rest;  
 Dear Lord, remember me.

O let me, on the bed of death,  
 Thy great salvation see;  
 And cry, with my expiring breath,  
 "Dear Lord, remember me."

W. S.

## GRATITUDE.

SOV'REIGN supreme, to thee I raise  
 A tribute of devoted praise:  
 Spirit divine, my soul inspire,  
 And warm my breast with sacred fire,

Once I delighted in the road,  
 Which led me far from heav'n and God;  
 But since my heart has known thy grace  
 I hate my sins, and seek thy face.

When unbelief and guilt arise,  
 And darken my celestial skies,  
 Almighty love those clouds dispels  
 And all my soul with comfort fills.

In every dark and painful scene  
 God has my guide, my helper been;  
 My rock, my fortress, and my hope,  
 And borne my fainting spirits up.

My soul, while here, would tune her lays,  
 To her Almighty Father's praise;  
 And when she mounts to worlds on high  
 With nobler praises fill the sky.

J. C. A.

FOR A CHARITY OR SUNDAY  
SCHOOL.

TO God our praises first belong,  
 Whose mercy like a river flows:  
 His mercy claims our sweetest song,  
 And rises higher than our woes.

We praise the Lord that we were brought  
 In tender years to hear his word,  
 And from the word of life are taught  
 Sin's path to shun, and fear the Lord.

As every good from God descends,  
 The author and the source of grace;  
 May grace and peace to all our friends  
 Be multiplied, and still increase.

O may success their labours crown,  
 And God reward their ev'ry care,  
 While we with thanks their kindness own,  
 And for them list our daily pray'r.

S.

## ON LUKE XIX. 7.

"He was gone to be Guest with a Man who  
 is a Sinner."

AND may a wretch so vile as I,  
 To Christ the Lord presume to cry,  
 And hope that such a friend as he  
 Will be a guest with guilty me?

What matchless mercy, Lord, is thine,  
 And condescension all divine!  
 Compassion great, is found with thee,  
 Or thou hast ne'er been guest with me,

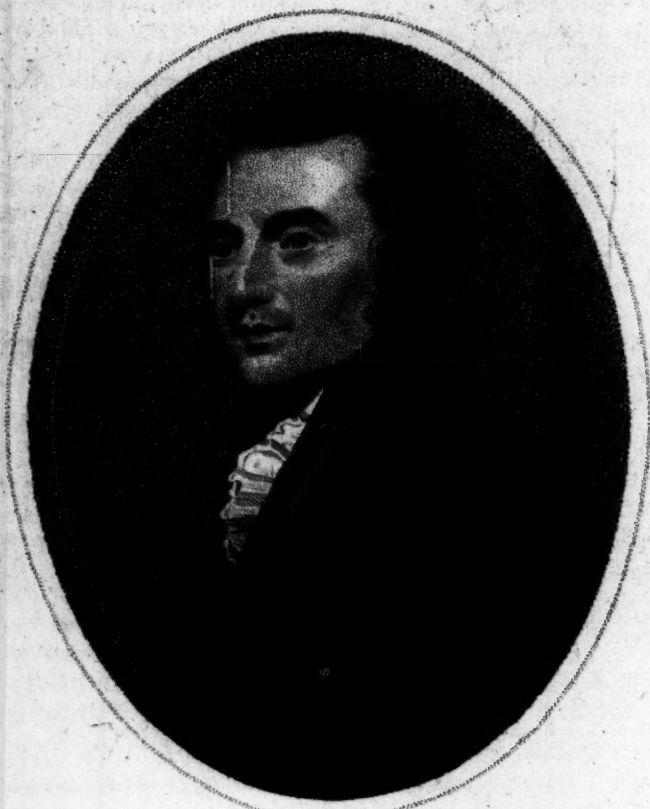
Come then, thou blessed, fairest One,  
 And make my house and heart thy home;  
 O come, and be my constant guest,  
 And I shall be completely blest.

And when I mount these lower skies,  
 And from this earth to glory rise;  
 Then shall I be an honor'd guest  
 With Jesus, at the marriage-feast!

ZARETAN.



EVANGELICAL MAGAZINE.



*Ridley sculp*

REV.<sup>d</sup> CHARLES ATKINSON.

*Ipswich.*

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THE  
Evangelical Magazine,

For JULY, 1799.

MISSIONARY SOCIETY.

ADDRESS OF THE DIRECTORS.

*Beloved Brethren and Fathers, with all who love our Lord Jesus Christ in sincerity, and pray for the prosperity of Zion; to you the Directors of the Missionary Society wish grace and peace from God the Father, and from our Lord Jesus Christ.*

**D**EEPLY interested as we know you are in the progress of the everlasting Gospel, and earnest to see the Kingdom of our Lord coming in its power, we delay not to communicate to you the Account of the Proceedings of the Missionary Society, and of the singular benediction of our Lord which hath appeared upon our humble attempts to make his glory known, and his authority respected. You have heard in many communications the end of our association, the vast increase which a few years have made in our body, the growing spirit of love and union in the midst of us, and the magnitude of the missions we have been encouraged to undertake, and through the grace of our Lord enabled to accomplish.

That the Heathen might hear of him, whom alone to know is everlasting life, you as earnestly desire as we do, and therefore cannot but with thankfulness and delight receive the glad tidings of what hitherto we have done, and what further we purpose in pursuance of the great object in our view, that the whole world may be lightened with his glory, and the knowledge of the Lord cover the earth as the waters cover the sea.

On our association for missions among the Heathen, the first consideration which engaged our attention was, where the greatest field of usefulness opened—where the inhabitants were populous, and the climate genial, a cordial re-

ception probable, and the most enlarged prospects of success combined with the smallest expenditure of our funds. The subject, after the most serious discussion, appeared by Providence decided, and the islands of the South Pacific Ocean presented the very desirable scene of operations. Having therefore collected the best information from every book published, and from personal converse with those who had been on the spot and could furnish the most explicit knowledge of the country and its inhabitants, we fixed on the Society Islands as a first point connecting our expedition with the Friendly Islands and the Marquesas. The account of this blessed voyage we need not detail. It cannot be read without wonder; and affords a demonstration of the facility of accomplishing what many judged impracticable, and of the vast prospect of usefulness to millions where so many had despaired of the least access. Blessed be the Lord God, and blessed be the name of His Majesty for ever, who only doeth wondrous things!

Twenty-three Brethren and Sisters are now teaching the Gospel at Otaheite, nine at Tongataboo, one was left solitary at the Marquesas, every where embraced with affection and respect, and heard with curiosity and reverence. What the Lord may be pleased to do we know not, but have every reason to conclude from the singular blessings of his providence, that we shall not be less favoured with the abundance of his grace.

During the suspense of the first great undertaking, we ceased not to attempt other objects of missionary labour. Africa appeared to have peculiar claims on us. Thither, in conjunction with the Edinburgh and Glasgow Missionary Societies, we sent by way of Sierra Leone six Brethren, in hope of penetrating into the interior. The result has been unfavourable. The cause has been stated in our Report. Duty is ours, success is only with our Lord, and in such wide extended fields of operation, we should prepare to meet some disappointment, and expect our patience and perseverance will be sometimes exercised; as our praises have been hitherto called forth to the great Author of our mercies.

We have not however been discouraged, we have found a happier climate, and faithful men ready to rush into the harvest-field. Dr. Vanderkemp, Mr. Kircherer, Mr. Edwards, and Mr. Edmonds, zealous and able labourers, are gone to attempt the nation of the Caffres from the Cape of Good Hope, whither they are favoured with a conveyance

ance in the Hillsborough, a transport engaged by Government, and in which their labours have been highly acceptable to three hundred of the miserable convicts which this ship is carrying to Port Jackson.

An individual is gone into the East to procure us solid information what may be hoped, or can be attempted among the nations he may pass through; and another at the earnest request of some inhabitants of Twillingate, in Newfoundland, is embarked to make a trial what door of usefulness may there be opened.

The happy and prosperous return of the ship Duff awakened all our sensibilities, and roused us to more vigorous exertions. She was re-equipped, filled with a larger body of Brethren and Sisters, and has again departed, and we trust by this time arrived at the first point of her destination. She carried ten married Brethren with their wives, and seven children, and nineteen unmarried, to re-inforce and enlarge the missions we have fixed, and to increase their number by new settlements in the Navigator's Islands, Vavao, or whatever other scene of usefulness since our departure may have opened to us, and which the experience of our Brethren already settled may determine as most accessible, and promising the greatest success.

These, Brethren, are effects, far beyond what our hopes ever aspired to attain, or our feeble faith emboldened us to expect; but which the Lord, who was leading us by a way we knew not, has enabled us to see realized by his own providence and grace; and having, as we trust evidently, stamped his broad signature of divine approbation upon our labours, lays on us the strongest obligations to go forward, and pray always, that we may see still greater things than these.

You must be sensible that undertakings so vast and uncommon have required great exertions; that to procure proper and well qualified persons for the work was an arduous undertaking; and that the expence of purchasing a ship, and the necessary and repeated equipment, with a sufficient provision of stores and provisions for between eighty and ninety persons, in distant regions of the earth, must have been attended with considerable expence, and required the strictest economy to be able to supply so many wants. Through mercy the barrel of meal has not failed, nor the cruse of oil been exhausted; liberal supplies have prevented our Brethren from wanting any manner of thing which was good; never before, we believe, were such undertakings



takings accomplished on so extensive a scale, and at so small a proportionate expence. Though we are conscious other attempts may, in some cases, be attended with greater expence to the Society, yet we would not confine our efforts to one region of the earth, but wish to extend them to all, as far as the liberality of the Public shall furnish us with the means for such undertakings. Our accounts will soon be published, and will best speak the faithful and economical administration of the funds entrusted to us; and when the expenditure is compared with the immensely extensive work which hath been done, the impartial Public will do us the justice to acknowledge, that their confidence in us has not been disappointed. Encouraged by the tokens of divine approbation, we have, at our last general happy Meeting, resolved to pursue the same objects with renewed vigour, the Lord strengthening us, and you, Brethren, coming forward zealously to our aid, that nothing may be wanting to accomplish purposes so great and noble, and which seem in a peculiar manner commended to our care and labour by the great Head of the Church, Christ Jesus.

Brethren, the vast globe is before us, full of darkness, and habitations of cruelty. We have turned our eyes on every side, and see millions upon millions crying to us, come over and help us. We have looked to Canada—the Creek Indians—our islands in the west—enquiries are making how we can convey to them the Gospel with a prospect of success. We long to attempt some part of Asia, wherever access can be obtained, and proper instruments found; but we particularly feel ourselves drawn to support and enlarge the work so prosperously begun, and where the field is so transcendently immense beyond all our powers of cultivation. A new and vast object has been presented, the Sandwich Islands; and on the western coast of North America we long for an opportunity to carry thither the everlasting Gospel, and, in the way, to call and enquire how our Brethren fare, and bring back their report. The facility with which this may be executed, and the singular advantage with which it may now be undertaken, have been detailed in our annual reports, and the object universally approved.

It may, however, be expedient to apprise our Christian Brethren more particularly, of the great extent of the objects we have in view, and of the desirableness of providing both a competent enlargement of our funds, and an adequate supply of Missionaries. We hope it may be found practicable,

practicable, in the course of the present year, to send the Gospel to Canada, to Asia, and to the South Seas; but we are desirous of making immediate preparations for a still more extensive mission to the latter place, to be accomplished as soon as possible after the return of the Duff; and it is therefore an important part of our plan to engage a great number of Missionaries, with a view to this object, that the interval may be employed in improving their qualifications, and encreasing the probability of their eventual usefulness. A plan for this purpose is now under our consideration, and will, in due time, be communicated to those country Directors, in whose vicinity any of the Missionaries may reside. It is founded in the desire of contributing to their improvement, not only in theological knowledge, but also in those occupations which are more especially adapted to the local situation of those islanders, and to furnish them with the means of employing themselves both innocently and usefully—thus exciting their latent energies, and rescuing them from the vices which always attend a life of indolence.

Come then, beloved Brethren, as helpers together with the truth, arise to activity, and let every man feel his own importance, and the calls of God which are upon him for personal aid, or pecuniary assistance. All abroad and at home applaud our benevolent design. We have the most unexpected and encouraging correspondence commenced with our foreign Brethren in Germany and Switzerland, and other places, who not only congratulate us on the blessings already obtained, but appear disposed to forward and assist us to the utmost of their power. We hope a body of blessed German Missionaries are ready; we have some of our own, but we need their ranks to be filled with men of tried experience, and devoted spirits. To you therefore, Brethren, we address ourselves, in the confidence, that to your power, yea, above your power, you will be willing. If every faithful well-wisher does something, and as much as he can, by work, by prayer, by influence, our numbers will increase, and our treasury will be replenished, adequate to every call which can be desired for the speedy equipment of a fresh, faithful band of soldiers, under the conduct of the Captain of our Salvation. These are the proper weapons of our warfare, the sword of the Spirit, which is the word of God, and the feet shod with the preparation of the Gospel of peace. What has been effected affords the happiest omen of what may be accomplished, if with united efforts we

VOL. VII. Q q proceed,

proceed, holding on our way, and waxing stronger and stronger.

The poor Heathen are daily passing into the eternal world, and perishing for lack of knowledge. Our precious moments are expiring. There is no device, nor knowledge, nor working in the grave, whither we are going. The present moment only is our own, to seek the souls which the Son of God shed his blood to redeem. How honourable is the service! In what on earth can we be employed, that will afford us so much solid approbation in a dying hour, or a judgment day? How can we so effectually approve ourselves obedient children? or by what other means so blessedly answer the end of our being? We shall for ever enjoy God our Saviour, when in his kingdom of glory, we shall see him as he is; but it is only now when, though unseen, we love him, that we can serve him in the kingdom of his grace below; and be the favoured instruments employed to enable him to see the travail of his soul in the salvation of those for whom he lived and died, and rose again. These views give a greatness to the labour of worms, make the meanest faithful servant of importance, and enable us to perform what even angels cannot do. Shake yourselves then from the bands of the dust; arise to the help of the Lord! Let no man supinely say what can I do! but let every man do what he can, and then let it be seen, what the collected and united efforts of the people of God can accomplish, under the favour, guidance, and benediction of their adorable Master; how much exceeding abundantly beyond all that hitherto we have dared to ask or think. The Lord increase our faith! waken up the spirit of love and zeal! multiply the fruits of our righteousness, and make every heart more willing to spend and be spent in the glorious undertaking! God shall bless us, and all the ends of the earth shall fear him. Amen and amen.

THE LOVE OF GOD CONSIDERED, IN OPPOSITION TO FEAR;

IN A LETTER TO A FRIEND.

1 John iv. 18. *There is no fear in Love, &c.*

MY DEAR FRIEND,

**A**T length, I sit down to reply to your enquiries, and be assured it will afford me real pleasure, to be the instrument of removing those gloomy reflections which still cloud



cloud your mind. It has given me great concern to find; that you are so strongly agitated, by an apprehension that the love of Christ has not been shed abroad in your heart; and you inform me, that your distress of mind is greatly strengthened by the declaration of John: "There is no fear in love, but perfect love casteth out fear; because fear hath torment: he that feareth is not made perfect in love." Agreeably to your request, I shall offer you a few reflections on this subject as they arise in my mind; and may the Lord the Spirit apply them to the removal of your fears, and the establishment of your faith, your hope and your joy.

The love of God, my friend, is a principle the most delightful and sublime! Where this sacred passion is implanted, and triumphs without a rival, it spreads a sweet calm, a placid joy, which is akin to heaven.

Love is an emanation from the Deity; a ray of the light, purity, glory and felicity, which reside essentially in the eternal God! The love of God is sometimes taken *passively*, for the love of God dwelling in the soul; and at other times *actively*, for that unmerited love manifested towards man: the one is the *cause*, the other the *effect*: "we love him, because he first loved us;" and in both these senses it is used by the apostle John; the *passive* idea of the term is expressed in the words under consideration: that sacred principle which is implanted in the soul of the true believer, by the agency of the Holy Spirit.

Now this principle is stiled by the Apostle *perfect* not *absolutely* as the love of the saints in Heaven; but perfect, because it is sincere and permanent: for this is the only *perfection* which can be obtained in this state of probation. It may be stiled *perfect*, when the new creature is formed in the soul; as a *child* is perfect in all its parts, and faculties, though they are not expanded; yet a *man* may with propriety be stiled still more perfect, as all the powers of body and mind, are arrived to a greater degree of vigour and stability: as the *rising* sun is perfect, though not so brilliant as when arrived to his *meridian*. Thus a soul may be said to be *perfect in love*, when this divine temper is deeply rooted, and in lively exercise, although not arrived to that degree, which it will attain in heaven.

In order farther to elucidate the subject, reflect, my friend, on the *properties* of the love of God—and here we observe:

*It is the most perfect resemblance of God in this world.*  
How full, and yet how concise is that description which

this Apostle gives of the Deity—a description, which contains more than a thousand volumes can unfold: GOD IS LOVE!—Yes, he is infinitely amiable; the confluence of every thing lovely—and when the soul has this sacred likeness impressed on its powers, then the worthless heir of misery becomes the brightest resemblance of the mighty God, which this world can exhibit.

*It is unchangeable in its nature.* And for this reason; it is an emanation from the Father of Lights, with whom there is no variableness, neither the shadow of a change; therefore, when this sacred flame is enkindled on the altar of the heart, not all the storms of earth or hell, can ever extinguish it; rather, they will fan the heavenly fire, and cause it to spread its light and warmth farther and wider. Therefore the apostle Paul triumphed in these dignified strains: “Who shall separate us from the love of Christ? Shall tribulation, or distress, or persecution, or famine, or nakedness, or peril, or sword? Nay, in all these things, we are more than conquerors, through him that loved us.”

*This principle, although small at first, is continually encreasing.* In its implantation, it is like a grain of mustard seed; but watered by the dews of heaven, and cherished by divine influences, it spreads far and wide, its fruitful, fragrant branches; and God, in great goodness, has indulged us with precious seasons to cultivate its growth: all the ordinances, and every providence, are calculated to promote this great design. In a word, *When this principle is in exercise, it will influence all the passions of the soul.* In proportion as this love encreases, so all corrupt passions are subdued, and the image of God shines brighter.

Let me now call your attention, my dear Christian friend, to its *opposite* principle, FEAR. It will be necessary to describe what is meant by that *fear*, which the apostle declares to be inconsistent with the *love of God*; because there is a fear which is not inconsistent with *love*. The whole of religion is sometimes comprehended in the expression. “The fear of the Lord is the beginning of wisdom.” This means an high veneration of God, and an apprehension of offending him: a filial fear, such as an obedient child feels for an affectionate parent; such as saints and angels feel. Therefore the Apostle cannot mean that *this* sensation arises from a consciousness of guilt, and the view of God, in the character of a just judge. Again, the inspired penman says, *fear hath torment, i. e.* it has a terrible apprehension of the attributes of God, and of eter-

nal misery. Now this principle has *punishment* as its only object. Ahab, Saul, and Judas, were influenced by this fear—and this produced that torment, which rendered them a terror to themselves, and to all around them.

This principle arises also from another cause—a *consciousness of guilt*. The subject of it knows he has offended the omnipotent, just and holy God; and deserves nothing but indignation and wrath, tribulation and anguish; therefore he trembles as a criminal awaiting the execution of the sentence, which the injured laws of his country have denounced against him.

Now my friend, contemplating both these passions, as thus described, I will appeal to you, whether you conceive that *both* can dwell together in one heart? Is not the assertion of the Apostle just, *perfect love casteth out fear*?

Should you ask *how this is effected*? I reply, by its own nature; as naturally as light casteth out darkness. The love of God casteth out "*the fear of any temporal sufferings in the cause of Christ*." When the love of God triumphs in the heart, we are made strong to *do*, or to *suffer* the whole will of God. This inspires the sluggish soul with a holy zeal; this fortifies the timorous soul in the season of danger, or of temptation; and this raises the soul when ready to sink beneath the weight of afflictions. It was this divine principle that animated the Apostle when he uttered these remarkable words: "None of these things move me." It was the love of God, that filled the noble army of martyrs, with such boldness, as rendered them superior to all the terrors of death, even in its most dreadful forms; this made an excellent woman say, "Though I have not eloquence to plead for Christ, yet I have love enough to die for him."

Again, *the love of God casteth out the dread of divine justice, and final condemnation*. The soul, in whom this heavenly principle resides, beholds God as reconciled, and his justice as satisfied by the atonement of the Lord Jesus. Therefore this view creates peace of conscience, and joy in the Holy Ghost; because "there is no condemnation to them that are in Christ Jesus." Thus you may easily perceive, my friend, that in proportion as the love of God is shed abroad in the heart, so will a slavish fear and torment be cast out.

But methinks I hear you reply, "I admire the excellency of this principle of love, and confess it *must* produce this effect in the heart where it dwells: but this is my grief; I tremble lest I should be found a deceiver of myself and others.



others. I feel so much secret corruption within, so much shameful indifference in duty, and so little enjoyment of the presence of God, that I am led to conclude, that the love of God cannot dwell in a heart so depraved as mine; if this sacred passion actually resided there, it would cast out all those tormenting apprehensions." These have been the feelings of every child of God, more or less. Now, in order to remove those fears, let me request you to attend the following directions:

*Endeavour to inform your mind of the true nature of these two principles, Love and Fear. Ignorance of this occasions all your distress. Do not expect to be totally freed from all doubts, until you arrive at those happy regions of immortality, where that which is perfect shall be experienced, and that which is imperfect shall be done away."* Therefore, when any temptation arises, do not consider this as a proof, that the love of God has *never* been experienced; this rather will afford an argument in your favour.—Examine your experience. Do you love sin? Do you love the world and its pleasures *better* than Jesus, and the communications of his grace? Are you *pleased* with the temptations of Satan? Do you feel no *uneasiness* when God hides his face? Are you not distressed when you are lifeless and cold in *secret devotion*, or do not feel yourself animated in the public services of the *sanctuary*? In a word, do you love the society of the wicked *more* than the society of the disciples of Jesus?

Now, what say you to these enquiries? Will you not reply—No, Lord, this is not *my* case; all I can say is this—"I *desire* to love God, with all my heart, with all my soul, and with all my strength, and it is my daily sorrow that I feel so little of the influence of this sacred principle." If this is the case, then say to thy soul

"Cou'd I grieve for what I feel  
If I did not love at all?  
Cou'd I joy his saints to meet?  
Choose the ways I once abhorr'd?  
Find, at times, the promise sweet  
If I did not love the Lord?"

Again, *Watch against every emotion of the corrupt passions.* These will be ready to rise, on the approach of every temptation. When these are indulged, guilt is incurred; and a consciousness of guilt will invariably cloud your evidences; hence a slavish fear is produced in the mind. The comfort of the Christian depends on the Spirit of God resting

ing on him, and residing in him. *He that is joined to the Lord, is one Spirit with him.* Labour, therefore, to cultivate the graces of the Spirit; and imbibe the meek, gentle, humble, and forgiving disposition of Jesus. This will have the most powerful tendency to lead on the soul to the enjoyment of the full assurance of faith.

*Watch against the insinuations of Satan.* Be not ignorant of Satan's devices. This great adversary will endeavour to rob you of your joys; but resist him steadfastly, and he will flee from you, and be not discouraged by these temptations: they are proofs that the *strong man* is disarmed and cast out. The wicked feel not these struggles; their goods are in peace.

*Above all, permit me to beseech you, my dear friend, to be fervent and frequent at the throne of grace.* Thence you will derive your greatest strength—thence you will receive your richest blessings, mercy to pardon, and grace to help in time of need. Wrestle hard, and you *shall* prevail. “Look unto *Jesus*, the author, and the finisher of your faith.” Look forward to the bright hills of everlasting day. There you shall walk in the uninterrupted light of God's countenance; every doubt shall be removed. Perfect love shall reign and triumph in your souls without a rival, and consequently all those fears which now distress you, shall be experienced no more for ever!

Thus, my dear Sir, I have freely given you my opinion, on this important part of experimental religion, and it shall be my unremitting prayer, that you may be established in the faith, the hope, and the joy of the gospel of our blessed Lord and Saviour. I remain

your affectionate friend,

HORATIO.

#### REMARKS ON EXOD. VI. 3.

“*I appeared unto Abraham, unto Isaac, and unto Jacob, by the name of God Almighty; but by my name JEHOVAH was I not known to them.*”

THE difficulty which has been observed in explaining this text is briefly this; that the Lord had not only appeared to the early patriarchs by the name *Jehovah* previous to this declaration, but that this name is much more frequently used than that of *God Almighty*, as a distinctive appellation of the Supreme Being, as well in the book of Genesis,

Genesis, as throughout the Old Testament. Having thus stated the difficulty, I shall now attempt to shew the consistency of this passage with the other writings of Moses; for I believe that he was the writer of both Genesis and Exodus, that he was a holy man of God, and wrote by divine inspiration.

It seems evident that these words, "By my name, Jehovah, was I not known to them," cannot signify that the patriarchs had never heard of such a name; for, even on the supposition that the book of Exodus had been written by an uninspired historian, no man could have been so inattentive to the former part of the same history, as flatly to contradict what is repeatedly and plainly declared in it, while his intention evidently was to establish and confirm it in all its parts. May we not suppose that the thing intended was, and indeed must of necessity have been, something else than the letters or the sound of the glorious name Jehovah? It is easy to conceive that persons who called God Jehovah, might be in a great measure ignorant of what is signified by this name, though they must have known the etymology, and literal meaning of the word.

The controverted passage may be satisfactorily explained, without entering into any critical explanation of the word, if we only admit that the name Jehovah gives a more complete and appropriate idea of the Divine character and perfections than the other appellation, God Almighty; and this is demonstrated by the text itself, for no person can read it without discerning that it represents the knowledge of the Deity by his name Jehovah, as a greater thing than the knowledge of him as God Almighty. Angels and men were called Gods, but the name Jehovah was applied to Him only who is "Most High over all the earth." This name, which conveys the idea of self-existence, immutability, and eternity, is at once the dread and the confidence of all who know it; and it is so in a peculiar and distinguished manner. The people of Israel were strictly commanded to "fear this glorious and fearful name, JEHOVAH THEIR GOD, lest JEHOVAH should make their plagues wonderful;" and *that* man only is pronounced "blessed, who trusteth in JEHOVAH, and whose hope JEHOVAH is."

Abraham, Isaac, and Jacob knew the Supreme Being, as the Almighty God, the Creator and Preserver of all things. They had experienced his goodness in providing for all their temporal wants, and bestowing innumerable mercies on them and their families. He had also given them the pro-  
mise



mise of a temporal inheritance, in the land of Canaan, and of spiritual and eternal blessedness through a great deliverer, the seed of Abraham, in whom all the families of the earth were to be blessed. But neither of these promises were yet fulfilled, nor had any steps been taken, prior to the mission of Moses, which seemed to indicate that the time of their accomplishment drew nigh; on the contrary, the children of Israel were groaning under a load of cruel bondage and oppression in Egypt.

The Lord therefore now determined to make himself known to his people by his name Jehovah, in a way far beyond that in which he had manifested himself to their fathers, that his name might not only be understood by them, but also, "that it might be declared throughout all the earth." This he proposed to do, not merely by instructing them verbally in the knowledge of his character and perfections; but by mighty works and signs, and by an exact and punctual accomplishment of all the good things which he had spoken. In this manner they were assuredly to know that he alone is the great, self-existent, and eternal Jehovah, unchangeable in his purposes of love and mercy, and all-sufficient to execute those purposes, and to deliver his people from all their enemies and oppressors.

That this was the knowledge which God had withheld from Abraham, Isaac and Jacob, and which he now intended to convey to their posterity, appears very plainly from what follows. For immediately after what he had said to Moses, "By my name, Jehovah, was I not known to them," he declares the establishment of his covenant with Israel, and then adds (ver. 6, 7, 8.) "Wherefore say unto the children of Israel, *I am Jehovah*, and I will bring you out from under the burdens of the Egyptians, &c. And I take you to me for a people, and I will be to you a God; and ye shall know that *I am Jehovah your God*, who bringeth you out from under the burdens of the Egyptians. And I will bring you unto the land concerning which I did swear to give it to Abraham, to Isaac, and to Jacob, and I will give it to you for an heritage: *I am Jehovah*." This name was illustrated and displayed by the wonderful works of God towards his people, who thus celebrated the first complete public deliverance which he vouchsafed them. "I will sing unto Jehovah, for he hath triumphed gloriously: the horse and his rider hath he thrown into the sea. Who is like unto thee, O Jehovah, among the Gods? Who is like thee, glorious in holiness, fearful in praises, doing wonders?"

And this is the conclusion of their triumphant song, "Jehovah shall reign for ever and ever." There are also frequent references to the same event in the succeeding scriptures, as in Isaiah li. 15. "I am Jehovah thy God, who divided the sea when the waves roared. Jehovah of Hosts is his name."

The design of God, in the whole train of his miraculous providences towards Israel, in Egypt, in the wilderness, in the land of promise, when they were led captive by their enemies, and when they returned from their captivity in Babylon, was to make himself known to them by his name Jehovah: "Ye shall know that I am Jehovah;" and other expressions of similar import, are very frequently to be met with in the writings of the prophets. Such expressions were always used on some great occasion, when Jehovah was about to do something peculiarly manifestative of his glorious perfections.

From these considerations it appears, that knowing the Deity by his name Jehovah, has a respect to the manifestation of his name by divine works, and especially the work of redeeming Israel, that they might be to him a peculiar people, to shew forth his praise. It is almost unnecessary to observe that Abraham, Isaac, and Jacob had no opportunity of *thus* knowing and understanding that he is Jehovah, "who exerciseth loving kindness, and righteousness, and judgment in the earth." On this ground alone, however, they were said not to have known him by his name Jehovah.

It will not invalidate the above explanation, although it be admitted (as I readily do admit) that the Patriarchs not only called the Supreme Being Jehovah, but also knew in some degree, the import of that name; for things are often expressed in absolute terms, when they are evidently intended to be understood in a limited, or in a comparative sense. Innumerable instances of this might be quoted from the Scriptures, of which a very few only shall be mentioned.

Did ever any person conceive that Jesus Christ meant to deny that there is such a thing as goodness among creatures, when he said, "There is none good but one, that is God?" or did the God of Israel mean entirely to set aside his own institution of sacrifices, when he thus spoke, "I will have mercy, and not sacrifice?" Paul affirms that the preaching of the Gospel to all nations was the revelation of the mystery which had been kept secret since the world began."

gan." Does he mean that no such thing had been declared by the former prophets? No, surely, for their writings are full of it. Their prophecies with respect to this subject, however, were not fully understood, and the preaching of the unfathomable riches of Christ to the Gentiles remained a mystery, till after his resurrection from the dead, when the prophecies concerning it began to be fulfilled. And the same Apostle says, in another Epistle, that "In other ages, this mystery was not made known as it is now revealed to the Apostles and Prophets by the Spirit;" intimating that it had been formerly revealed, but not with equal clearness, though he also affirms in the same passage it was "the mystery which from the beginning of the world had been hid in God."

Thus, was it equally proper to say, that God was not known to the Patriarchs by his name Jehovah, while he had not, by his wonderful works, and by the fulfilment of his promises, given those demonstrations of his power, faithfulness, and mercy, which he intended to give to their posterity, for the express purposes of making them know that their God was Jehovah, and of proving in the most incontestible manner, that "this is his name for ever, and this his memorial unto all generations."

Edinburgh.

W. B.

### THE STRANGER AT HOME.

*He was in the world, and the world was made by him, and the world knew him not. John i. 10.*

**W**HO is he concerning whom such things are spoken? Doubtless it is some illustrious personage whose residence in the world is announced with so much solemnity. Yes, it is one who existed "in the beginning" of all things, presiding at the birth of time,—“the Word who was God:” “in whom was light;” “the true light,” and “the life of men.” As we behold him in the beginning laying the firm foundations of the earth, and hear the heavens with all their brilliant hosts acknowledge themselves the work of his hands; so we see his throne surrounded by myriads of adoring creatures who own that, for his pleasure they are and were created;” “for whether they be thrones or dominions, or principalities, or powers, all things were created by him and for him.” It is the eternal Word, the Lord of hosts, the King of glory, of whom it is said, “he was in the world.” Amazing

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condescension



condescension and humility ! Godlike grace and forbearance !

What astonishing humility did he display when he condescended to enter into the world ! We who have never seen a better, may well admire the beauty of this lower world. He that has not known grandeur and affluence is insensible of the meanness of poverty. The peasant fees not the dullness of the poor cottage in which he first breathed the vital air, if happily his eyes have not been dazzled by the fascinating glitter of a palace. But he that descends from the pinnacle of glory is sensibly struck with every indication of wretchedness and want. The native inhabitants of this world cannot conceive how mean a residence this was for him who had filled the brighter regions of eternal day. "He, whom heaven, even the heaven of heavens, cannot contain," who, looking down from the height of his holiness and glory, beheld "the inhabitants of the earth as grasshoppers, the vast ocean as a drop of a bucket, and the earth, with all its lofty mountains, as the small dust of the balance." He, amazing condescension ! came into the world. How must all the glories of this world fade upon the view of him who had surveyed the dazzling magnificence which adorns the palace of the eternal King ! The carpet of nature might assume its liveliest green, and the most beauteous flowers unite to form its rich embroidery, but all this was mean and dull for him who had trodden the azure pavement of the skies, embossed with golden stars. *He was in the world.* But how ? To reign in it as its sovereign King, or be adored by it as its glorious Creator ? No : he was in the world—not as a King, nor as a God, but as an obscure inhabitant. More astonishing humility ! He was in the world as though it were a place good enough for him, when the highest heavens are unworthy to receive him.

But what divine grace and forbearance does it discover that he was in the world ! The Lord of hosts was in the camp of his enemies. The God of holiness was in the abode of sinners. He, in whose sight the heavens themselves are not pure, was in a world where the very air is polluted by the poisonous breath of blasphemies and obscenity. If a man forsake the abode of neatness and of piety, where every object is pleasing to the eye, and every sound grateful to the ear, to enter a loathsome dungeon where volleys of filthy senseless oaths are poured forth on every side, this forms no comparison with the entrance of Jesus into the world ; for he

he holds sin in infinite abhorrence. But for what purpose did he enter into the world? Was it to set it on fire with the breath of his lips, that it might be purified with the avenging flame? No: amazing grace! he came as the Friend and Saviour of the world. But *how long* was he in the world? Surely he could not protract his stay in such a place. "The word was made flesh, and dwelt among us" more than thirty years. What years of merciful forbearance! Henceforth let not the sons of men hesitate to believe the Lord is "long-suffering and slow to anger." "*And the world was made by him.*" The divine architect entered into his own building. On every side he saw the product of his own power and skill. When he lifted up his eyes, "he beheld the heavens the work of his own fingers, the moon and the stars which he had ordained." He hung in the skies the lamp of day, which was now honoured with shedding its cheering beams upon its Maker's head. Casting down his eyes upon the earth on which he trode, he saw the globe which he moulded in the hollow of his hand, which his own arm hurled into motion, and his voice bade to run its diurnal and its annual course. The crowds of men that gather around him with the confused stare of astonishment, or, with listless indifference pass by, are all the work of his hands; for he formed from the dust of the earth the curious structure of their bodies, and breathing into their nostrils the breath of life, endowed them with immortal souls. Whether they adorn the heavens, glide through the air, tread the earth, or float in the mighty waters, "all things were made by him."

And did he not evidently shew that the world was made by him? Did he not act as one who, with a Creator's authority, held all nature at his beck? We behold him turn the liquid element to a firm pavement beneath his feet, and treading with solemn state upon the waves of the sea, we recognise him who holds the waters in the hollow of his hand, who gave to the sea its bounds, saying to it, "Hitherto shalt thou come, but no further; and here shall thy proud waves be stayed." When the rude blast of tempestuous winds makes the heart of the mariner to quake, and the loud roaring billows, rising to the height of mountains, toss the shattered bark in cruel sport, he rises in peaceful self-possession, advances in godlike majesty, and speaks to the instruments of his power in this authoritative tone, "Peace: be still." Who does not then, with Peter fall down and worship? and with David exclaim "Oh Lord God of hosts, who

who is a strong Lord like unto thee? or to thy faithfulness round about thee? Thou rulest the raging of the sea; when the waves thereof arise, thou stillest them?"

But while inanimate creation knew and acknowledged its author, with those who are called the rational inhabitants of the earth, it was far otherwise. "*The world knew him not.*" How strange, how unexpected this reception! Had we figured to ourselves the manner in which he who made the world would have been received by it, would it not have answered the description of the sacred book? "Sing unto the Lord with a harp, with trumpets and sound of cornet, make a joyful noise before the Lord the King. Let the sea roar and the fullness thereof; the world and they that dwell therein; let the hills be joyful together before the Lord, for he cometh." But ah! instead of hearing the heavens and the earth echo to the loud hosannas wherewith the sons of men welcome the approach of their God, we behold him received with coldness and reserve. "*The world knew him not.*"

But was there nothing in his person, voice or actions, by which they might have known him? Yes: what characters of divinity were impressed upon his person! What affecting sweetness, blended with venerable majesty! What lofty consciousness of hidden worth, amidst all that meekness and condescension with which he stooped to the meanest! Can we wonder that we are told there were seasons, when "the eyes of all were fixed upon him?" When he speaks, what gracious words drop from his lips! When he reasons, what conviction closes his periods? How little does all human wisdom appear beside this glorious light of the world! With one of his words he crushes the proud swelling philosopher; and his crafty enemies, confounded by unexpected and unanswerable replies, durst ask him no more questions. Surely it was well said, "never man spake like this man!" Ye parasites of royalty, here without flattery or falsehood ye might have exclaimed, "The voice of a God, and not of a man!" So high a character so well supported, so many more than human traits conspiring to form one grand whole till then unknown to man, so clearly evidence something divine, that even an infidel exclaims, "the life and death of Jesus are those of a God." And yet there were but few who, enlightened from above, could say, "the Word was made flesh and dwelt among us, and we beheld his glory." Alas! the world knew him not. How great must have been their ignorance of every thing divine! How lost to affection for their maker and their God!

Surely



Surely if their hearts had not been sealed up in frozen hardness, as well as their minds enveloped in thickest shades of ignorance, the inhabitants of the world must have known him that made them: for a heart retaining some tenderness and filial affection would have supplied a hint to their dull minds. This is proved, not only by the voice of nature, but may be illustrated by the testimony of history. In all the restless ardor of approaching manhood, impatient of restraint, a son, at the time when his father was in the high noon of life, left the paternal house and went to seek in foreign climes the liberty and happiness which his heated imagination had painted. Tossed from one country to another, he was detained far beyond his intended period. As one of the unforeseen revolutions of this changing world, the father also was driven into foreign parts; and, by an unseen hand, the course of both was so directed, that the parent and his son met together in an obscure village in Italy. They knew not each other. The young man had lost the virgin bloom of youth with which he quitted his father's house; and having ripened into full manhood, discovered the stronger lines of expression, which had been heightened by the influence of the weather, and the vicissitudes of his condition. The father having turned the brow of the hill of life, and meeting with unexpected reverses in his declining years, soon began to bear the deep furrows and the hoary hairs of age. Thus mutually altered, and separated for many years, which had been crowded with various scenes, there remained but little that could discover their near relation. Yet when the aged man entered the son's house, he involuntarily rose, and shewed a more than ordinary respect to a person in whom he saw so much to venerate; whilst the father felt a new and peculiar pleasure in receiving the attention of so agreeable a stranger. They spake, and they readily replied, for the sake of hearing again the sound of each other's voice. The father's bowels yearned, the son's heart spake, and their lips could not keep silence. "Are you a native of Italy?" said the father. "No sir," the son replied: "I perceive you also are a foreigner." This led on to further questions, and these produced more interesting information, till, at length, hearing his own name mentioned, the son cried out "My father!" "My son! my son!" exclaimed the parent, and fell on his neck and embraced him. How was it then that man knew not God, his maker, the father of his spirit? Ah! melancholy truth! he had not the heart of a child, all filial affections were extinguished,

extinguished, "he had not the love of God in him." Well might Jehovah address the heavens and the earth with his complaints, saying, "Hear oh heavens, and give ear oh earth: I have nourished, and brought up children, and they have rebelled against me." Though he dwelt long among them, yet they knew not the parent of their being; for they had iron bowels that knew not to yearn.

PHILALETHES.

ANECDOTE.

THE BODIES OF BELIEVERS INTERESTED IN CHRIST.

**B**EING lately on a journey in Scotland, I spent part of a day with a worthy clergyman, who has laboured even to old age, with peculiar liveliness, in the work of Christ. While we were employed in looking at his church, and burial ground reading inscriptions, and gratifying our curiosity with whatever might appear new and interesting; the following anecdote was related to me, which I thought worthy of preservation. A man who lived in his parish had, some years since buried his wife, and several children, in this church yard. By the side of the burial place, next the road, stands a low wall; over this the man mentioned above, stood leaning and gazing on the spot where he had deposited all that was dear to him in this world. One, observing his thoughtful attitude, and profound attention, asked him, what occupied his mind? "I am looking," said he, "at the dust that lies there; and wondering at the indissoluble union betwixt it, and the Lord Jesus Christ who is in glory."

What an encouraging reflection is this to a believer's soul! What support does it afford under the loss of others; and what resignation, should it inspire us with, to the will of God respecting our own dissolution! Let us remember that we have the word of eternal truth to assure us, that the bodies of all believers in Christ, are his property, the purchase of his blood, and the subjects of his salvation as well as their souls. "This is the will of him that sent me, that every one which seeth the Son, and believeth on him, may have everlasting life: and I will raise him up at the last day."—"He that believeth in me, though he were dead, yet shall he live."—"Them that sleep in Jesus, will God bring with him." Let our views of the salvation by Christ, and our gratitude for it, be greatly enlarged. Let us look forward to the resurrection day, as to the completion of his plan of grace. And in the interval, both while living, and when dying, let us commit our bodies to his disposal and care.

Henley.

R. L.

## REVIEW OF RELIGIOUS PUBLICATIONS.

**PROSPECTUS, with Specimens, of an Octavo Polyglott Bible, intended to contain the original Texts with various Readings, the principal Ancient Versions, and the authorised English Translation. To which is added an Appendix, in Vindication of the Author, &c. By JOSIAH PRATT, M.A. Assistant Minister of St. John's Chapel, Bedford-Row. Royal 8vo. 32 pp. 1s. Rivingtons, &c. 1799.**

**T**HIS work in the Old Testament is designed to comprehend, in five parallel columns on each opening, the original Hebrew with points—the English version with marginal references—the Septuagint version—the Chaldee paraphrase, and the vulgate latin. Below these, across the page, the Samaritan Pentateuch will be subjoined in Hebrew characters, with all the important various readings from Kennicott and De Rossi.

The New Testament will be printed in 4 columns—the old Syriac version in Hebrew characters—the common English translation—the Greek original and the latin vulgate, with all the chief various readings of Mill, Wettstein, Griesbach, and others, at the bottom of the page. The principal variations of the Samaritan, lxx, Targums, Syriac, and vulgate, will also be subjoined. To the whole will be prefixed Prolegomena, containing catalogues of codices, &c.

The whole work is intended to be comprized in 20 quarterly nos. price 7s. each, and making 7 vols. royal 8vo. For those who wish for larger margins, some copies will be printed on a 4to. page, at half-a-guinea each. The work to be put to press as soon as a competent number of subscribers is received.

In this useful, important, laborious and expensive publication, we cannot but wish the author good success, and all the encouragement that so great an undertaking merits, especially from the liberal and wealthy friends of evangelical religion.

The appendix contains an answer to some objections, which a writer in the British Critic made against a former prospectus of this work, and which we conceive Mr. P. has sufficiently obviated.

**ANECDOTES, religious, moral, and entertaining, alphabetically arranged, and interspersed with a variety of useful Observations. Selected by CHARLES BUCK. 12mo. 288 pp. 3s. 6d. Chapman, &c. 1799.**

**T**HIS selection perfectly corresponds with its design, and is equally calculated both to please and profit. For “while it affords a considerable degree of entertainment to the reader,” it evidently tends “to excite reverence for the best of beings, a regard for the noble and delightful system of Christianity, together with benevolence to our fellow-mortals, and an earnest desire to devote ourselves to the glory and service of our God and Saviour.” We have no doubt but it will obtain, as it certainly merits, an extensive circulation.

**THE YOUNG EVANGELIST; exemplified in a View of the Life of the late Rev. John Savage; with occasional Reflections. To which is added a Selection of his Letters. By JOSEPH JEFFERSON, Basingstoke. 12mo. 132 pages. 1s. 6d. Chapman.**

**T**HIS life perfectly corresponds with the memoir given of Mr. S. in our magazine for January, but is more dilated, and enriched with additional incidents and remarks; and the letters subjoined breathe the spirit of a true Evangelist.



*The Miscellaneous Pieces as set to Music by G. F. Handel. Part II. With the Life of Handel, and a General Index. 12mo. 184 pages (elegant) and two Engravings. 4s. 6d.\* Heptinstall, 1799.*

THIS volume contains the words of Handel's anthems, Te Deums, &c. and remaining odes and oratorios not inserted in the former volume; noticed in our magazine for April. The life of Handel is the only article which has any claim to originality, and is compressed to a form that will make it acceptable to many; and our serious readers will be happy to find the end of that great musician was not altogether without hope.

*A Poor Country Minister's LEGACY to his Children. Foolscap 12mo. 72 pp. 6d. Chapman and Matthews, 1799.*

THIS legacy, though it comprizes neither goods nor chattels, money, nor estates, is yet extremely valuable, as it points out the true way to happiness, both here and hereafter. It is written with much simplicity and affection, and the matter of it is truly excellent.

*SPARE MINUTES: or resolved Meditations, and premeditated Resolutions. Written by ARTHUR WARWICK. 18mo. (neat) 120 pp. 1s. 8d. boards. Arch and Matthews, 1799.*

BY an advertisement prefixed, we learn this little work is reprinted from a 7th edition published in 1640. These meditations consist of two parts, to each of which is prefixed a frontispiece by Pollard. The style abounds with the quaintness and antithesis of the last century, which however may better impress them on the memory, than if they were in the more polished style of the present age. They are all of a moral or religious tendency, and the following may be taken as a fair specimen of the whole.

"I cannot see two lawyers work at the pit, but they put me in mind of the Pharisee and the Publican: the one casts his eyes upwards, whilst his actions tend to the pit; the other standing with a dejected countenance, whilst his hands and heart move upwards. It is no shame to make show of our professions, if we truly profess what we make show of; but of the two, I had rather be good, and not seem so; than seem good, and not be so. The Publican went home to his house, rather justified than the Pharisee."

*CHRIST PRECIOUS TO THEM THAT BELIEVE; a practical Treatise on Faith and Love. By JOHN FAWCETT, A. M. 120. (neat) 304 pp. 3s. boards. Wills, Johnson, &c. 1799.*

THIS book has the merit of answering strictly to its title. Christ is indeed here "the Alpha and Omega, the beginning and the end." After a few introductory remarks, the author considers the character of the persons to whom Christ is precious (believers)—the evidence they give that Christ is precious to them, and in what respects he is thus precious.

The style of the author is well known to be neat and easy; his matter is excellent, as we have remarked, but in the arrangement we do not think Mr. F. so happy as he usually is; it has some of the stiffness of the last century; occasioned, as we suppose, by the work having been originally composed and delivered in the form of Sermons.

\* In our Review of the 1st Vol. it was marked 3s. 6d. instead of 4s. 6d. through misinformation.

## OBITUARY.

## EXPERIENCE OF MR. B. COWARD,

WRITTEN BY HIMSELF.

I WAS born and brought up a Dissenter, by moral parents, in the town of Poole, who instructed me in the duties of religion, caused me to be taught the catechism, many of Watts's Hymns, &c. and kept me strict to the meeting. I now was of age for being bound an apprentice to some trade, and I fixed to go to sea. In a few years I forgot all my instructions, and adopted the principles and language of the common sailors. Nothing particular occurred; only as I grew in years I grew in wickedness, partaking of all the pleasures of sin, as is common to those in this miserable calling. I was now advanced to be captain, and part owner, of a fine vessel, and thought myself in a way to acquire a fortune, which I was determined on, so that I might enjoy the world, which seemed to picture itself to my mind in a very pleasing manner. In this pursuit I went on sinning against God with an high hand, till conscience brought me to a stand, and warned me of the consequences of such a course of life. I began to relent, and form good resolutions; but Satan, that enemy of souls, with his powerful temptations, impressed on my mind that it was now too late, that now God would not accept of my services; had I thought of it some years ago it might have availed, but that now it was entirely too late, and that I had better continue in pursuit of the world and its pleasures. Alas! I now saw no hope but to fill up the measure of my iniquities, and then, O, dreadful thought! to endure the wrath of God to all eternity. But, although thus far gone in sin, I always attended divine service three times of a Sunday, and never omitted Wednesday evening lectures, yet not from any love for the meeting, but from custom; for I disliked such strictness, and often wished I had been brought up among people whose consciences were not so tender; who could take a walk after church without restraint, which was not allowed me. I had at this time a pious good uncle,\* who used to call at my father's in his way home from meeting of a Sunday afternoon: his pious conversation, in speaking of the sermon, &c. I could not bear, and have often left the room on this account, till at last I contracted a hatred of him; not against the man, but his piety, which I could not relish, the carnal mind being at enmity against God and his people. In the summer of 1791 I was taken ill, insomuch that my vessel was obliged to proceed the voyage without me, and I intended joining her again in Newfoundland, by going out in some other vessel as soon as my health was restored, which was the case in a few weeks, and in the beginning of August we left Poole for Newfoundland. But, a few days previous to my departure, I was at meeting on a Wednesday evening; the preacher was one of Mr. Bogue's students, of Gosport,† who was at Poole in Mr. Ashburner's absence. I never remember that, till now, the word of God had any more effect on me, than on the walls of the house I sat in. But the time was now come when it pleased God, by the power of his Spirit, to set home his word on my hard and

\* Mr. Robert Coward; an account of whom is in the Magazine for November, 1798.

† Supposed to be Mr. Steel, of Winchester.

stubborn heart. O! blessed Wednesday! how happy for me that I did not omit being there on that day. I was sitting, as usual, not very attentive, the sermon about half over, when the minister began to direct his discourse to me, almost in the same manner as if we were conversing face to face. He told me of my heinous and abominable sins, and the consequences of them: I was struck with confusion, and immediately concluded, that my uncle had been telling him my way of life. He told me also of secret sins, which I thought no one knew but myself, my vain reasonings would not avail; I was smitten to the heart, and was obliged to acknowledge myself guilty, guilty, guilty; I could not hold up my head, but in sighs and tears; I remained till the sermon was ended; I then went home much cast down, and with groans and tears passed that night. I saw myself exposed to the wrath of an angry God, whom I had grossly offended; I became very fearful, knowing that if I died in that state I must perish for ever. I then embarked to take passage for Newfoundland, but trembled as I was going on board; the captain being a wicked man, who held religion in the greatest disesteem. Nothing material happened on the voyage, only that when the captain was gone to bed, I used to sit up in my room to read, and, at times, found there might be hope even for me. At length we arrived at Carbonear, in Newfoundland, where I found Mr. Black, a preacher, under whom I received great encouragement. Here I had many difficulties to encounter with from my old companions. I began to dislike their company, for our sentiments in matters of religion were quite opposite: they could sin with ease, but as for me I was convicted of having sinned against a God of almighty power and strict justice, and was fearful of provoking the Majesty of Heaven. A total separation seemed necessary, yet I did not entirely quit their company. One of them told me I was very much to blame to follow the Methodists, for many had been melancholy on that account. He told me he knew what religion was, having read the Bible twice through; for a man to keep the commandments as well as he could, and God was merciful to forgive the rest. I began to listen to this mode till I examined my Bible, and found that nothing short of Christ would do for a guilty sinner. I therefore quitted their company, and joined the company of the pious and godly.—I attended prayer meetings, and every other opportunity to obtain pardon and peace with God; but his time was not yet arrived, and now the scene varies respecting worldly affairs. The Bristol merchants that chartered the vessel failed, and I could not get my cargo; and, after a long and fruitless delay, I was obliged to sail for Baltimore. Now I was at sea, none to disturb me; for many days did I implore the God of all grace, that for the sake of Jesus Christ, his son, he would remove this load of guilt, and speak pardon and peace to my soul. I was one morning at prayer, earnestly begging for pardoning mercy, when I repeated those words, "what shall I do to be saved?" When at that moment was applied to my mind, as if by another voice, "Believe in the Lord Jesus Christ, and thou shalt be saved." Now was my burden removed; now was I enabled to behold Jesus, the friend of sinners, with arms extended to receive penitent sinners; now was my heart filled with joy, peace, and love; now I could embrace my dear uncle in the arms of love, and all good Christians, nay, all the world. The world now appeared a vanity; and instead of enjoying the world, I wished to be retired from it; nay, I resolved to sell my part of the vessel, and devote the money to the service of God; contented to work a common labourer, and be thought of no esteem in the world. A few days after we got ashore on the coast and lost the



the vessel, and with difficulty saved our lives; but it was the Lord, let him do what seemeth him good; and after many trials, I arrived in England in March 7, 1792.

I compare my situation, at the time I was begging for mercy, to a man in the water just sinking, when this rope of the gospel was thrown me, "believe on the Lord Jesus Christ, and thou shalt be saved." Blessed rope that pulled me out of hell! God has been pleased to confirm my faith many a time, and to convince me that I am a child of his: but I am very weak, and must leave off writing. B. C.

Mr. B. Coward died at Appledore, May 30, 1797, aged 37; and in November died also his wife; and, I doubt not, both of them are now blessedly secure, in those regions of eternal felicity, where sorrowing and sighing, can never enter, and where there is no pain. G. W. L.

MR. EDWARDS.

*To the Editor of the Evangelical Magazine.*

REV. SIR,

I am desired by the Good Samaritan Society, meeting at No. 48, Shoe-lane, to communicate to you the following remarkable case, which displays and justifies the grace and providence of God:

No. 307, Holborn.

J. Taylor, Secretary.

MR. EDWARDS, of Weston's-park, near Lincoln's-inn-fields, a very poor, illiterate, and labouring man, was about two years ago, afflicted with a dropsy—was tapt in St. Bartholomew's Hospital—and recovered. Soon after he fell down, and dislocated his hip, and was confined from work for many weeks. He had not long again attended his employ, which was with a soap-boiler, before he fell into one of the caldrons, and was nearly scalded to death. This succession of afflictive events, together with the illness of his wife, in Jan. 1798, reduced his family to the utmost poverty and want. They had no money, nor any thing left to pledge, by which they could procure sustenance. The wife, feeling the strong sensation of thirst, applied to a neighbouring publican to trust her for a pint of beer; but was refused credit. At this crisis, being destitute, and despairing of help, and seeing her child in a perishing state, for want of the necessaries of life, she formed the dreadful resolution to destroy her infant and herself, to get rid of her distress and poverty. Thus instigated by the devil, and the pressure of poverty, she procured a razor for that purpose; but before she could perpetrate the horrid deed, in stooping towards the ground, a shilling dropt from her clothes; this circumstance excited in her mind the utmost surprise, and satisfied her immediate want; and thus, through this mysterious providence, the temporary relief saved both from destruction. Here it is proper to observe, that he had an uncle, who lived in affluence; yet "the bowels of his compassion" were so shut up, that he refused them the smallest assistance. Herein is displayed the mystery of Providence! the way that God sovereignly takes to accomplish the purposes of his grace; for had they met with suitable support from their rich relative, they would not have been objects of the Good Samaritan Society's attention. Just as their affliction of body and circumstances were at the utmost extreme, the Society first visited them. They were both ignorant of divine things. The wife soon recovered by means of medical and pecuniary aid, which was afforded by the Society. Mr. E. during the conversation of one of the visitors, was deeply impressed with the necessity of regeneration to enter the

the Kingdom of heaven, which was urged from the third chapter of John's Gospel. A subsequent illness, which called the attention of the Society to him again, soon demonstrated that the Holy Spirit had begun a good work in his soul, by convincing him of sin; and he had encreasing convictions of the necessity of the new birth. These terminated in a sound conversion to the truth as it is in Jesus. After his recovery, he constantly attended the means of grace, and communed with the church under the care of the Rev. Mr. Williams, of Gate-street. A few months after his uncle died, and though he refused him the smallest assistance in his distress, yet the Lord disposed his mind to leave him his residuary legatee, by which he became possessed of two thousand pounds. He took the first opportunity of calling upon one of the visitors to inform him of the providence, and acknowledged with gratitude and humility his obligations to the Society. This change in his temporal circumstances did not fill his mind with pride, but served to manifest more particularly the reality of the work of grace in his heart. In conversation he seemed to have advanced greatly in divine knowledge and experience. He had not been in possession of the above property more than two months before he was again taken ill with a liver complaint, which begun with convulsive fits. Apprehensive of his approaching dissolution, he was anxious to manifest his gratitude to the Society, who he said had assisted him in his distress; and directed his attorney, before any other legacy, to put down in his will ten pounds for their benefit. He continued in his affliction thirteen weeks; and during that time he was continually relating to all around him, "what a dear Saviour he had found." He read attentively the Scriptures, and prayed fervently with his family; and when his wife seemed distressed at his sufferings, he said, "what are my sufferings? nothing, when I think of what Jesus bore for me;" and when a few friends met at his house at Poplar for prayer, he, to the astonishment of all present, (notwithstanding his weakness) crept down stairs, and said, "he could not stay away, for as soon as they began to sing, his heart was filled with joy, and so knit to them, he was obliged to come down to join them in their praises and prayers." He continued triumphing in the prospect of eternal glory. To a friend, who asked him how he first came to the knowledge of the truth, he replied he was indebted to the Good Samaritan Society; under God they were the means (said he) of opening my eyes, especially in reading and explaining the third chapter of St. John's Gospel, concerning the new birth." When death drew near he was composed and happy. When his leg was first struck with death, he exultingly said, "Is this dying? Come Jesus! Come death! I shall soon be with God in Paradise. I have no fear; come death! Come Jesus! I know my Judge is waiting to give unto me eternal life." The day before he died, he said, "To-morrow I shall be in paradise; I shall be crowned with glory." On December 14th last, he was perfectly sensible, composed, and happy, waiting for his dismissal from the body. The last words he was heard to utter, were, "Sweet Jesus! Come death! Come Jesus!" Thus he fell asleep in Jesus. His funeral sermon was preached Sunday evening 23d Dec. 1798, at Poplar Meeting, by the Rev. Mr. Broady, who attended him in his last moments, and who, in the course of his sermon, rejoiced that there existed such an institution as the Good Samaritan Society.

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#### MASTER BURCHETT.

Master William Burchett, of Islington, happily fought the Lord at a very early age, and after a lingering illness of 12 months, took his flight  
for

for heaven, when he was only 7 years and 5 months old. He was naturally of a mild and good temper, and as soon as he could walk was very attentive to family prayer. In January 1798, his health began visibly to decay, and when his mother learned that his disorder in all human probability would terminate in death, she spake closely to him about dying, and he seemed amazingly cheerful in the prospect of death; frequently saying that "he knew he should die, that he should go to heaven, and there have a white robe, a crown on his head, a harp in his hand, and be singing hal-lujahs for ever and ever." When his mother asked him whether he had not rather recover and live with her, he answered with great composure, that "he loved her much, but he would rather die and go to heaven." His disorder kept him within doors and greatly debilitated him; but he was happily submissive, though naturally of a very lively turn. When well, he was constant in the private addresses which he had been taught to put up at a throne of grace, and in his illness he spent the greater part of his time in reading some pious and good books.

In the month of August 1798, his hope of heaven was damped, and he fell under strong convictions of sin, frequently crying out, that he was fearful God would sink him to hell for his sins. Being interrogated by Mrs. Burchett what sin it was that troubled him so much, as it was not known that he had ever used bad words, or told a falsehood, which might be supposed to have occasioned such painful sensations in a child, he told his parent that when at school he had been taught to use such words and tell lies, and the remembrance thereof distressed him; but he hoped God would forgive him, and that if he recovered he should be concerned to sin no more. This dear child for some time mourned so deeply for sin, that his mother who was his nurse, was pierced to the heart at hearing and seeing his distress, and though many attempts were made to comfort him, for a time they were in vain. His mother recommended prayer to him; but he said, "Mamma, how shall I pray? I can say nothing but foolishness." Being informed that God would hear prayer however simple, if it came from the heart, he then said he would pray as well as he could, and wept bitterly. Some time after a friend spake to him of the love of Jesus to children, went to prayer with him, and repeated the hymn, "Gentle Jesus, lovely Lamb," &c. and he then seemed to derive some comfort, and expressed a wish to die, if God would but forgive him his sins.

On a particular day his friends were speaking of his affliction, but he said, "I must not complain, it is the Lord's doing, he can make me well if he please, but I don't wish it; I had rather die and go to heaven." He bore the whole of his sufferings with a degree of patience that excited admiration. His kind mother was very anxious to have some strong evidence of his future happiness, and the Lord granted her desire; for he at length began to speak delightfully of heavenly things, discoursed of angels meeting him and welcoming him to glory; he said "through much tribulation he should enter the kingdom of God." Speaking of death he said, "In heaven there was no more pain, nor sickness, nor sorrowing," adding, in great spirits, and "there all tears shall be wiped away from my eyes." At one time, about a month before he entered into his much desired rest, he seemed lost in thought, but suddenly breaking forth said, as if he had known the anxiety of his mother, "Mamma, when I die I know I shall go to heaven." He was much pleased to hear of the happy death of other children, saying, heaven was the best place for them. That scripture appeared to be very comfortable to him, "Suffer little children to come unto me," &c. Several of the hymns of Dr. Watts for children struck him very



very forcibly; he often asked how he should spend his time in heaven, what he should say and sing there, for said he, "I do not know how to sing." A day or two before he died, as if he felt his dissolution near, he expressed a very grateful acknowledgment for both his pious parents' kind attention to him, especially that of his mother; and thus continued waiting for his dismissal till the morning after Christmas day 1798, when his happy soul was released from his tenement of clay, and in a most easy and merciful manner taken from the evil to come, to be for ever with the Lord.

*Barbican.*

J. T.

#### MRS. JACKSON.

MRS. JACKSON, wife of the Rev. Edward Dudley Jackson, of Warminster, Wilts, was the daughter of Mr. Brett, of Yeovil, Somerset, a reputable and pious man, a great friend and supporter of vital religion. She was early brought to a serious concern about her soul, which was gradually carried on by the continued drawings and influences of the Spirit of God on her soul. She was, however, much enlivened, and brought to see the method of salvation more clear, and to experience the work of grace more powerfully, by the ministry of Mr. Vawn, during his supply at the Half-way House, between Sherbourn and Yeovil; where the present congregation of Yeovil then worshipped previous to the building their new chapel. The ministry of Mr. Jackson, who succeeded Mr. Vawn, at Yeovil, was much blessed to her, but he soon removed to Warminster, and was ordained there, 1794, and soon after they were married. In a short time she became a member of the church, and was both useful and ornamental; visiting and assisting the poor was her delight, and a Christian deportment appeared in all her visits. From her prudence, good temper, and peaceable disposition, she was observed to be happily calculated for a minister's wife. From the time of her pregnancy it was strongly impressed on her mind that she should not survive; but as these ideas are not uncommon in such circumstances, little attention was paid them. Upon the 15th of December she was delivered of a son, and had a good time; but on the Wednesday preceding her death, not having had any sleep since her delivery, a violent pain in her head, to which she had been subject for some months past, now returned with double violence. The enemy of souls watching the opportunity, injected many strong, and blasphemous thoughts into her mind to an uncommon degree; that she fell into great horror of soul; so much so as to think all her experience was delusion; her hopes groundless, and her destruction inevitable. So closely did Satan beset her at this time, that he tempted her to think, that none of God's people had ever been in circumstances like herself. Her husband reminded her of the infinite mercy of God, through Jesus Christ, and particularly of that gracious promise, "All manner of sins and blasphemies, shall be forgiven unto men," which she was enabled to lay hold of, and received with comfort. After this, notwithstanding her excessive timidity, she was wonderfully supported, although under an unalterable persuasion that she was going into an eternal world; and frequently observed what a mercy it was to be thus supported in the immediate prospect of death.

On the morning of her dissolution, after she had been several hours in convulsions, so as to require more than one to hold her, she found herself sufficiently well and collected to express her faith and confidence in God, and in a most energetic prayer recommended herself to her God and Saviour, ardently, and repeatedly praying for an easy passage. She declared her hope of a free and full salvation; frequently acknowledging herself the

the very chief of sinners; but rejoiced that Jesus Christ came into the world to save such poor unworthy sinners as she was, and that he was able to save to the uttermost. She then prayed earnestly and repeatedly, that the Lord would preserve her youngest sister from the vanities of the world. She begged of the apothecary who attended her with the solicitude of a parent, to endeavour to meet her in Heaven. She earnestly exhorted the servants not to rest short of an interest in Christ. She then wished to sing a hymn; but who could sing except herself? Her husband therefore repeated those two verses in Dr. Watts's Hymns, "A guilty weak and helpless worm, &c. and, "To the dear fountain of this blood, &c."

The last words she was heard to repeat were, "Dear Jesus, I do love thee from my soul." She lay slumbering after this several hours, when the Lord answered her prayers for an easy death, so remarkably, that her countenance never possessed a greater serenity than when she breathed her last, on the 24th of December, 1798, in the thirty-second year of her age. Having been married three years and seven months. On the Lord's day following, at the united request of the congregation, she was interred in a vault, under the pulpit of their new and elegant Meeting-house, being the first person who was buried out of consecrated ground in that town. The funeral sermon was delivered by Dr. Duncan, of Winborn, from Ezekiel xxiv. 16. "Son of man, behold I take away from thee the desire of thine eyes with a stroke;" and the Rev. Mr. Sibree delivered the funeral oration. Very few dry eyes were in the congregation; may the event be sanctified to the whole town, for it may be said with truth, all were concerned and affected with the stroke.

## RELIGIOUS INTELLIGENCE.

### MISSIONARY SOCIETY.

AT a very large Meeting of the Directors of the Missionary Society, it was, after solemn deliberation, determined, in conformity with the resolution of the last General Meeting, that a Mission to the Sandwich Islands and other parts of the Pacific Ocean, shall be carried into effect as speedily as possible: But not judging it expedient at the present high price of shipping to purchase a vessel of their own, a committee of mercantile men was appointed to consider by what means a commodious conveyance for the Missionaries could be best obtained. The committee of examination also is employed with the greatest activity in the enquiry after persons properly qualified for this blessed but arduous work. Several have been long accepted, many more have offered, and it is expected that their numbers will rapidly increase, as the intentions of the Society become more extensively known. All the Directors and Brethren in the country are requested to announce to their several congregations and others, the immediate pressing call for faithful Missionaries. Beside the essential qualifications of soundness in the faith, genuine experience, exemplary conduct, and aptness to teach, it is needful that some of the Missionaries should possess skill in medicine or surgery; and others in mechanic arts. Some will be wanting who are expert in iron and steel work; who can handle the hammer and file, and manage a forge. Also carpenters, joiners, and wheelwrights, skilled in the use of the saw, the ax and the plane. Some good husbandmen and gardeners, boatbuilders, brickmakers, masons, potters, weavers; a schoolmaster and mistress, who have been in the habit of teaching writing and

reading; and it is desirable he should have some knowledge of mathematics, trigonometry, and navigation.

It is hoped that a great number of serious persons of the above descriptions will readily offer themselves. As many as can be taken will be embarked on the present expedition, and the rest accepted and prepared against the return of the *Duff*, if it shall please God, to revisit and reinforce the Brethren in all the different places of their abode.

The Sandwich Islands are among the largest and most populous yet visited in the Pacific Ocean. The Chiefs are so friendly to the English, that they even desired Captain Vancouver, as the representative of the King of Great Britain, to receive a formal surrender of their islands to his Majesty's government and protection. From enquiries made of those who have often, and for a considerable time been there, the fullest assurances have been received that a hearty welcome will be given to the Missionaries, that their personal safety will be nearly as great as in our own country, and that the natives are very eager that the English should come and settle among them. Two very well behaved Englishmen, named Young and Davis, are in high favour with the Chiefs, and in great authority at Owhyhee, which is much the largest island. A brother of that Mr. Stuart, who is mentioned in the Missionary voyage as one of the persons in the *Bounty*, who married and left a child at Otaheite, is settled with a family at Karakakooa, and is a man of respectability. These, the Directors have been assured, would receive the Missionaries with cordiality; and it is probable they may chuse the spot of their settlement, and entering among them with peculiar advantages, proceed happily in the civilization of the inhabitants, and their instruction in the knowledge of the Gospel of Christ.

The Society, therefore, calls upon all the faithful every where, by the zeal which animates them, by the bowels of Jesus Christ yearning over the poor Heathen; by the blessings which have already accompanied their efforts, and by the brighter prospects which the great Head of the Church is now opening in the heathen world, to arise to their help, and furnish without delay the means of accomplishing this great work. Applications may be made to the Secretary, containing recommendations and testimonials from the several ministers or congregations where the Brethren, single or married, who feel a missionary spirit may be situated. These will be immediately answered, and sub-committees appointed for their examination in the country.

By order of the Directors,

*Hackney, June 19, 1799.*

JOHN EYRE, Secretary.

## GERMANY.

### LETTER I.

*Extract from a Letter of the Rev. Dr. Muller, General Superintendent at Aurich, in East-Friesland, to Dr. Burckhardt, in London.*

Dear Friend and Brother in the Lord,

HAVING received the Address of the Directors of the Missionary Society of Great-Britain to their German Brethren, together with your letter and preface, I invited the Rev. Mr. Stracke, Secretary of the Society for promoting pure doctrine and true piety, in order to consult with him about publishing these valuable accounts and papers. A printer at Oldenberg has been engaged to print 5000 copies of them, of which 1000 will be sent to you, by way of Leer Emden or Norden.

We



We all greatly admire the establishing a Mission to the South-Sea Islands, during the present apostacy, which is inundating Germany both on this and the other side of the Rhine: Public baptism, we are informed, is to be abolished, and it is to be administered only in private houses. The Lord however is carrying on his work still from above; not permitting the old system entirely to fall, but bringing forth imperceptibly something new, that the Church of Christ and truth may have martyrs also in future, and in other parts of the world, to seal it with their blood.

With high regard I recommend myself to the venerable Society in London, and wish them further support from the grace of Jesus Christ.

## LETTER II.

*Extract from a Letter of the Rev. Mr. Stracke to Dr. Burckhardt.*

Rev. and Dear Brother,

THE effect of the Address from London you will see in the inclosed plan of a Missionary Society in East-Friesland, which I beg to present to the respected and beloved Directors, with the most hearty salutations of all our Brethren. Two of the Ministers who have signed it, are of the Calvinist denomination, and we expect that the number of Ministers approving the plan in this country will increase to thirty. We have sent copies to Altona, where Mr. Vander Smitten will sign and forward the plan to Flensburg, Cleves, Osnaburg, &c. so that we soon shall form a considerable Society in the northern parts of Germany, which will be happy to unite with your Society in London.

We beg the favour of your communicating to us a continuation of the accounts of the Mission at Otaheite; and we could wish particularly a plain narrative of the reception and work of the Missionaries there in a small pamphlet of a few sheets, for the use of the middling class of readers in town and villages, whereby they might be stirred up to take a more particular and active interest in the Missionary work.

May the venerable Directors of your Society be pleased to look upon our feeble efforts with approbation, and receive our Plan as a return and answer to their excellent Address! We would esteem it a favour, if these dear men of God would send us a few lines to encourage us in the steps we have taken, which probably would have a good effect to confirm those Brethren, who are timid in their resolution to accede to our union.

May you write me often something of this new and glorious work, in order to communicate the glad tidings to the Brethren near me, and at a distance, and to build up our infant institution!

Mr. Jung, Counsellor and Professor of Civil Law at Marburg, a member of our Society, writes me in his last letter: "Long ago have I had a preface of the Lord's coming being near; but the certainty of it never rose in my mind to such a degree, as when I heard of the astonishing Missionary Institutions of the present times!" May the grace of our Lord be with you, and with

Your Brother and fellow-servant of Christ,

*Hatzbusen, near  
Munich, March 11th, 1799.*

## LETTER III.

## NEW GERMAN MISSIONARY SOCIETY IN EAST-FRIEZLAND,

Occasioned by the Address of the *British Society* to their German Brethren.  
*The Kingdom of Heaven is like unto a grain of mustard-seed. Mat. xiii. 31. 32.*

A Missionary Society for the conversion of the Heathen, though small in

the beginning like a mustard-seed, may grow to a large tree, if planted with humble prayer and faithful confidence in God, and cultivated under the sprinkling of the blood of Christ, through the sanctification of the Spirit. We, the undersigned, find ourselves called upon, to engage in such an union, and to form a *Missionary Society*.

Every minute many Heathen depart from this present probationary state into the invisible and everlasting world. Our own time hastens to its end. When we consider that our own forefathers, like them, were idolaters, we have hitherto shamefully neglected to do unto others, as others have done to us, and have reason to implore forgiveness for this neglect. We acknowledge with a contrite heart our ingratitude and insensibility of the spiritual wants of our fellow-creatures, and bewail the loss of a most precious part of our own time spent in distance from God, and in the eager pursuits of the pleasures and goods of this perishable world. But enabled by grace we would now devote the rest of our days and talents to the good of the heathen, that our dear Lord may say of every one of us, that *we have done what we could*. Mark xiv. 8.

*At midnight there was a cry made: Behold, the bridegroom cometh, go ye out to meet him.* (Matth. xxv. 6.) Praised be God that we hear this awakening voice, just at a time, when darkness covers, and drowsiness pervades, a great part of the christian world! Hail to the people of the Lord in the blessed Island of Great-Britain, by whom we are roused to vigilance in the cause of the heathen.

By grace then we are made willing to do what we can. We believe that the same Lord who gave the inclination will give also the power, and that he will effect something by us, be it much or little. As he calls us, he will make use of our service. We devote ourselves to him, as his servants; we will act always in conformity to our entire dependance on him, and may he do through us for the heathen, whatever he may please!

The objection, "that we have many heathen round about us to convert" shall be no hindrance; for we have the means of grace very near, while the distant heathen must remain in their miserable state so long as the gospel is not preached to them. We are sensible of the apostolic charge of our Lord: *Go into all the world and preach the gospel to every creature*.

While this care engages our minds, we do not neglect the duties of our station; but rather are encouraged to discharge them with new zeal and faithful activity. It is to be expected from the present gracious visitation of the Lord, that many of the heathenish part of Christians will be benefited and awakened, and that our labour shall not be in vain. A salutary fear may arise, that the kingdom of God will be taken from us and transplanted to the heathen, if we continue to be indifferent about it; and thus we have reason to hope, that the Lord will bless this undertaking for the salvation of ourselves, and of those that hear us.

Nor shall the objection deter us, that we are improper instruments for the conversion of others, since the former blindness and misconduct of many is well known. If we have received mercy, let this very circumstance be an encouragement to prevent our fellow-creatures from following the same sinful course, and to lead them to the source of all grace and mercy, pardoning, not less than sanctifying, the human heart. Let the principle of our activity be, *to love much, because many sins are forgiven to us*. Luke vii. 47.

Pecuniary resources, so necessary for the fitting out, for the voyage and support of the Missionaries, are not so much the objects of this undertaking, as to find out proper persons to labour among the heathen. And

can there be a total want of such in our countries? We will indeed incessantly implore the Lord's direction, to send faithful labourers into the wide and extensive fields of the heathen nations, at the same time as we make it our business to find out proper subjects, and to assist in forwarding them to the place of their destination.

As, however, much expence is requisite, and as we are willing to make ourselves friends of the mainmon of unrighteousness, that they may receive us into everlasting habitations, (Luke xvi. 9.) we would cheerfully contribute as much as we possibly can spare for the everlasting welfare of the dear immortal souls of the poor heathen; remembering always, that they, as well as we, "are redeemed, not with corruptible things as silver and gold, from our vain conversation received by tradition from our fathers, but with the precious blood of Christ, as of a Lamb without blemish and without spot." 1 Peter i. 18. 19.

Love of gain or avarice being a leading disposition in the country wherein this is written—which keeps many at a distance who are otherwise not far off from the Kingdom of God, and betrays them into a miserable narrow mindedness, we will do our best, to break that stubborn covetousness, by representing to them the dying love of Jesus on the cross, and by following in word and deed, with zeal supported by our own example, the advice of the Apostle: "Charge them that are rich in this world, that they be not high-minded, nor trust in uncertain riches, but in the living God, who giveth us richly all things to enjoy, that they do good, that they be rich in good works; ready to distribute, willing to communicate, laying up in store for themselves a good foundation against the time to come, that they may lay hold of eternal life. (1 Tim. vi. 17. 18. 19.)

But while we begin this work with faith, which like our Society is that of a grain of mustard seed, and yet even in its weakness able to surmount mountains of difficulties, we must not think of an established fund, before we are ready to act. We may venture to begin; for as long as we faithfully depend on his merit, we may also humbly claim his promises, and a participation of his rich treasures. He himself can say: "All the gold and silver is mine!" We do not desire therefore any one to give his word for either a certain or indeterminate yearly contribution. May every one voluntarily do what his heart prompts him to do. The smallest donation will be a pledge of future willingness, and upon that, not upon any certain funds, we calculate the success of our undertaking this great work.

As our dear Lord and Redeemer has owned the labours of the United Brethren among the heathen, by creating so many excellent congregations through the service of their Missionaries: as a river of life flows from them over Germany: as they are a beautiful example and picture of the promised glorious state of the Kingdom of God upon earth, which is to be expected after the present most terrible struggle between light and darkness is finished; which, however, will not be done, until the fullness of the heathen be come in and all Israel saved ———: We, as Germans, believe ourselves to have a call from above, after the example of the English Society, to conform to, and to unite with the Moravian Brethren, and to have their advice and assistance, as far as is consistent with their institution.

As, however, the Address of our dear English Brethren has made an immediate impression upon us, we will follow them in beginning our work. What connection we are to form, or in what direction we may be enabled to co-operate with them, we will leave to the determination of our dear Lord and Saviour Jesus Christ. For this reason we will humbly and faithfully



fully pray to him, to direct us to effect his design in simplicity of mind. He knows best how to bring his work, however small in the beginning, to a most glorious perfection in the end. Hallelujah! Praise be to God and to the Lamb! Lo, he cometh! even so, come Lord Jesus! Amen.

Do not disdain to peruse these outlines, my Brethren! We will say more when farther advanced in our plan. The merciful Saviour dictated these paragraphs to me in the very night of his birth, [Christmas 1798] and though on account of the severe frost the ink was ready to freeze in my pen, my heart was fired with love to the Redeemer, hearing the good tidings of great joy, which shall be to all people. We must do in haste; what we possibly can do!

I, the greatest sinner and unworthiest of the servants of the Lord, sign it first,

G. S. Stracke, Minister at Hatthufen; near Aurich; in East-Friesland.

J. P. Müller, D. D. General Superintendent at Aurich.

J. F. Riese, of Timmel.

R. H. Taute, of Leer.

C. C. Clinge, Dutch Minister at Neemver:

Schömerus, of Ochtelbeer.

Anschminck, of Foilitz.

A. Hoppe, of Victorbur.

Detmers, of Barstede.

Felden, of Neuburg.

J. H. Schmiertmann.

D. S. Fisher, at Rhaude.

Tammling, at Potshaufen.

Harms, at Hollen.

Hinrichs, at Rhaemels.

Brawe, at Noldorf.

Brückener, at Funnix.

Zitting.

Scipio, at Arle.

Taaks, at Norden.

G. Kirckhoff, at Norden.

J. R. Hölscher, of Norden.

O. G. Van Senden, Dutch Minister at Fergast.

#### LETTER FROM HOLLAND.

DEAR SIR,

THE Missionary Society erected here, meets with great encouragement; the serious part of the nation have for a great part acceded to it; and meetings for prayer, the first Monday in every month, are instituted almost all over the country.

Although we still are not in the situation to send a Mission to the Heathen, we have the pleasure to assist by two Missionaries those congregations in Flanders that want Ministers; and we are inclined to think, that the Lord in his own way and time, will show us the work he has appointed for us, and the beaten paths we are to walk in. All we can do for the present is, to give ourselves into the hand of our Lord, to dispose of us as shall be good in his eyes. In the interim we join with your endeavours our best wishes and sincere prayers, that your missions may meet with all desirable success for the glory of God, and the prosperity of the kingdom of our dear Redeemer.

Pray

Pray, dear sir, be so good as to inform us of the proceedings of your Society, and to send us whatever pieces you have published.

Chiefly we long to hear of our countryman Dr. Vanderkemp, and to be informed of the time and manner of his departure, &c.

We have desired Mr. T. Chapman to send us the Evangelical Magazines we stand in want of, and have given him direction how to send them.

We are informed that in sundry parts of Germany also Societies are erected, with some of whom we have opened a Christian correspondence; we also get intelligence from the Sweitz-schwaber *Siegenburg*, and other places thereabouts, that a great many Roman Catholics and some of their Priests, are awakened to serious impressions of religion. The letters we have seen, have a true relish of the Gospel of our Lord.

Since the erection of the prayer meeting, the Lord has poured his spirit upon several congregations, in a very remarkable way, especially at Dordrecht, where several persons are awakened, who have such serious impressions of religion, as gives us hopes that many will be born in our Zion.

We greatly long to hear from you. We desire our Christian compliments to all your Reverend Brethren. We recommend ourselves and the concerns of our church to your fervent prayers, and I remain most respectfully,

Dear Sir, your sincere Friend and Brother in the Lord,

Rotterdam, 25th May, 1799.

B. LEDEBOER, Secretary.

*To the Editor of the Evangelical Magazine.*

REV. AND DEAR SIR,

BY the request of a friend, who wishes to be concealed, I have the pleasure to hand you the inclosed letter from a worthy Minister of the Gospel in America, which will, I doubt not, cause the hearts of many of your readers to rejoice; and, under a divine blessing, give fresh energy to their prayers and promises; and to their zeal and diligence in diffusing the knowledge of the glorious Gospel. It will be seen by these extracts, not only that God has revived the work in the churches, and united the hearts of his ministers; but that he has stirred up *Magistrates, Governors, and Legislators, to put their necks to the work of the Lord.* (Nehem. iii. 5.) This, is a peculiar fair dawn of the fulfilment of that promise, Isa. xlix. 23. However, with the accounts which *have appeared, and will shortly appear*, in the Evangelical Magazine from *Switzerland, Germany, Sweden, and Denmark*; it will I trust, not only keep us from being disheartened from exertion in these times of pressure, but animate us to every effort we can exert to do good, while we have the opportunity and the means, not knowing how soon all may cease.

The Missionary poems alluded to, were the productions of a lady of judgment, piety, and genius. They were printed, not for private advantage, but for the Missionary Society; and it is a pity they are not better known. I am, dear Sir,

Southampton.

Your affectionate brother and servant,

W. KINGSBURY.

*Stratford, Fairfield County, Connecticut, Jan. 3, 1799.*

DEAR SIR,

YESTERDAY I was favoured with the receipt of your letter of August 17, 1798, and this morning, with the packet to which it refers. My heart has gone with my pious friends in England, in every step they have taken

taken to render successful a plan so sublime and glorious, as that of communicating the light of the glorious gospel of Jesus to the uttermost ends of the earth. They were undoubtedly under a divine *afflatus* when they undertook it, and the hand of God has been described as plainly in this, as in any of his gracious dispensations to mankind:

By the Rev. Mr. ———, lately from ———, and who is now settled, at least for the present, at a parish within six miles of this place, we were favoured with a copy of a letter, written by Captain Wilson, giving an account of the arrival of the Missionaries at the respective places of their destination. It was a pleasing account indeed, as it relieved us from a thousand anxieties, and appeared to be a direct answer to those many prayers with which the people of God have pressed the throne of divine grace. We shall now wait in humble confidence to learn what these benighted, but now highly honoured heathen would think of Christ: how supremely rich will they be, when carrying in their hearts the pearl of great price! and how transported when made experimentally acquainted with the loveliness of our precious Redeemer, every trait of whose character is irresistible and attractive, effectually exhibited by the Holy Spirit.

“ The brightest, sweetest, fairest One,

“ That eyes have seen or angels known.”

Perhaps you will be pleased by the following account handed to me a few days since, written by my friend Dr. Trumbull. It will serve to shew that the Lord has not withdrawn his presence from this country, and that we have to rejoice in the prospect of a blessed revival of religion amongst us. “ Let us rejoice that our gracious God is visiting many parts of our Zion with his salvation. In the churches at Milford, a glorious work has been going on for about a year; about ninety persons have been admitted to full communion, and numbers who were churchmen before are supposed to have experienced a new birth; the town is full of love, joy, and praise; the seriousness is spread into *Westhaven*, and there are the same glorious appearances of the goings of God in his sanctuary. There are several other places in *Connecticut*, in which there is more seriousness than usual. In *Williamsburgh*, *Goshen*, *Plainfield*, *Leominston*, *Ashfield* and *Rutland*, are the same happy appearances, and more than two hundred persons are supposed to have received regeneration in these several places, and have publicly given up their names to God; also at *Mansfield*, in both parishes at *Hampton*, and *Alford*; in several of these places fifty, and in others thirty, have been added to the church. In *Hawley*, *Worthington*, *Chesterfield* and *Granville*, there are happy beginnings of the same work: those towns are in the county of *Hampshire*, in *Massachusetts*. I have had information by letters, that at *Stoneham* and its vicinity, there are the same appearances of the Divine power and goodness. At *Hardwich*, the work is beginning. At several places in *Vermont*, I have been informed, that there is the same glorious work. It appears to be genuine and free from all enthusiasm and disorder. O how should we rejoice in the salvation of God; that new subjects are born, and new honours given to our glorious Immanuel! O that we loved Christ more, were more emptied of self, and filled with the Spirit; that we might preach better, live better, rejoice more in God, in his universal dominion and government, and in all the increase and prosperity of Zion.” Thus far Dr. Trumbull.

The General Association of *Connecticut*, at their Session in *Hebron*, the third Tuesday in June last, formed themselves into a Missionary Society, for the purpose of sending preachers to their brethren in the new settlements; and also, if sufficient friends can be procured, of sending missionaries



ries to the Indian tribes, within the limits of the United States. The following gentlemen were appointed a Board of Trustees to manage the concerns of the society, viz. The hon. John Treadwell, Lieut. Governor; the hon. Roger Newbury; the hon. Heman Swift; the hon. Jonathan Brace, Esq.; John Davenport, jun. Esq.; Dr. Joshua Lathorp; the Rev. Benjamin Trumbull, D. D.; Jonathan Edwards, D. D.; Levi Hart; Nathan Strong; Charles Backus; and Cyprian Strong. Andrew Kingsbury, Esq. was chosen Treasurer, and John Porter, Auditor of Accounts. The Trustees, according to their appointment, met at Hartford, on the first Wednesday of September last, and elected the hon. John Treadwell, the Chairman; and Abel Flint, Secretary. For the procurement of necessary friends, the General Association proposed that subscription papers should be circulated among the people of the State; and also, that there should be public contributions in the churches, if their design should meet the patronage of the legislature. Application consequently being made to the General Assembly of Connecticut, at their Session holden at New Haven, on the second Thursday of October, 1798, the following Act was obtained: "An Act for the support of Missionaries to preach the Gospel in the Northern and the Western parts of the United States, and among the Indian tribes."

"Resolved by this assembly, that there may be contributions in the several religious societies and congregations in this State, on the first Sabbath in the month of May, annually, for the term of three years; and the ministers or clerks of such societies and congregations shall receive and pay over such contributions to the Treasurer of the Missionary Society of this State. And the monies so paid over shall be appropriated, by the trustees of said Missionary Society for the support of such Missionaries as they shall, from time to time, employ in preaching the Gospel in those settlements in the northern and western parts of the United States, where the ordinances of the gospel are not established, and among the Indian tribes; and shall, annually, exhibit to this Assembly, and to said Missionary Society, an account of the receipts and expenditures of such contributions, and his Excellency the Governor is requested, annually, to issue his proclamation accordingly. A true copy of record, examined by Samuel Wyllis, Secretary."

I have now, Sir, to thank you sincerely, for six copies of "Missionary Poems," which I have read with pleasure; I have transmitted one to the Rev. Dr. Dwight, the President of Yale College, and will put others into the hands of other gentlemen in this State. I had received cause to expect a letter some time ago from Dr. Haweis, but have not been favoured by one; I will thank you to present him my cordial and affectionate regards. His zeal in God's cause, and the distinguished part he has taken in the Missionary business, entitles him to our love and respect; may he live to see the proud idols bend before the commanding presence of the Son of God. As you live near Mr. Bogue, you will please to render him my hearty thanks for a sermon of his I had the pleasure of reading in the first collection of Missionary Sermons, and with which I was favoured by the rev. Mr. ———. I hope his pious labours will be crowned with abundant success. I was in hopes of forming some acquaintance with him, but was some how or other prevented; I have regretted it ever since.

I remain, dear Sir, with sentiments of esteem

Your sincere friend and servant,

S. BLATCHFORD.

*Extract of a Letter from Dr. Jonathan Edwards, of Colebrooke, Connecticut, dated Jan. 14, 1799.*

"There are several instances in these parts of effusions of the Spirit of God, to the awakening and conviction of sinners, which have been pretty general in several towns and districts; and have issued in the hopeful conversion of many, as at Plainfield, Goshen, Granville, &c. in Massachusetts; at Mansfield, Solfield, West Springfield, New-Hartford, and Tarringford, in this State. May a gracious Saviour carry on his own work!"

### ASSOCIATIONS.

**READING.** April 16, 1799. The Association of Ministers in this place was held at Broad-street, when Mr. Cooke, of Maidenhead, read and expounded part of the 30th of Isaiah. Mr. Griffith, of Wallingford, preached on the *Unity of Christians*, from Ephes. iv. 3. Mess. Yockney, of Staines, Thresher, of Abingdon, and Millar, of Wycombe, severally engaged in prayer.—In the evening public worship was resumed, when Mr. Jefferson, of Basingstoke, preached from Phil. iii. 14. Mr. Brown, of Tudley, Mr. Green, of the New Chapel, and Mr. Holloway, Pastor of the Antipodebaptist Church, Reading, engaged in prayer. Mr. Douglas, Minister of the place gave out the hymns.

**PEPPARD, Oxon.** On Whitsunday, an annual revel being here held, Mr. Walker, of this place engaged several Ministers to assist him in a public service. Mr. Douglas, of Reading, preached to the young people from Prov. i. 10. Mr. Green, of the same town, preached in the afternoon from John iv. 10, and in the evening Mr. Muston, of Aston, from John v. 28, 9. A dinner was given to the poor and to the children of the Sunday school; and it gave much pleasure to see many young people prefer the house of God to the revel, which was very thinly attended.

**LYME.** April 18. A Meeting of Ministers was held at the Independent Meeting-house, when Mr. Cracknell, of Warcham, preached from Phil. ii. 20, and in the evening Mr. Allen, of Exeter, from Mic. vii. 7. Mess. R. Crook, Chaplin, Stroat, Small, Underwood, and Saltren, engaged in the devotional parts of the services, and we have the pleasure to learn that religion is upon the revival in this place.

**SOMERSET ASSOCIATION,** Martock, May 29. Three Sermons were preached on the occasion, by Mr. Toiler, of Northampton, from 1. Thes. ii. 19, 20, Mr. Bond, of Bristol, from Phil. i. 13, and Mr. Hey, of Bristol, from 2. Cor. x. 13. Mess. Evans, (of Wells) Tozer, Magor, Price, Underwood, and Horsley, engaged in prayer, &c. £13. 6s. was collected for the Somerset Mission. Mr. Herdman was chosen Treasurer, and Mr. Morren, Secretary for the year ensuing. Mr. Gale, the Missionary, is to be continued in the district of Somerton. The next Association is to be held at Winsham on the last Wednesday in May 1800. Mess. Morren and Evans to preach the sermons.

**HERTFORDSHIRE ASSOCIATION.** June 5. Several independent Ministers of this county met at Hitchin, to form themselves into an Association, and invite their Brethren to join with them, in order to cherish unanimity in promoting the spread of the Gospel. In the evening a public service was held at Mr. W. Williams's Meeting, when Mr. Barfield,

of Ashwell, prayed, and Mr. Chaplin, of Bishop Stortford, preached from Prov. viii. 34. The Meetings of the Associations are to be held annually on the 2d Sabbath in April. The Rev. S. Burder, of St. Alban's, was appointed Secretary, at whose place will be the next annual Meeting.

**SURRY MISSION.** June 5. The last Quarterly Meeting of this Society was held at Mr. Abel's, Brackham. Rev. James Knight, preached from Mat. x. 34. Mess. Nettlefold, Bowden, Hughes and Dore, engaged in prayer. The annual Meeting will be held at Tooting, on Wednesday the 31st instant, when the Rev. J. Hughes is expected to preach. Service to begin at 11.

**LINCOLN and NOTTINGHAM UNITED ASSOCIATION.** June 12. The annual Meeting of this Association was held at Great Grimsby. The evening preceding Mr. White, of Mablethorpe, preached from Psalm cvi. 4. In the morning Mr. Macdonald, of Sleaford, preached from John xi. 49 to 53: and immediately after the Sermon, the ordinance of the Lord's supper was administered. In the evening service, Mr. Bennett preached from Isa. lxii. 6, 7. and Mr. Thompson from Isa. lxii. 12. Mess. Woodward, Smellie, Thompson, Clark, (of Brigg), and Bennett, of Redford, severally engaged in the devotional exercises of the day. In the interval of public worship the associate Ministers resolved,

That there be an half-yearly Meeting, in addition to the annual one, and that the Sacrament be then also administered—That the next Meeting be held at Horncastle, on Thursday the 3d of next October—That Mess. Woodward and Clark preach on the occasion; and that Mr. Smellie, as Secretary for the ensuing year.

**KENTISH ASSOCIATION.** We understand the next annual Meeting will be held at Mr. Slatterie's, at Chatham, on the Wednesday after the first Sabbath in July. Mr. Gore, of Sandwich, and Mr. Fowler, of Sheerness, to preach; also Mr. Ralph of Maidstone, on the preceding evening.

**BRISTOL PRAYER MEETINGS.** For nearly two years past Monthly Meetings have been held of the Independants and Baptists, as in London, when discourses are delivered at the different places in rotation. *Monthly Missionary Prayer Meetings* have also been established here these 3 years, and are held also in rotation at the Baptist and Independent Meetings, the Tabernacle, the Countess of Huntingdon's Chapel, the Ebenezer, or Wesleyan Chapel, and the Hope Chapel, at the Hot-Wells. The above services are generally well attended, and promote harmony among the several denominations.

#### ACADEMY FOR ITINERANTS.

A plan is in agitation among the Independent Ministers of Staffordshire, Shropshire, and Cheshire, to educate a number of young men for the ministry, principally with a view to an enlarged scale of itinerancy in the three counties. It is also proposed to instruct some for schoolmasters, who may be able to fill that important office with more honour and usefulness than in many country places. It is their wish to have none but men of unquestionable godliness. When these plans are matured, they will be laid before the public. The necessity of them appears very evident—from the uncommon number of churches destitute of pastors, and villages where access may be had to preach the gospel; in these parts "the labourers are indeed too few."



## ORDINATIONS.

On Wednesday April 17, the Rev. J. Crook, and T. Hatch, were ordained at Charmouth, Dorset. The Rev. S. Underwood opened the service with prayer and reading the Scriptures; Mr. J. Stroat delivered the introductory discourse, &c. Mr. B. Cracknell, engaged in the ordination prayer, which was accompanied by imposition of hands; Mr. J. Small addressed the ministers from 1 Tim. iv. 16. Mr. R. P. Allen prayed; Mr. Saltren preached to the people from 1 Thess. ii. 4. and Mr. T. Gibbon closed with prayer.

In the evening Mr. Chaplin of Bishop Stortford preached, and Messrs. Dawson and Vardar engaged in prayer.

On Tuesday April 23, Mr. Jos. Gamble was ordained pastor over the new Independent Church, at Sydling, Dorset. Mr. Wilkins began with prayer and reading; Mr. Cracknell introduced the work; Mr. Rogers asked the questions, and received the confession; Mr. Saltren prayed the ordination prayer; Dr. Duncan gave the charge from Rev. x. 8-10; Mr. Morren prayed the intercessory prayer; Mr. Herdman preached from 1 Thess. iii. 8.; Mr. Lamb concluded.

In the afternoon Dr. Duncan prayed; Mr. Pearce preached from Solomon's Song vii. 11. and Mr. Underwood concluded. Many people were collected from various parts, and seventeen ministers.

Wednesday May 1, the Rev. W. Stephens was ordained pastor of the Independent Church at Bingley in Yorkshire. Mr. Hollingworth of Brighouse prayed and read the Scriptures; Mr. Cockin of Halifax delivered the introductory discourse, and received the confession; Mr. Moorehouse of Huddersfield prayed the ordination prayer; Mr. Parsons of Leeds gave the charge from Heb. xiii. 17.; Mr. Calvert of Kipping preached to the church from Romans xii. 10. and concluded with prayer. The Independent Chapel being very small, the Methodist meeting-house was applied for, and granted on this occasion, when about 1000 persons were present, and many it is hoped to their souls' profit.

Tuesday May 28, the Rev. W. Judson, late of Hoxton Academy, was publicly set apart as pastor of the Independent Church in Abby-lane, Saffron-Walden. Mr. Bowers of Haverhill began with prayer, and read the Scriptures; Mr. Bailey of Clavering delivered an introductory discourse, asked the questions, received the confession, &c. Mr. Gaffee of Hatfield Heath prayed the ordination prayer; Mr. Parsons of Leeds gave the charge from Ezek. xxxvii. 1-4, 9 & 10.; Mr. Gardner of Cambridge prayed; Mr. Smith of Foulmire preached to the people from 2 Cor. iv. 7; and Mr. Jameson of Royston concluded with prayer. The auditory was very numerous and attentive.

In the evening Mr. Pendred of Royston preached from Rom. i. 16.

Wednesday May 29, the Rev. R. Fletcher was ordained pastor of the Independent Church at Bicester in Oxfordshire. Mr. Greatheed delivered an introductory discourse; Mr. Bull (Mr. F.'s tutor), gave the charge from 2 Chron. i. 10; Mr. Thresher, of Abingdon, preached to the church from Phil. i. 27.; Mr. Scofield, of Henley on Thames, engaged in the ordination prayer, with imposition of hands. Other devotional parts of the service were conducted by Messrs. T. P. Bull, Lovegrove, and Griffiths, Mr. Greatheed preached in the evening from 1 Chron. xxix. 5. We understand,

derstand, with much pleasure, that the Evangelical Ministers of different denominations, in Oxfordshire and its vicinity, are about to unite their exertions to spread the Gospel.

### CHAPELS OPENED.

#### HIGHBURY GROVE.

April 28, 1799. A Chapel was opened here on a Catholic and liberal plan, intended to unite Christians of different denominations in religious worship and brotherly affection. Two sermons were preached on the occasion: one in the morning by the Rev. Dr. Haweis, from Mark xvi. 20, and the other in the evening by the Rev. D. Bogue, from Hag. ii. 7. This chapel was formerly occupied by the Socinians, and originally opened by Dr. Priestley. It is now taken by some gentlemen in that neighbourhood, of different habits and opinions, as to modes of worship, but who wish to unite in Christian love, and the support and propagation of evangelical truth. With these views, a selection from the Liturgy of the established Church is read in the morning service, and the worship on the Lord's day and Thursday evenings is conducted according to the custom of Dissenters.

#### At WINTERBOURNE, near SARUM.

April 16, was opened a new chapel. Various ministers, and some of the members of Mr. Adams's church, in Salisbury, who had been instrumental in raising this new interest, were employed in prayer and reading the scriptures. The sermons were preached by Mr. Lewis, of Ringwood, in the morning, from Psalm cxxxii. 14. Mr. Edwards, of Wilton, in the afternoon, from Acts x. 33.; and Mr. Jackson, of Warminster, in the evening, from Hebrews xi. 25.

#### At BRIGG, in LINCOLNSHIRE.

May 10, was opened a new chapel, in the Independent interest, under the pastoral care of Mr. Clarke, from Caistor, who began the service by reading and prayer, and Mr. Snellie preached from Isaiah, xxii. 21. In the afternoon Mr. Clark preached from Isaiah i. 27.; and, in the evening, Mr. Greenwood, of Burton, preached from Psalm lxxxix. 25.

#### BATTERSEA NEW TOWN.

June 6, a small Chapel was opened. In the morning Mr. W. Ford, minister of the place, introduced the business, and Mr. Griffith Williams preached from Psalm lxxv. 4. In the evening, Mr. Buck preached from Matt. xv. 18. A Sunday school is since opened, and 38 children attended.

#### BADGLEY, WARWICKSHIRE.

About 16 months ago the gospel was introduced in this benighted place, and a Sunday school has been since established for about 70 children. The house, hitherto occupied for preaching, is much too small, and liberal offers are made toward the erection of a new chapel.

#### CHAPEL BURNT.

COLERNE, near Bath. In the autumn of 1796, the gospel was first introduced in this place, and, about a year after, a benevolent individual fitted up a stone-built barn, as a place of worship, to hold about 300 persons. The place has been supplied by neighbouring ministers; and a church, formed by Mr. Honeywill, of Melktham, on the Independent plan. On the 14th of last April the Lord's Supper was to have been administered for the first time; but, on the 6th of that month, the chapel was (as is believed) wilfully set on fire, and destroyed by some persons unknown.

known. A temporary place has been procured for worship, until the people are enabled, by the assistance of friends to the gospel, to repair the old place, or erect a new one.

## LONDON. AND

## MISSIONARY SOCIETY.

Collections and Donations from the 25th of May to the 25th of June, inclusive.

|                                                                                  |       |    |    |
|----------------------------------------------------------------------------------|-------|----|----|
| Burwash Friends, per Rev. Rich. Leggett                                          | £. 2  | 18 | 6  |
| Young Friends, at Southwold, by Mr. Conder                                       | 5     | 5  | 0  |
| Glasgow Committee of the London Missionary Society                               | 60    | 0  | 0  |
| Newport Pagnel, by Rev. Mr. Greatheed                                            | 7     | 7  | 0  |
| Rev. G. Gilbert and congregation, Heathfield                                     | 5     | 0  | 0  |
| Subscriptions at the Tabernacle, Greenwich                                       | 46    | 0  | 6  |
| Rev. G. Mantell and congregation, Westbury                                       | 26    | 2  | 0  |
| Subscriptions at Olney, by Rev. Mr. Hillyard                                     | 6     | 16 | 0  |
| Collection at Olney, by Rev. Melville Horne                                      | 14    | 0  | 0  |
| Ditto at Newport, Isle of Wight, by Rev. John Potticary                          | 35    | 4  | 9  |
| Subscriptions at Chatham, by Rev. Mr. Slatterie                                  | 8     | 8  | 0  |
| Collection at Beominter, by Rev. Mr. Rogers                                      | 6     | 10 | 0  |
| Rev. Mr. Easton and Praying Society, at the meeting in Miles-lane, Cannon-street | 11    | 1  | 6  |
| Contributions from Clavering, Essex, by Rev. Mr. Bailey                          | 7     | 0  | 0  |
| Collection at Dedham, by Rev. W. Bentley Crathern                                | 6     | 16 | 0  |
| Collections among the Welch Methodists, by Rev. Mr. Charles,                     |       |    |    |
| Bala                                                                             | £. 15 | 14 | 6  |
| Dolgelley                                                                        | 16    | 12 | 6  |
| Barmouth                                                                         | 10    | 3  | 7  |
| Merionethshire. { Duffryn                                                        | 5     | 11 | 5  |
| Harlech                                                                          | 1     | 4  | 1  |
| Ysphyty                                                                          | 2     | 9  | 0  |
| Private donations                                                                | 6     | 13 | 0  |
|                                                                                  | 58    | 3  | 1  |
| At Mold, Flintshire                                                              | 13    | 18 | 9  |
| Montgomeryshire. { Llanidler                                                     | 13    | 16 | 6  |
| Llanbrinmair                                                                     | 1     | 6  | 2  |
| Cemas                                                                            | 1     | 2  | 1  |
| Mallwyd                                                                          | 1     | 5  | 2  |
|                                                                                  | 9     | 9  | 11 |

## SUNDAY SCHOOL SOCIETY.

This excellent and benevolent Society have it under consideration, for the sake of their Welch Brethren, and the Schools established in Wales, to publish a large edition of the New Testament, in Welch, in order to be able more diffusively to spread the word of God among the mountains of Cambria, where the thirst for knowledge is greatly excited, but their means very scanty, and many unable to purchase this precious book, or too little sensible of its value to part with the necessary sum. It hath been hitherto out of the power of the Society to effect so desirable a purpose, their funds being inadequate to the expence: as they have received proposals for printing 5000 at 10d. per book, 9000 at 9d. and 10000 at 8d. and to have them bound for 3½d. each. Should the great utility of such an undertaking impress the minds of those who feel for the souls of others, by knowing the value of their own, they will send their subscriptions to

Henry



Henry Thornton, Esq. the Treasurer, or Thomas Smith, Secretary, Little Moorfields, that, as speedily as possible, it may be determined what the Society can afford to expend on the service, and the books be forwarded for the Schools, which are in the greatest want of them.

#### AFRICAN YOUTHS.

As iron sharpeneth iron, so doth a man his friend. This was never more strongly exemplified than in the happy effects produced by the exertions of the London Missionary Society. Among a variety of attempts to promote the knowledge of the gospel of Christ, a more noble effort, perhaps, has not yet been made, than that of which we have lately received information. A zealous individual, a Director of that Society in Scotland, has, at his own expence, brought from Africa twenty black boys, from eight to fourteen years of age, and four girls. They are the children of the head men from the vicinity of Sierra Leone, and were entrusted to the care of Governor Macauley, on his return to England. They are now under inoculation, and recovering at the Small-Pox Hospital, and are immediately going down to their respectable patron at Edinburgh, where they are to be instructed in Christian knowledge, and taught our most useful arts, that, after some years, they may return to their native country, not only improved themselves; but capable of communicating instruction to to their countrymen. Reader, rest not in barren admiration of such exalted philanthropy, but awake to some similar exertions; for such a spirit will be poured out from on high, whenever the appointed time approaches, that the kingdoms of the world shall become the kingdoms of the Lord and of his Christ.

#### ADDRESS OF THE RELIGIOUS TRACT SOCIETY.

THOUSANDS, who would have remained grossly illiterate, having through the medium of Sunday Schools been enabled to read; it is an object of growing importance widely to diffuse such publications as are calculated to make that ability an unquestionable privilege.—The Bible indeed opens a fountain no less abundant than pure; nor can any human composition in a religious view claim our regard, but as it appears to be a stream from that sacred source.

Yet, who can resist upon the universal fondness for variety, and the admirable materials which from day to day are providing for its indulgence, without a clear persuasion that it is not only lawful but commendable to associate, though with every intimation of profound inferiority, the writings of men with those of God? Unspeakably happy are all they, who by propagating, in whatever form, the sentiments of Divine Truth awaken mankind to an impressive knowledge of their character, their duty, and prospects!—One is the Donor of the Bible—a second presents the labours of a Bunyan, a Hervey, or a Doddridge—a third disperses hymns and catechisms—an affecting narrative—an evangelical address. Let us join ourselves to their goodly company—nor pause from our united efforts, till a voice from Heaven proclaim—“It is enough.” At every point let us meet that enemy who ceaseth not, laden with tares, to traverse the moral field; perhaps we may gather up much of the baneful seed when but just fallen from his hand. Let the fair picture of Religion hang in public—and each strong persuasive find its way into all surrounding connections. Let volumes be condensed into a few pages; let pious ingenuity toil—while twice ten thousand hands distribute the salutary produce from family to family, and from county to county: and may He, “from whom all holy desires, all good counsels, and all just works do proceed,” unite the hearts

of his people in such an undertaking—inspire them with all needful wisdom and energy—and accomplish their most extended desires.

Under these impressions, a number of ministers and Christian friends assembled on the 9th and 10th of May, 1799, at St. Paul's Coffee-House, and formed a Society under the above name, as mentioned in our last. Among the Resolutions agreed to were the following:

That a Subscriber of Half a Guinea or upwards be considered as a Member—That the Subscription solicited is designed as a mean of enabling the Society to sell the Tracts at a cheap rate—That a Committee be appointed in London, and a corresponding Committee in different parts of the Country, who shall have the care of selecting suitable Tracts, and of superintending, as their situations enable them, the printing and distribution—That the Society retain the Copy-right of each original Tract, and print on their own account.—That a depository be appointed in London for the sale of the Tracts, &c.

The following Gentlemen are the Committee for the present year:

In London, Rev. R. Hill, J. Hughes, W. F. Platt, A. Waugh, M. Wilks, Messrs. R. Cowie, G. Gouger, S. Mills, J. Reyner, and T. Willson.

In the Country. Rev. J. Boden, Sheffield—D. Bogue, Gosport—G. Burder, Coventry—J. Cockin, Halifax—S. Greatheed, Newport Pagnel—R. Little, Hanley—H. Mends, Plymouth—E. Parsons, Leeds—J. Ryland D. D. Bristol.

Subscriptions (and Communications free of expence) received by J. Reyner, Esq. Treasurer, Duck's Foot lane, London; and Rev. J. Hughes, Secretary, Battersea.

#### HOXTON ACADEMY.

ON Thursday the 20th June, a respectable and numerous Meeting of the Subscribers and Friends of this Institution was held at the Academy House, previous to the vacation, when four of the Students were engaged in religious exercises. Mr. Kent began with prayer; Mr. Hurdle preached on the Fall of Man, from Romans iii. 23; Mr. Durant on the Recovery, John i. 4, 10; Mr. Thornton on Sanctification, Titus ii. 14.

The Rev. Mr. Clayton concluded with prayer, and reading the following report from the Rev. Mr. Bowden, of Tooting, to the Treasurer:

"The opportunity of attending the examination of the Students afforded me much real satisfaction; and it is with pleasure I offer the ready testimony which they have merited. The several classes appeared to have well improved the time respectively allotted them for acquiring the knowledge of the learned languages; and their proficiency, while it evidences close application on their part, reflects much praise on those who have the direction of their education. Their other and still more important studies, I trust are pursued with equal success. Very cordially do I congratulate you, dear sir, with every Patron of the Hoxton Institution, and every Friend of the Gospel, on the advantages which already have attended the exertions of Christian benevolence there, and which are now promised in an encreasing extent. May the great Head of the Church, in communicating liberally of his invaluable gifts to each of its Candidates for ministerial service, and by directing the hearts of all their constituents in the fervor of united supplication to his throne, still appear to patronize this seminary; and thence, from year to year, in a long continued succession, send forth very many good men full of the Holy Ghost and of Faith, to edify his Body the Church!"

ERRATUM in our last.

Page 260, line 21, for "praises" read "purses."





EVANGELICAL MAGAZINE.



Rev.<sup>d</sup> RICH<sup>d</sup> WINTER, B. D.

*late of London.*

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THE  
Evangelical Magazine,

For AUGUST, 1799.

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THE LIFE OF JOHN ARND.

JOHN ARND was born December 27, 1555, at Ballenstæd, a small town in the principality of Anhalt, in Germany. His father, *Jacob Arnd*, was Court-preacher to Prince Wolfgang, of Anhalt, a Prince, who, like David, not only delighted to hear and read, but also to preach the word of God. Young Arnd was deprived of the instruction and support of his father in the year 1565; but his heavenly Father raised him many friends and benefactors, whereby he was enabled to pursue his studies in the schools of Alchtersleben, Halberstad, and Magdeburg.

At the University, to which he went in the year 1576, he first studied, with great application, physic and natural philosophy, together with the knowledge of the learned languages; and meant at that time, to devote his whole life to the study and practice of medicine; but his resolution was altered by a dangerous illness, during which he vowed, that if it should please God to restore him, he would search the Scriptures only, and dedicate himself entirely to the service of the Church. There are similar instances of divine Providence changing the designs of the human heart, in the life of Luther and other pious and eminent men. After his recovery he studied divinity in the Universities of Helmstad, Wittemberg, Strasburg, and Basil, and made, in a short time, such progress, that he could give lectures to other students in ethics and philology. When at Basil he was made tutor to a young Polish nobleman, who was the instrument of preserving his precious life from imminent danger; for having fallen one day into the Rhine, near that town, his pupil jumped after him, and brought him safely

on shore. The same providential care watched over him in the future periods of his life, when being surrounded with the waves of persecution, many friends stepped forth to vindicate his innocence, and to save his honour and credit from the vile aspersions of his opponents.

After having been twelve months a teacher in a public school of his native country, which is a good preparation for the sacred office of a clergyman, to whose care not only the sheep but also the lambs of the flock are intrusted; he was called by his Prince, Joachim Ernest, of Anhalt, to the ministry at Badeborn, in the year 1582, and the 28th of his age, in which he also married. At that place he preached the word of God as a faithful minister in its purity and with good effect for seven years; but he lost this situation in 1590; his conscience not permitting him to consent to some alterations in certain church-ceremonies, which, though indifferent in themselves, he considered as preparatory steps to more important changes in religion, which have in fact since taken place.

But soon after, Providence opened a door for him to preach the Gospel at Quedlinburg, where he was made Rector of the parish church of St. Nicolas. Here he expounded to his congregation the psalms of David and the principles of true Christianity. The plague breaking out about that time, he administered comfort and relief to the bodies and souls of the inhabitants of the town, and both as a Physician and Divine, rendered himself so useful to them, and was so much respected and beloved, that they would by no means consent to his leaving them, when he received a call to Brunswick in the year 1599. And when he accepted this invitation, his disappointed friends almost turned their love into hatred, and their respect into insult; At last he was dismissed by the Abbates and Magistrates, with a public testimonial of the purity of his doctrine, and of the integrity of his life and character.

At Brunswick, he continued his ministerial labours with so evident a blessing, and had so many followers, that the envy of his colleagues was raised against him, particularly when he published the first book of his 'True Christianity,' which was received every where with uncommon applause, and only opposed and reviled by the enemies of truth.—These, not only in private, warned their hearers against the poison (as they called it) lurking in his writings, but publicly decried him as a fanatic, in their pulpits. On account of these persecutions, and of some civil commotions which took



took place in Brunswick, he followed the hint of Providence in opening his way to Eisleben in Saxony, the native place of Luther, where he was installed in the year 1608, as Assessor of the Consistory, and Pastor of St. Andrew's Parish.

Here again he stayed not above three years, and some readers may, perhaps, be inclined to think, that his frequent changes and removals were owing to some fickleness of character. The persecutions, however, which drove him from place to place, by the direction of a higher hand were the means of propagating truth the further; and it was desirable that such a burning and shining light should be placed in a still higher situation. After having declined at least six offers of church-preferment, he was, in the year 1611, appointed by George Duke of Brunswick and Luneburg, Superintendent General, or Bishop of the two principalities of Zelle. During eleven years, he performed the various duties of this high office, by preaching twice a week, by taking care of his diocese, by writing useful works, and by encouraging the ministers and preachers under his inspection, to the same faithful discharge of duty.

In the latter years of his life he complained often of weariness and want of sleep, which, however, did not prevent him from continuing his ministerial functions with assiduity. On the 3d of May, 1621, he preached his last sermon from that memorable text, "They that sow in tears shall reap in joy:" in which he was so deeply engaged in meditations of death and eternity, that he seemed to have a presage of his own approaching end; and when he came home, he was heard to say, "I have just now preached my funeral sermon." He was seized with a violent fever, and though neither prayer nor medicine, neither spiritual nor bodily comfort was wanting, yet the hour was come in which he should be called from his labours in the vineyard of the Lord, to his eternal rest and reward. Shortly before his death he received, once more, the Lord's Supper, from the hands of the Rev. William Storch, and being asked by him if he would remain and die in the confession of that pure doctrine which he had learned from the word of God by the illumination of the Holy Spirit, he answered *yes*, with an audible voice. His soul was troubled for some time with a deep sense of his unworthiness, so that he called out, "Lord do not enter into judgment with thy servant." But this godly sorrow was succeeded in a short time by a foretaste of heavenly joy and glory. For, after a sound sleep,  
he

he lifted up his eyes, and transported with the view, cried out, "We beheld his glory, the glory as of the only begotten of the Father, full of grace and truth." Being asked when he had seen that glory, he answered, "Just now I have seen it. What a glory is that! A glory which no eye has seen, no ear heard, no heart felt. That glory I have seen!"

On the 11th of May, in the evening, asking what time it was, and being answered that the clock had struck nine, he uttered these his last words, "*Now I have overcome!*" and with the fervent prayers of his relations and friends surrounding his dying bed, he breathed his last in the 66th year of his age. His mortal remains were interred at Zelle, and in the funeral procession there were two Dukes of Brunswick. The Rev. Wm. Storch preached his funeral sermon, from 2 Tim. iv. 7: "*I have fought a good fight, I have finished my course,*" &c. Upon his tomb stone his image is hewn in stone, in full length, with this inscription:

Qui Jesum vidit, qui mundum et daemona vicit,  
Arndius in scriptis vivit ovatusque suis.

He was a man endowed with uncommon natural gifts, sanctified by grace; and in the use and application of his talent he exceeded the generality of his brethren as much as the eagle, from which he bears his name (*Arend* or *Arnd*, signifying, in the lower Saxon dialect, an eagle) soars above the other birds towards the sun. In him sound learning was united with true piety, and he was the true pattern of a Minister of Christ. He not only taught true Christianity in his discourses, but experienced it in his heart, and practised it in his life. The functions of his sacred office he fulfilled with unwearied attention and faithfulness; in his sermons, he endeavoured, not to please the ear, but to touch the heart; in his unmerited persecutions, he was, like his Master, meek, patient, and forgiving; and in his works of love to the poor he was liberal beyond even the resources of his income. He could do so much good with a little, by frugality in his own domestic concerns, that his enemies ascribed it to a secret art of making gold.

From his person we proceed to consider his writings, particularly his books on True Christianity. The foundation of these he laid by preaching on the texts placed over each chapter, and having revised the matter as well as the style, he published the first book in the year 1605. It was an uncommon phenomenon in these polemical times, in which disputes about the speculative doctrines of religion, rose so high

high, and were carried on with so much warmth and rancour by different parties, to see a divine steering his course clear of the rocks of contention and animosity, and reducing every thing in religion to the grand principles of faith and love. That his envious opponents might not involve him in any of their useless disputes, in his second edition, which was soon called for, he left out every expression which could resemble even the shadow of dissention or heterodoxy. Many learned and pious men now joined in expressing their desire, that he soon might publish the other books, which he had sent before in manuscript to be revised by John Gerhard, an eminent divine of the Lutheran church, under whose care and inspection they were printed in the year 1608.

In this inestimable work the author maintains, that Christ is and must be our all in all, as being the only source of our salvation; that we should however know and receive him, not only as Christ *for us*, whose righteousness is imputed to us, but also as Christ *in us*, who works in us every good gift, and renders us acceptable in the sight of God:—That human nature is in a corrupted state, from which it is impossible for us, by our natural capacities, to extricate ourselves; and that therefore regeneration, or a change of heart, is absolutely necessary:—That faith is the mean of our justification, and that the gifts and works of the new life must not be brought into the account; but that the righteousness of faith must be clearly distinguished from that of life:—That, however, true and sincere faith daily renews, purifies, and reforms the heart; and consequently, true Christianity is nothing but the living and active principle of faith, shewing itself in genuine piety, and like a sound root of a tree producing good fruits:—That such a divine knowledge and experience is derived from the word of God: not from a mere cold literal contemplation of it, but from the illumination of Christ and his Holy Spirit, who with the word kindles in our hearts the light and fire of a living and ever active repentance, faith and obedience.

Such is the substance of John Arndt's doctrine of the fall and recovery of man! These are the leading points in every page of his true Christianity; and can any man form a better system of practical divinity? The ground-work, upon which he built, was the Bible, and he was peculiarly happy in selecting the most striking and pertinent passages therefrom. The motive which actuated him to pursue such a plan, was evidently, not a vain desire of making a noise in



the literary world, because so diffident was he as to his own abilities, that he hardly could be persuaded to publish the other books, even after the first had been applauded; but a sincere and heart-felt compassion for the state of the church, and an honest and pious desire to reclaim hypocritical Christians from their lethargy and supineness, to repentance, faith, and the imitation of Jesus Christ, their great exemplar. The glorious work of the reformation by Luther in Germany, and by Calvin in Switzerland, though necessary and useful in itself, had given rise to numberless disputes among the leaders of different parties about the speculative doctrines of religion, when lo! John Arnd was raised up by God, to call the disputants from the rugged paths of controversy into the way of peace and holiness; and to unite them in the bonds of mutual love and harmony, by calling sinners of every denomination to repentance. It was not his intention to lay down the articles of the Christian faith in a systematical order, and in the form of the schools; but to promote the living knowledge of our depravity, and of the all-sufficiency of Christ for our spiritual wants, in every heart; that men might be awakened from their sinful sleep, and brought into a saving state, by a divine application to themselves of the call and privileges of the gospel, and bring forth in their lives the fruits of faith.

If it be enquired why the writings of this excellent man met with so much abuse and opposition, one reason may be found in the circumstances of the times in which he wrote. Luther, in all his works, particularly in his excellent preface to the epistle to the Romans, had described that faith by which a man is justified and saved, as an ever-living and active principle in the heart, exerting itself outwardly in acts of love, piety, and virtue; but many of his followers had deviated from this sound and scriptural doctrine, and represented faith as a mere creature of their own fancy, the work of the head, without a change of heart. To pull down this Gagon of dead faith from his throne, Arnd began, like the apostle James, to rouse professing Christians to a just sense of their situation, by thus addressing them, "Shew me thy faith by thy works!" and his leading design was evidently to revive the spirit and practice of true piety and godliness. He, therefore, did not so much act the part of a defender of the faith, who with sword in hand opposes the invasion of the enemy, as that of the ploughman and the sower, who prepare the ground for profitable fruit. Yet, after the minutest scrutiny, Arnd's purity in doctrine, and the

the foundation upon which he raised so fine a superstructure, have been found in all their parts sound and solid, though he may have used some expressions not entirely in the modern taste. God has stamped Arnd's work with numberless testimonies of his divine approbation; and should we reject it on account of some few doubtful or inaccurate expressions? Would it not be caprice in any man, to shut his eyes against the sun, because some astronomers have discovered spots in it?

Arnd's book has been, next to the Bible, the chief source from which many a Christian minister has drawn the materials of his discourses; and there is hardly any religious family upon the continent, in which is not to be found the Bible, and Arnd's True Christianity. General le Garde is said to have been so fond of it, that he carried it with him to his campaigns, as Alexander the Great did Homer's Poems. The editions of this work in the original language were various and rapid; and it has been translated into the Latin, French, Dutch, Danish, Polish, Swedish, Sclavonian, Turkish, and other languages.

The English translation was made by that eminent man of God, Anthony William Boehm, chaplain to Prince George of Denmark, the royal consort of Queen Anne, under whose reign he contributed much to the establishment of the Society for promoting Christian Knowledge. The first volume appeared 1712; the second 1714; and in the year 1716, he added the "Garden of Paradise," a precious collection of Arnd's prayers and devotions. Many hundred copies were sent to the American provinces, and to the missionaries on the coast of Coromandel in the East Indies, there to be given away; which is probably one of the reasons why so few copies are to be found in England; and those few copies are so dear and scarce; which, we are happy to find, has induced the Rev. Dr. Burckhardt, of the Savoy, to undertake a new edition.

#### ON THE EXTRAORDINARY APPEARANCE TO ELIJAH AT MOUNT HOREB. 1 KINGS xix.

**E**LIJAH was raised up in a time of great apostacy. His history is more particular than that of most of the other prophets, and is very interesting. The most distinguishing event of his time was a sore famine. For three years and six months the heavens were shut up. Of this

Ahab was previously warned; and to prove that it was a visitation from God for sin, he was assured by Elijah, that as the Lord God of Israel lived, there should be neither dew nor rain, but according to his word. Hitherto he preserves his character, not only as a man, but as a man of God. We admire his magnanimity also, when, towards the close of this afflictive period, he looked Ahab in the face, and reproved him. Still more do we admire him when, singly by himself, he braved the host of Baal's adherents, and confounded them before the people. But, alas, what is man! After all this he is intimidated by the threatenings of Jezebel, and flees for his life. After going a day's journey into the wilderness, he sits down under a juniper tree, and requests for himself that he may die. From hence he arose and went to Horeb, the mount of God. Entering into a cave, he was there interrogated by him whose cause he had seemed to desert, What dost thou here, Elijah? He attempts to excuse himself by accusing Israel. He had been very jealous for the Lord God of Israel; but they had digged down his altars, and slain his prophets with the sword; he only was left, and they sought his life. Thus, according to his account, it seemed time for him to flee. But that which is worse than all, in excusing himself, he does not barely accuse Israel, but seems tacitly to reflect upon the Lord himself, as though he had done little or nothing to vindicate his own name, and what then could his poor servant do there alone?

Jehovah could no doubt have confounded the complaining prophet; but forbearing, like himself, when dealing with erring creatures, he makes him no answer, but calls him forth to appear on the top of the mount. Here he is made to witness a very extraordinary scene.—“The Lord passed by, and a great and strong wind rent the mountains, and brake in pieces the rocks; but the Lord was not in the wind: and after the wind an earthquake; but the Lord was not in the earthquake: and after the earthquake a fire; but the Lord was not in the fire: and after the fire a still small voice. And it was so when Elijah heard it, that he wrapped his face in his mantle, and went out, and stood in the entering in of the cave.” “The Lord was not in the wind:”—that is, he did not answer Elijah out of the whirlwind as he did Job; nor out of the earthquake, nor out of the fire. These awful appearances were only harbingers which preceded the voice of Jehovah. On hearing the still small voice,  
like



like the seraphim on the appearance of the divine glory, he wrapped his face in his mantle, and retired to his cave. The interrogation, "What dost thou here Elijah?" is repeated, and Elijah repeats his answer. The Lord replies, by directing him to go on his way to the wilderness of Damascus—to anoint Hazael to be king over Syria, Jehu to be king over Israel, and Elisha to be a prophet in the place of himself. This was an answer to Elijah's tacit reflection; it was saying, I have judgments enow in reserve, both temporal and spiritual, to vindicate my name; and Israel shall feel them in due time: for "it shall come to pass, that him that escapeth the sword of Hazael shall Jehu slay; and him that escapeth the sword of Jehu shall Elisha slay." But is *all* Israel gone off from God? Is it as Elijah supposed, that he only is left; and is it all wrath and terror that is revealed against them? No; there is a heart-reviving exception at the end,—“yet I have left me seven thousand in Israel, all the names which have not bowed unto Baal, and every mouth which hath not kissed him.”

These great events undoubtedly bear a near resemblance to the extraordinary appearances on the mount; and it seems probable, if not more than probable, that the one were designed to represent the other. If so, the wind, the earthquake, and the fire, would refer to those dire calamities with which God was about to punish Israel for their apostacy; and the still small voice, to the mercy and peace that should follow. Particularly, first, by the great and strong wind that rent the mountains, and brake in pieces the rocks, understand Hazael's wars, by which “the strong holds of Israel were set on fire, their young men slain with the sword, their children dashed, and their women with child ripped up;”\* by these means God punished the common people. Secondly, by the earthquake, understand Jehu's revolution, who “smote the house of Ahab, and avenged the blood of the prophets, and of all the Lord's servants, at the hand of Jezebel:”† by this God punished the royal family. Thirdly, by the fire understand Elisha's trying prophecies, and the judgments which accompanied them: by these it is probable the idolatrous priests and false prophets were confounded. Fourthly, by the still small voice understand the mercy and goodness which followed these dire calamities. It was doubtless soothing to Elijah's mind to be told of seven thousand faithful men in reserve; and while they remained in the nation we may

\* 2 Kings viii. 12.

† 2 Kings ix. 7.

expect a reserve of mercy in its favour, notwithstanding all their transgressions. And this was actually experienced under the reigns of Jehoahaz the son, and Joash the grandson of Jehu. The former "besought the Lord, and the Lord hearkened unto him: for he saw the oppression of Israel, because the king of Syria oppressed them. Hazael king of Syria oppressed Israel all the days of Jehoahaz; and the Lord was gracious unto them, and had compassion on them, and had respect unto them, because of his covenant with Abraham, Isaac, and Jacob, and would not destroy them, neither cast he them from his presence as yet: so Hazael king of Assyria died, and Benhadad his son reigned in his stead."\*

As there appears to have been a resemblance in the wind, the earthquake, the fire, and the still small voice, to the events which succeeded, so there is something in the order of these things analogous to the general tenor of the divine proceedings. It is common for the still small voice to succeed the wind, the earthquake, and the fire; or, in other words, for the blessings of mercy and peace to be preceded by terrible things in righteousness.

When God revealed his word unto Moses, and by him to Israel, the terrors of mount Sinai were preparatory to other things of a different nature. Many of the appearances on that solemn occasion resembled those on the present; and indeed there appears a manifest allusion in the account of Elijah to that in the nineteenth chapter of Exodus. Nor does the still small voice which terminated the one, less resemble the declarations of mercy which followed the other. Jehovah proclaimed himself, "the Lord, the Lord God, merciful and gracious, long-suffering, and abundant in goodness and truth!" promising also to "raise up unto them a prophet from the midst of them, like unto Moses, to whom they should hearken."

The dispensations of Providence have generally moved in a similar order. Many terrible judgments have fallen on the world; but they have been commonly followed with peace and mercy to the church. The plagues of Egypt, and the destruction of Pharaoh and his host in the Red Sea, terminated in the joyful deliverance of the people of God. The same was true of the overthrow of Babylon by the Persians. Thus it was, that by terrible things in righteousness God answered the prayers of his people. The great calamities by which the world was afflicted by the

\* 2 Kings xiii. 4, 23.

successive struggles of the four great monarchies of Babylon, Persia, Macedon, and Rome, terminated in the peaceful empire of the Son of God. The diadem was overturned, overturned, and overturned again, till he came whose right it was, and it was given him.

Similar observations might be made on the Lord's proceedings in the dispensation of his grace. As the thunders of Sinai preceded the blessings of Zion, so the terrible is still seen in many instances to go before the peaceful. Deep conviction may produce fearful expectation of eternal ruin; but if it terminate in a well-grounded peace, we do not regret the pain of mind, because it renders the hope of the gospel more welcome.

Finally, Is there not reason to hope from these things, that the present convulsions of the world will be followed with peace and prosperity to the church? The fall of ancient Babylon was followed by the liberation of the people of God; and it is intimated in prophecy, that the fall of the New Testament Babylon shall be followed by the "marriage-supper of the Lamb."\* The present may be the time of whirlwinds, earthquakes, and fires; and God, as the God of grace, may be in none of them: but they may be preparatory to the still small voice of truth and peace. In this God will be present, and will be heard. Then "the mountain of the Lord's house shall be established in the top of the mountains, and shall be exalted above the hills, and all nations shall flow unto it." Should this be the issue of the present convulsed state of the nations, afflictive as it may be, it will be more than compensated, and serve as a foil to heighten the glory that shall follow.

GAIUS.

## ON THE EXEMPLARY BEHAVIOUR OF MINISTERS.

### LETTER VI.

DEAR SIR,

LET me now beseech you as an ambassador for Christ to attend to the following things. 1. Keep it always in your view, that the *preaching of the Gospel* is a divinely instituted mean of the salvation of simple men, to the praise of the glory of God's grace.† 2. Found all your discourses

\* Rev. xviii. xix. † Rom. i. 16, 17. Mark xvi. 15, 16. Tit. ii. 11—14. Matt. xxviii. 19, 20.



on the word of God as your text and proof\*. Nothing else is of any avail to found saving faith upon†. 3. Under the earnestly implored direction of God's Spirit, carefully suit your matter to the spiritual condition and providential circumstances of your hearers‡. But insist chiefly on the greater points of revelation concerning Jesus Christ, faith in him, and repentance toward God through him§. 4. As all true religion is practical, let every doctrine which you explain be skilfully and earnestly improved and applied to your audience, so as by the blessing of Christ, it may enlighten their minds, awaken, convince or comfort their consciences, conquer and renew their wills, captivate their affections to Christ, and direct them to an holy and virtuous conversation becoming the Gospel||. As the application is the principal part and end of the sermon, the short abstract improvements or reflexions now in fashion, are very improper, and even less edifying to souls than the too-tedious ones of our forefathers. 5. Let your language be adapted not only to your subject, but also, as far as possible, to the capacity of your hearers; and let it be generally scriptural. This sort of style possesses majestic and beautiful simplicity, conscience-penetrating and over-awing gravity, engaging sweetness, is very memorable, and either is or ought to be most familiar to Christians¶. The words of God are the usual channel in which the Holy Ghost conveys his saving truths into men's hearts\*\*. On the other hand, by labouring to preach in the excellency of human language, you lead off your own attention, in your studies and delivery, from the great subject and important end of your discourse, and decoy your hearers' notice to your manner rather than to your matter; and you provoke the Spirit of God to withhold his concurring influences from both. Ever remember, that to convince the conscience, enlighten the mind, and warm the hearts of your hearers is of far more importance, than merely to delight the most learned, and secure their highest approbation. Sermons merely philosophical in their matter, however elegantly composed and delivered, are at best but silken nets well spread, in

\* Acts xxvii. 17. 23. and xviii. 11. and viii. 35. and xviii. 28. 2 Tim. iv. 2. † 1 Cor. ii. 4. 5. 13. ‡ 2 Cor. i. 24. and iv. 2. Jo. v. 39. and xx. 31. § 1 Cor. iii. 1. 2. Heb. v. 12. ¶ 1 Cor. i. 23. 24. and ii. 2. 2 Cor. iv. 5. Acts viii. 35. and x. 36. and xx. 21. Tit. ii. 11. 12. || Rom. xv. 4. 2 Tim. iii. 15. 17. Pf. xix. 7. 10. 1 Pet. i. 23. and ii. 2. If. i. 4. Jo. xv. 3. and xvii. 17. Tit. ii. 11. -13. ¶ 1 Cor. ii. 1. 4. 5. 13. \*\* Jo. vi. 63. and xx. 31.

which

which to ensnare immortal souls. By suiting your compositions to the taste of a few you endanger the instruction, conversion and edification of the rest, and the consequences may be dreadful beyond all thought.\* 6. Avoid every thing which tends to darken or disgrace your discourses; or which tends to provoke or prejudice any of your hearers; such as a hurried, indistinct, or drawling pronunciation, awkward gestures, wild or tedious wanderings from your subject, curious and useless questions, all expressions which would provoke laughter or lightness of mind, or which, from their indelicacy, would in the remotest degree wound the ear of modesty†. Nor is it wise too scrupulously to adhere to your prepared notes, and servilely to attend to the rules of art, by which the operations of your mind might be cramped. Avoid all description of an offender from personal circumstances, unless when the publicity of his sin points him out, or when a particular class of men is reprehended of which but one or two are present, or when the sin is prevalent in the place or age, or the aggravations of it need to be exhibited; in which cases, it is not the preacher, but the person's own sin that finds him out. In fine, avoid every thing that can lessen your authority or esteem as a minister, or that will tend to grieve the righteous or encourage the wicked‡. 7. Never aim, either in your matter or manner, at your own worldly honour, ease or advantage§. The less you seek yourself in your work, and the more earnestly you aim at, and labour to promote the glory of Christ in the eternal salvation of souls, the more will the Holy Ghost assist, honour, comfort and succeed you||.

*Catechising*, and the private *visitation* of families and the sick, are but subordinate forms of preaching, of which catechising explains, and visitation, rightly performed, closely applies, the truths of God to men. In both, the preceding and following rules may be useful. In catechising, the instruction is more familiar and calculated for the weak and ignorant, than in sermons; and as it is more or less rightly performed and carefully attended, people will be found knowing or ignorant. In it, either an approved catechism, or a passage of scripture, may be taken for its immediate foundation; and if you catechise your congrega-

\* 1 Cor. ii. 1. 4. 5. 2 Cor. iv. 2. † 1 Tim. i. 4. and vi. 20.  
 2 Tim. ii. 23. Tit. iii. 9. ‡ Jer. vi. 14. Ezek. xiii. 10. § Gal.  
 i. 16. 1 Theff. ii. 4.—6. Acts xx. 33. 2 Cor. xii. 14. 15. and 4. 5.  
 || 1 Sam. ii. 30. 1 Kings iii. 11.—13.

tion twice or oftner in the year, you might use them by turns. But, however, sound these manuals of instruction, all proofs of doctrine or authorities to duty must be brought from the oracles of God\*. The classing of persons according to their age or abilities, in catechising them, tends to provoke their emulation and excite their diligence. The public upbraiding or exposing of persons for their ignorance is seldom proper, unless they be self-conceited or obstinately ignorant. The affectionate bewailing and representing of their sin and misery, loss and danger, with earnest entreaties and kind encouragement, are the likeliest methods to use with the weak and timid. Thus Jesus is represented as gathering the lambs with his arm and carrying them in his bosom. You cannot deal too much with young ones in a kind and prudent catechising of them. At the close of your work, you may form the substance of the exercise into a warm address to the consciences of the catechised and others, in a suitableness to their different circumstances spiritual or temporal.

I am yours, &c.

### THOUGHTS ON THE SOVEREIGNTY OF GOD, IN HIS CONDUCT TOWARDS HIS PEOPLE.

**S**OVEREIGNTY in general, is God's absolute and righteous dominion over his creatures. It is the right he has to the disposal of his benefits according to his *good pleasure*. It is a sovereignty of *mercy, love, and free grace* in Jesus: and as it respects his own people, it appears eminently in the following particulars:

This sovereignty is seen in *effectual calling*. It often hides spiritual things from the *wise and prudent*, passes by most of the *rich, mighty and noble*; leaves the self-righteous Pharisees to perish in their sins, whilst it pities and brings to repentance *publicans and harlots*;—humbles a bloody Manasseh and hears his prayer,—turns a persecuting Saul into an apostle,—casts seven devils out of a Magdalene,—melts the heart of a prodigal,—visits a Samaritan woman and a Zaccheus,—and in fine, chooses “the foolish things of the world to confound the wise, the weak things to confound the things that are mighty, and base things, and things that



are despised, yea, and things that are not, to bring to nought the things that are.\*"

Again, this sovereignty is manifested in carrying on the work. It is so, in the different measures of grace dispensed to different persons, as well as in the variety of spiritual gifts. The whole scripture is full of examples of this sovereignty; and it may be said as to all the variety of Christian experience, *Who maketh thee to differ from another?*

It is also sometimes seen in measuring out great trials to Christians, when they are in the way of their duty. Thus it was with Job, the most perfect man upon earth: thus it was with Haman†, who sought God day and night, and yet was distracted with terrors from his youth up: thus was it with those‡ who feared the Lord and obeyed the voice of his servant, and yet walked in darkness and had no light§; So is it also with those "who are kept by the power of God and rejoice in the hope of the heavenly inheritance, and yet often are in heaviness through manifold temptations." It is quite a mistake in the people of God to think that sharp trials will never meet them in the way of duty; on the contrary, the sharpest winds of affliction and temptation often blow in their face, when they are seeking the way to Zion with their faces thitherward.

The special love of God to his people appears, not in keeping them free from trials and afflictions; for they are often *a poor and an afflicted people*; but in the final issue and event of all their trials, and of all his providences respecting them. "*Mark the perfect, and behold the upright, for the end of that man is peace!*"

But young and inexperienced Christians, "*think it strange* concerning the fiery trial that comes to try them," and imagine that "*some strange thing*" has happened unto them. It seems to them that not only men and devils and their own corruptions are against them, but that God himself is also turned against them. So said the Patriarch Jacob in his trials, "*all these things are against me*;" little knowing what was to be the event. And it is a melancholy truth, that being discouraged with the difficulties of their journey, and afraid because of *the children of Anak*, and the "*cities great and fenced up to heaven*;" though believers do not, like hypocrites, "*make a captain in order to return into Egypt*," yet they may so provoke the Lord by their murmuring and unbelief, that he may give them up to wander long in

\* 1 Cor. i. 28, 29. † Psa. lxxxviii. ‡ Isa. l. 10. § 1 Pet. i. 6. 7.

the wilderness, without making much progress toward the heavenly Canaan.

Further, this sovereignty is eminently manifested to the Lord's people, in pitying them sometimes in their lowest cases, yea and even when they have been much out of the road of duty. "He judges his people and repents himself for his servants, when he seeth that their power is gone and there is none shut up or left\*." To this purpose also we may consider the example of Jonah, pitied and helped after the most wilful rebellion, "Then I said I am cast out of thy sight, yet I will look again towards thy holy temple. Out of the belly of hell cried I, and thou heardest my voice†." Peter is another example: when after the most solemn promises to the contrary, he had denied his Lord with cursings and oaths, the gracious Redeemer turned and looked upon him, and melted his heart into contrition and repentance, so that Peter went out and wept bitterly: and when Jesus sent a message to his disciples, after his resurrection, he mentioned the rest only in general, but singled out Peter by name, to convince him that his bad behaviour had not altered his Redeemer's love‡. The indulgence granted to Thomas, when so resolute in his unbelief, is another instance; as also the intimation made to David upon his confession; "The Lord hath put away thy sin; thou shalt not die§." Indeed, the scriptures abound with examples or declarations to this purpose.

In our best state, while in this life, we are not without need of the comfort arising from this display of sovereign grace: for in many things we offend all, and our best duties and exercises come far short of the perfection required in the law of God, and are filthy and polluted in the sight of infinite holiness. David makes use of this||. He first confesses his sin, "*Iniquities prevail against me*;" then he takes help from sovereign grace, "as for our transgressions thou shalt purge them away." So Paul¶ most bitterly laments the remaining depravity of his nature, but immediately encourages himself in the grace of Christ. Through ignorance of this high privilege of our constant access to Christ, even in our lowest cases, and neglect of the right improvement of it, even real Christians have their consciences sometimes sadly defiled, their unbelief strengthened, their hearts discouraged, and their hands utterly weakened in the way of duty, so that for a season they experi-

\* Deut. xxxii. 36.

† Jonah ii. 2. 4.

‡ Mark xvi. 7.

§ 2 Sam. xii. 13.

|| Psa. lxxv. 3.

¶ Rom. vii. 14—24.

ence alienation from God ; become an easy prey to Satan's further temptations, and sink into stupidity and carnality. We cannot be too much humbled for sin ; but it is only adding sin to sin to stay away from Christ the remedy ; and we may well say "To whom shall we go ? He only has the words of eternal life."

The sovereignty of God may also be said to be manifested in delaying for a time the mercies which he really means to bestow, and in keeping us waiting, seeking and knocking. Thus was it with Abraham as to the child of promise ; and thus it is with God's own elect in general\*. This doth often sorely try their faith and patience ; and a mistake here may be of very bad consequence in their experience, if they take a *delay* for an *utter denial*. It is by the delay of the accomplishment of the promise that unbelief has one of its most formidable arguments, and apostacy its pretended excuse. How few, alas ! know by experience that *waiting*, which is so much commended to us in the word ! This waiting is attended with the utmost diligence in duty, and in the use of every appointed mean ; and differs much from the waiting of careless and carnal people, who, under pretence of waiting for *the Lord's time*, neglect their duty and all serious and evangelical endeavours, and make this waiting only a cover for their carelessness, carnality and unbelief.

This sovereignty of God also appears in the returns he makes to his people's prayers. Sometimes he allows them much *freedom* with him, and stoops to the *matter, time* and *circumstances* of their requests, so as to make them ashamed : "Who is like unto the Lord our God that dwelleth on high, that humbleth himself to behold the things that are in heaven and in the earth !" But at other times, even when he does pity them, yet he appears in majesty and sinks them into the dust. He does, indeed, answer them and give them what they need ; but neither in the manner nor attended with the circumstances, which they asked or expected. Thus was it even with Christ himself, when he prayed in deep submission that, if it were possible, the cup might depart from him : he was heard and helped, yet the cup did not depart.

In fine, to pass many other things that might have been mentioned : this sovereignty also has place in disposing of the outward lot of the people of God. While some of

\* Luke xviii. 1—8.



them, like David, have their cup running over, and are thereby enabled to do much good : others, like Lazarus, visibly receive their evil things in this life ; and by their wants and distresses give much occasion for the exercise of the generosity and benevolence of their more favoured brethren.

When I reflect on these instances of sovereignty, I am sensible, that we call them *sovereignty* chiefly because we do not see the reason of the various dispensations, especially at the time they are passing over us : yet I have no doubt but the period is fast approaching, either in this world or the next, when being more enlightened we shall see that many of them do equally display the *wisdom* and *goodness*, as the sovereignty of God, and when we shall be obliged to acknowledge, that *he hath done all things well !*

The *acknowledgement* of this divine sovereignty is necessary, both for our duty and our comfort. It tends to beget in us deep and unfeigned humility, and an entire dependence upon God in Christ ; both which are very essential to our duty. It tends also to keep down spiritual pride, self-wisdom, self-sufficiency and self-righteousness ; all which are very noxious to our souls, and very dishonouring to our God and Redeemer. It cures us, so far as it prevails, of that woeful dependence upon means and subordinate causes, as to soul and body, which is so natural to us ; and teaches us, while we use and attend upon them seriously, diligently and perseveringly, as commanded of God, to look for the success wholly and only from his sovereign grace, will and power. In a word, it disposes us to preserve entire to him the glory of all that he hath done for us or in us ; and to *cast our crowns before his throne !* Without this deep humiliation, Christians are but little prepared for seeing his glory manifested in any eminent way : they would rob him of the honour of his great and mighty works, and either take it to themselves, their duties and attainments, or give it to other creatures, to means and instruments. But *no flesh shall glory in his presence.*

G. C.

#### HOLINESS SUPERIOR TO MORALITY.

**H**OLINESS is one of the perfections of the divine nature, and conformity to it is the glory of a rational creature. The origin and nature of this conformity to the holiness of God, has often been misunderstood, and greatly misrepresented. Mere external morality has been too much considered

considered as true holiness. This is a grand mistake. Unholy men may possess this morality in a high degree, and exercise it to the admiration of their fellow men, who can never penetrate the heart. Witness the Pharisees of old; many of whom were strictly moral in their outward deportment, while their "inward parts were full of all uncleanness. Paul was a pharisee, and as touching the law he was blameless in the sight of men. But, was he a holy man at that time? Let his own words decide: "Who was "before (i. e. before conversion,) a blasphemer and a persecutor and injurious."\* Genuine morality is the proper effect of union to Jesus Christ.† From this mysterious, spiritual, and divine union, all true holiness proceeds. No union, no holiness. That morality which appears in the conduct and deportment of many is a sort of mock-holiness. It is a self-created goodness which they often admire, and wish others to admire with equal attention. Examine it as you do a counterfeit guinea, and you will perceive the base alloy, which proves it never came from the royal mint.—All vital godliness, all living and true holiness proceeds from the Lord Jesus, "who is of God made unto us sanctification."

In regard to all believers, in order to their possession of and future progress in holiness, a new nature is bestowed, sufficient grace is promised, constraining love is communicated, and gospel motives are urged. By these, as by so many important obligations, the believer is inviolably bound to perpetual and lively obedience.

*A new nature is bestowed.* By this he becomes one with Christ, and is constituted a real and living christian ‡ This new nature disposes and sweetly inclines the believer to the practice of universal holiness; but the nature we bring into the world with us, called the old man, is every way and altogether indisposed for it.

*Sufficient grace is promised.* And, in proportion as this is received, the believer is capacitated for the practice of holiness, and thereby enabled to do the will of God. Enlightening, strengthening, and comforting grace is treasured up in Jesus Christ; and "from his fulness we all receive "grace for grace" according to our necessities. "My grace "is sufficient for thee."

*Constraining love is communicated.* It is "shed abroad in "the heart by the Holy Ghost." This operates with a

\* 1 Tim. i. 13. † Eph. v. 23, 30. Col. ii. 19. ‡ 2 Cor. v. 17. Gal. vi. 15.

kind of invincible force, and so sweetly compels the believer to the practice of all holy duties. Nothing will render a man so divinely moral as this. If believers are peculiarly circumspect in the discharge of religious and moral duties, they may say, in apology for their conduct, "The love of Christ constraineth us."

*Gospel motives are urged.* These are many, noble, and grand; every way worthy their divine author. They are as so many various springs of action. Repentance, devotedness to God, purification, courage, and confidence, are all urged upon an evangelical foundation. "Repent, for the kingdom of heaven is at hand. Come out from amongst them (idolaters and profane persons) and I will be a father unto you. Having these promises, let us cleanse ourselves from all filthiness of the flesh and spirit."

Exhortations like these, the blessed Spirit co-operating with them, produce holiness in gracious souls.

From the above remarks we may learn how great a slander that is which insinuates, that the doctrines of grace encourage sin. But we need not wonder that these doctrines should be misrepresented and opposed, when Jesus Christ, the author of them, was traduced and slandered as an abettor of sin!

We may learn farther, what various springs of action may be touched to promote obedience. Believer, you have a new nature, act consistent with it. In Jesus Christ you have sufficient grace, seek it incessantly. The love of God is infinite towards you; oh! love him in return. An inheritance above is secured to you; beware of covetousness. You have an infallible guide: oh, follow him with unwearied diligence. Christ is your counsellor, listen attentively to his dictates. An immortal crown is kept in reversion for you; let your eye and your regards be directed toward that continually; and hold the world, and all its glittering distinctions, in sovereign contempt. Lastly, what an awful destruction will descend upon all them who despise holiness, when "the Lord Jesus shall be revealed in flaming fire, to take vengeance on those that know not God, and obey not his gospel."

Reader, lay aside prejudice, regard not the groundless censures of gay friends and an ungodly world. Read, hear, and prize the gospel of your salvation. It will then prove to you "the savour of life unto life," and you will live for evermore.

DALETH.



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## REVIEW OF RELIGIOUS PUBLICATIONS.

*An Account of the Proceedings of the [Scots] Society for propagating the Gospel at Home; from their Commencement, December 28, 1798,\* to May 16, 1799. 8vo. 96 pp. Price 1s. Ogle, Great Turnstile, Holborn.*

IT was eloquently observed at a general Meeting of the Missionary Society in London, that a Spiritual Union had then taken place between the Northern and Southern Countries of Great Britain, far more important than the Political and Commercial Union into which they had entered ninety years before. We have since had frequent occasion to rejoice at the progress of this Spiritual Union with regard to the extension of the Gospel in the heathen world. The important and animating accounts now before us, afford a happy proof, that our brethren in Scotland are, at least, as zealous as any of our nearer neighbours, in spreading the Gospel to the dark parts of this favoured island.

By referring to our former volumes, an early notice may be seen, both of the formation of the Society for propagating the Gospel at home, and of the journey undertaken in the Summer of 1797, by some pious and zealous individuals, whose labours appear to have laid a happy foundation for the success which has followed. Messrs. Rols, Ballantine, and Cleg-horn, and various Ministers, both of Scotland and England, have entered into their labours with prospects of much usefulness; it is well known, that several large buildings, newly opened for public worship, upon a liberal plan, at Edinburgh, Glasgow, &c. have been supplied by a succession of popular Preachers, of different denominations, from England. These have also willingly lent their aid to the Itinerancy in Scotland; but it is not to be understood, that any stated connexion subsists between the Circus at Edinburgh, &c. and the Society, whose proceedings are detailed in this Pamphlet. We observe with pleasure the care taken by the Society, to avoid all interference with religious disputes, between the various parties existing in Scotland, and the liberality which they have discovered, in the descriptions of Ministers whom they have employed, and of pious people with whom they have had cordial intercourse, in different parts of the country. We heartily pray that they may persevere in a course so consistent with the nature of the Gospel, and so evidently conducive to its success, whatever obstacles may be thrown in their way, by the prejudices or imprudence of individuals. The instructions given to the Itinerant Preachers and Catechists employed by the Society, are fraught with wisdom from above. We are happy to learn, that at one of their latest meetings "a plan was brought forward, by which it was proposed to regulate the labours of the Catechists on such an extensive scale, as that every town in Scotland may be visited in the course of the ensuing Summer."

This Pamphlet is admirably adapted to excite zeal and activity in propagating the Gospel; and, by the examples it affords, to suggest the most effectual methods of accomplishing so desirable a purpose.

*The Importance of SABBATH SCHOOLS for the religious Instruction of Children, stated; Improperities in the Management of them pointed out; with Hints as to the proper Manner of conducting them. 23 pp. Price 3d. Ogle, Great Turnstile.*

The Instructions contained in this Tract are very valuable, and the

\* Misprinted in the Title Page for 1797.

style, which is simple and affectionate, is highly suitable to its subject. The institution of Sunday Schools being an important branch of the work undertaken by the Society, for propagating the Gospel at home, this short Pamphlet serves as an useful appendix to that which we have recommended more at large.

*A Discourse delivered at Rotherhithe Church, &c. for the benefit of the Royal Humane Society, by the Rev. T. Haweis, L. L. B. and M. D. 8vo. 40 pp. 11. Chapman, 1799.*

This Discourse is dedicated to the august Patron, President, and Members of the Society, and appears by an advertisement at the beginning, to have been printed at the request of a special Deputation. If those scientific men, who judged it worthy of publication, have thus stamped it with their approbation, it is a presumptive evidence, that there is, at least, something ingenious in the execution. We have perused it with pleasure, and though not so well acquainted with the subject as the Rev. Author appears to be, as it relates to the chymical and anatomical suggestions; we cannot but highly approve the evangelical sentiments he inforces, and the open testimony he bears against the abuse of philosophical enquiries, and the presumption of those *vain Scientists*, as he terms them, who have used all their impotent efforts to undermine the immovable pillars of revelation. The occasion was peculiarly interesting, with many of the objects of mercy present, and the cause deservedly popular; and, we trust the discourse, which conveys, in an elegant style, instruction on a subject that seldom comes under the form of a Sermon, will not be without some happy effect, in promoting the laudable designs of the institution.

The Appendix contains some curious instructions and relations, from the annual Report of the Society, by that friend of mankind, Dr. Hawes, the Physician.

*Village Preaching considered and enforced, in a Sermon preached April 23d, 1799, at Dunmow, in Essex, before the Congregational Union, for promoting the Gospel in that County, &c. By R. Stevenson. 8vo. 23 pp. 6d. Mathews.*

From Acts xvi. 9. (a very appropriate text) this ingenious Preacher shews—1. The wretched state of those who are destitute of the Gospel, and the relief it is calculated to afford—2. The pressing urgency of the case implied in the earnestness of the Speaker, *come over into Macedonia and help us*; and 3. The indispensable duty of all who know the Gospel themselves, to try to bring all they can to an acquaintance with it.—Each of these observations is enforced with some striking considerations, and all that love and fear God are called upon to unite in promoting the grand and only design of the Society, which is stated to be (we believe very truly) under the influence of the good Spirit of God, to convert men from ignorance, from vice, from misery; to make them better members of society, better servants, better parents, better husbands, and wives; to impart to him those strong consolations which the Gospel affords against the ills of life, and the terror of death; and, in a word, to raise them from their present depression, to the dignity of rational and immortal beings. To such views and endeavours what good man can refuse to say—*Amen?*

*Divine Mercy, or the Refuge of Sinners in Distress; a Discourse delivered at the Funeral of Mrs. Littlewood, Rochdale, May, 28, 1799, by J. Fawcett, A. M. To which is added, an Address at the Interment, by J. Hindle. 8vo. 50 pp. 1s. Wills.*

This Discourse is founded on Psalm lvii. 1. from which the ingenious Preacher takes occasion to point out, the Psalmist's "earnest and pathetic cry for mercy; the mercy itself to which the sinner looks in his distress; and the hope and confidence reposed in it." Of the Sermon itself it may suffice to say, that it is evangelical truth practically applied; and of the Address, that it is solemn and appropriate. In a Note, p. 42, some account is given of the happy dying experience of the deceased.

*An Address to Young Ministers, by John Brown, late of Haddington. 8vo. 16 pp. 3d. Chapman, 1799.*

This Author's celebrity in the Churches precludes encomium. All who know his writings will expect close, practical, and judicious directions and advice, and such will not be disappointed.

*Admonitory Address from the Ministers of the Wiltshire Association, to their respective Congregations, by J. Ball. 12mo. 28 pp. Long, Trowbridge.*

This Address comprizes the following subjects, and enforces the various duties connected with them, viz. Regular attendance on our own places of worship, and on the Lord's Supper; on week-night lectures; early attendance at the House of God; joining in the public praises; external reverence in prayer; and on the duty of believers, especially to promote the prosperity of their own Churches.

*Reflections on the Book of Ruth, affectionately addressed to Persons in younger Life, by J. A. Knight. 2d Edition, 24 small pages, 2d. Chapman.*

Short, pertinent, and affectionate hints and observations, founded on the pleasing and instructive story contained in the above book.

*A Gospel Catechism, &c. by a Clergyman. 12mo. 12 p. 2d. Griffiths, 1799.*

The particular object of the Compiler appears to have been, to give his answers, as nearly as possible, in the very words of Scripture, at once to render them unexceptionable, and promote the knowledge of the Scriptures.

*Divine Songs for Children, by J. Watts, D. D. 48 small pages, 3d. Rusher, Reading; Champante and Whitrowe, London.*

A very neat and cheap Edition of these useful Hymns and Sonnets.

OBITUARY.

MR. JOHN FRYER,

**W**AS a gentleman farmer, at Frampton-upon-Severn, whose mortal course was run in less than twenty-eight years. Very early in life he was impressed with convictions of sin, conceived it to be a very awful thing to die, and that some preparation for death was necessary, beyond that which is commonly rested in. When his convictions became permanent, they were so powerful as materially to affect his health. They were commenced,



revived, and continued, to use his own words, by the immediate operation of the Spirit of God, and they led him to the use of those means, by which God usually carries on his work. Providence put Mr. Whitefield's works in his way, and he read them with great attention and advantage. They described to him what he was, and what he wanted, and encouraged his pursuit of it. The prejudices which he had imbibed against their author dissolved, and he became affectionately attached to his memory. He was at that time at his father's farm, at Pegthorn, and devotedly attached to the establishment: but, in consequence of not finding the Gospel in his parish Church, he joined the methodist congregation at Frampton, which he had held hitherto in much contempt, and derived advantage from the ministry, even of those whose gifts were the least considerable. In the fervor of his zeal, he collected his father's servants and workmen together in a barn, in the corner of a field, or upon a bank, where he would read to them, expatiate upon the subject he read, and by his influence, induce them to attend the same ministry with himself. Two of the workmen, and several of his family, as the effect of the blessing of God upon his endeavours, have long been in communion with the Society. He was much afflicted by the sudden death of his father, just as he was upon the eve of consummating a tender connection with Miss Bond, who was in Christ before him. Being eldest son, he succeeded to his father's property, which gave him an opportunity to prove the sincerity of his attachment, and as soon after as he judged consistent, he gave his hand to this lady and with her father and sister, under one roof, he walked in the faith and order of the Gospel. While he supported a large business, and had extensive connections, he uniformly and constantly attended the means of grace, preserved the worship of God daily in the family, and gave increasing evidence, that the work of God was advancing in his soul. His constitution became settled, and though delicate, underwent no alarming change till July, 1798, when, by a cold, occasioned by more than ordinary exercise, the decay commenced which terminated his life.

The hectic fever, gradual wasting, shortness of breath, cough, and other unfavourable symptoms, now made their appearance, and the faculty required him to remove to Bristol Horwells. He left home cheerfully, and made trial of the medical waters, with other help, in vain. His friends suspected that some degree of declension had taken place, and conversed with him on it. He acknowledged for twelve months past he could only bring his judgment to truths, which formerly used to excite the tenderest sensibility; lamented that it was so, and always received with great respect both from the pulpit and in conversation, what ever was directed to his care. His spirits at the Wells were very low, and he could not see company without being much flattered, unless it were a very near friend. He shewed no inclination to be deceived, either as to his prospects for life, or the state of his soul. Reflecting upon himself, one day he said, "What an appearance shall I make with Abraham, Isaac, and Jacob, in the kingdom of heaven!" Perceiving that he was appointed unto death, he was desirous to return home that he might set his house in order, and for the convenience of a drier air than Frampton afforded, he took his final station at Pegthorn. His friends had found him considerably reduced, and hastening to the grave. But the cloud was dispelled from his mind. The spirituality of his conversation, his heavenly frame, and the patience he exercised, manifested that he was ripening fast for glory. The writer of this, who was always warmly attached to him, had on his return from the Wells, a truly solemn and affecting meeting with him. He laid it was a very tender

tender affliction he was under;—that he did not indulge the hope of life; but was resigned to the will of God;—that he should find it difficult to chuse life or death. In reply to the question, “Under your uniform profession, has there been no declension in your soul?”—he shook his head, shed tears, and said “Yes, yes, there has been real declension, and this is the way the Lord has taken to bring me back again.” He was then able to support a short religious exercise upon Heb. xii. at which his family, and a few friends were present. In a private conversation, Mr. F. said, he could not help weeping when divine subjects were talked of, though he found it weakened him very much, adding, “this was the effect Mr. Hill’s sermon, at Painswick Association, had upon him,” which sermon he could never loose recollection of; and alluding to the text, he exclaimed, “Oh that I had more conspicuously held forth the word of life!”

To the same friend, who sat up with him in the night, among other things, he remarked the mercy accompanying his affliction, the reason he had to be thankful for the kindness of his family, and other temporal blessings. Finding an opiate ineffectual to promote sleep, he asked, “Will nature find it as difficult to die as to go to sleep?” At one time he hoped he should not dishonour God by impatience, and prayed he might glorify him by his death. He remarked, that his frames were variable, but that his faith was built on Jesus. On Christmas-day, he happened to be rising in spirituality, as he was sinking into weakness. One of his reflections was, “What should I now do, if I had an interest in Jesus Christ to seek?” He gave an exhortation to a friend, whom he suspected to be inattentive to the concerns of his soul, and added, “Oh, that my death may be the life of others.” He expressed a desire that a sermon should be preached from 1 Pet. ii. 7. after his interment, as his testimony to the preciousness of the Saviour, and having repeated the text, he exclaimed “Precious indeed! he is precious to me.” At another time he answered an inquiry concerning his state, “It is peace, all his well, though I am not in ecstasy.” One saying to him, “It is your mercy you are above despair.”—“Yes, yes,” replied he, “I have no cause to despair, it is all settled between God and my soul; I am founded upon a rock.” He talked largely upon the perpetuity of the foundation upon which his soul was fixed, and repeated with an energy, that proved the pleasure of his mind at the same time, “I will never leave thee; nor forsake thee;” adding, “can this promise fail?” He frequently inquired into the process and similarity of Mr. Wood’s complaint; (a student who died at Mr. Winter’s, Painswick,) that from certain presages, he might have cause to conclude his departure was at hand. In his secret prayer, we frequently heard him breathe, “Come Lord Jesus, come quickly.” In the night of Dec. 12th, we thought him dying; and the next day, at ten in the morning, his family collected in the room, expecting to see him draw his last breath. While we were commending him to God, in the most solemn manner, and after, he was devoted in prayer. At last he broke out with the inquiry, “Can this be dying?” and, continuing to revive, he said, “I fear this is a false alarm.” In the close of the same day, his comfortable frame abating, he said, “I have sinned by my impatience to be gone, and the Lord seems to be angry; I must be farther tried, I perceive.” When a friend asked, “What shall I do for you?” he said, “Pray that I may have patience.” In the afternoon of the next day, he expressed much dissatisfaction with himself for wanting to be gone; observing he then felt presumptuous thoughts arise in his mind, but added, “The Lord will not cast off for it.” Suspicious of a friend being disposed to visit a neigh-

hour, of whose continuance he was very desirous, he said, "I hope you will not see Mrs. S. till I see Jesus face to face." The day before he died, he sung the 47th Hymn 2d book, Dr. Watts, with a full strong voice, altering the first line of the sixth verse to his own case, "Oh may I die to reach that place!"

The nearer he came to his end the more he was disposed to sing, nor could he be stopped by the entreaty of his friends. But, a few hours before he died, he was obliged to desist at the third verse of the 23d Hymn 2d book. Ten o'clock on Thursday morning, Jan. 2d, was the happy hour when our dear and beloved friend had the desire of his heart. He then sprang into the everlasting arms which were ready to receive him, and while breathing out his soul uttered—"Happy! happy! happy!"

C. W.

## MISS MANN.

ON the 4th Jan. 1799, died at Burwash, in Sussex, Miss Eliz. Mann, youngest daughter of the late Rev. Daniel Mann, several years pastor of the dissenting congregation at that place. Her health, for some years past, has been gradually declining, occasioned by a consumptive habit, which was the blessed mean of impressing her mind with the vanity of the world, and realizing the important truths of religion. Naturally very reserved, and of a timid disposition, the gradual and certain approaches of death, drew from her satisfactory evidences, that the Lord had been some time past working on her spirit with gracious influences. She evidenced a patient resignation to the will of God, and manifested a cordial acceptance of the glorious grace of the Gospel, in the methods of pardon, peace and righteousness, displayed in the person and work of the dear Redeemer. A few days before her death, she would, though with great difficulty, write to her near relative a spiritual letter. In which she observed, "I am very weak indeed, I have given myself up to that God who has promised never to leave those who put their trust in him; knowing that *his strokes are fewer than my crimes and lighter than my guilt.* What a mercy to have a Christ to go to! I know of no other refuge than the blessed Jesus; and I desire to place an humble dependance on him, knowing that he is able to save poor sinners like me. I desire to be very thankful to God, that he has given me to see my need of a Saviour, and for all other good desires, for all come from him. I desire to be thankful in my poor ways. What a mercy that he never leaves his people in their last moments!"

As death drew near she composedly saw the solemn period, desiring to depart and be with Christ. In this frame she met her death, and committed her spirit into the hands of that Jesus, whose name, people and ways, she recommended to her young companions. May they have their minds early occupied with the same growing contempt of the world; a regard for the truths of vital godliness; and a veneration for the house and ordinances of the Saviour of precious and immortal souls.

It appears by a paper found since her decease that she had serious thoughts of joining the Church of Burwash, if the Lord had spared her to recover, in order to enjoy all the ordinances of his Gospel.

R. L.

## RECENT DEATHS.

July 17th, died, the Rev. SAMUEL MEDLEY, many years pastor of the Baptist Church, at Liverpool; of whom we hope speedily to be able to present our readers with a memoir.

Also, lately died, the Rev. Mr. BOOKER, of Wyvisfield, in Sussex.

RELIGIOUS



## RELIGIOUS INTELLIGENCE.

## MISSIONARY SOCIETY.

## SOUTH AFRICAN MISSION.

THE Directors of the Missionary Society having received the acceptable intelligence of the safe arrival of the Rev. Dr. Vanderkemp, and his three associates, at the Cape of Good Hope, are desirous of communicating to the religious public an account of the more material circumstances which occurred in the course of their voyage, and which cannot fail to be highly interesting to those who rejoice in the prosperity of Zion, and who will, therefore, perceive with pleasure and thankfulness, the auspicious commencement of this Mission, and the encouraging prospects of its eventual utility.

These devoted servants of our Saviour, took their leave of their christian friends in the Metropolis, on the 5th Dec. and proceeded to Portsmouth, in order to embark on board the Hillsborough, a transport, in the service of Government, under the command of Capt. Kingston, who was engaged to carry out convicts to Port Jackson. Previous to their sailing, they had the satisfaction of frequently associating with the Ministers and Brethren residing in that town and its vicinity, as well as with those friends who, like themselves, had been consecrated to Missionary service among the Heathen, and were on the point of departure in the Duff, for the Islands of the South Seas. These interviews were peculiarly refreshing to their spirits, and the consideration that they were probably the last which they were to enjoy till they should meet each other in the General Assembly and Church of the first born, rendered them unusually tender and impressive. The separation took place on the 18th, and on the following day the Hillsborough arrived at Spithead, soon after which, they availed themselves of a favourable wind to proceed on their voyage.

As it is our intention to limit our communications principally to those occurrences which have some relation to the great objects of the Mission, we shall not detail the course of the navigation, the state of the Winds and Weather, nor those circumstances which, although contained in the Journal, are common to all voyages.

A few days after their departure, an incident took place which deserves to be recorded, as it manifests the state of their minds under the apprehension of considerable danger. During a violent storm, which, with occasional abatements, continued for three days, the Captain informed the Brethren that there were four feet water in the hold, and that notwithstanding every exertion, it continually increased; that he apprehended the ship had sprung a leak, and that the danger appeared imminent.

Under these circumstances, they engaged in prayer together, conceiving it might probably be the last time, and were enabled with an unusual degree of faith and fervency to claim the fulfilment of the promise,—“Call on me in the day of trouble and I will deliver thee.” They felt also very powerfully the spirit of intercession in behalf of their Brethren, on board the Duff, and cried mightily to God for their preservation. The simplicity of the Prayer which Dr. Vanderkemp uttered, will be interesting to those especially who are acquainted with that meek and lowly disciple.—“Lord thou hast given them a little ship, and they, with us, are in a great storm; we pray thee that thou wouldest take care of them.” Recollecting that Brother Kircherer had said, previously to his sailing, that he could entirely trust himself to the Lord, and that he would joyfully go on board even if

he knew the *Hillborough* would be sunk; he asked him when the ship was said to be in danger, "how he found himself disposed now?" he replied, "The ship may sink, but the foundation on which my soul rests is immoveable and can never fail." Brother Edwards also, the youngest Missionary, was in serene and cheerful spirits in the near prospect of the eternal state; this, indeed, seems to have been the happy experience of them all. Soon after the storm had subsided, and they had offered their thanksgiving to God their Preserver, they had the satisfaction to see the *Duff* pass close by them, and the Brethren upon deck, in perfect safety. On the 30th of December they saw them for the last time, but appear to have retained an affectionate remembrance of them, and an earnest desire for their prosperity. On the first return of the monthly Missionary Meeting, they felt much tenderness and pleasure in the recollection that they were probably at that moment united with them, and their Christian friends in England at the throne of Grace, in ardent supplication for the progress and enlargement of the Redeemer's kingdom.

The Captain of the transport having occasion to take on board a quantity of Salt at one of the Cape de Verd Islands, called Mayo, as well as to caulk the ship, they were detained about a week at that place, which gave the Brethren an opportunity of visiting it, and making a variety of observations. These, together with the occurrences which took place, deserve to be recorded whenever a more detailed account shall be given to the public of this Voyage and the Mission to which it is introductory. At present, we can only observe, that the inhabitants are all negroes, whose language is a mixture of the ancient African and Portuguese; some of them can speak English in an imperfect manner, but intermix much imprecation and profaneness therewith; yet they profess to be good Christians, and one of the worst of them expressed his intention of soon building a Church. There was among them a Capuchin Monk, of European extraction, who was considered as the priest. He understood a little Latin, and Dr. Vanderkemp left with him a Latin translation of the New Testament. He was desirous of receiving some wine to be used in administering the Sacrament of the Lord's Supper, but he could not gratify him in this request.

The island is described to be barren, and without cultivation, yet the inhabitants are healthy and robust; the common stature of the men reaching to six feet. They appear temperate in their diet, and, except the lowest class, are decently clothed with European articles, which they obtain partly from St. Jago, and partly from ships which occasionally call there. Their administration of justice is simple and prompt; and they have a maxim, of which they appear very tenacious, and which prohibits the permanent settlement of any white men among them. They appear to subsist by the sale of their salt, which they represented to be common property, and out of which a small duty is paid to the Portuguese government. A considerable number were once present when the Missionary Edwards preached upon deck, and they listened with serious attention. During the voyage, a question arose among the Brethren, the decision of which will manifest the spirit with which they conducted a point of controversy. Brother Kercherer expressed a desire that Easter Sunday might, by unanimous consent, be set apart to commemorate the resurrection of our Lord by preaching from texts suitable to that subject, and by selecting their hymns and directing their prayers to that effect. On considering this matter they came to this conclusion,— "that as the return of that day had a natural tendency to engage the attention of Christians to that glorious event, it was highly probable that this turn of mind would be apparent in their discourses, hymns and prayers; that whenever they found other Christian Brethren engaged in such exercises, they should join them in celebrating this glorious victory of

of their Redeemer over sin, Satan and death; but that they by no means wished by any law, custom, or resolution to be bound, and much less to bind others, to regard this day more than any other, as neither Christ nor his apostles had enjoined it; and that as on the other hand, Christianity would induce them not to despise the pious attempts of their fellow Christians to express their love to our Lord and Saviour in any manner whatever, they trusted their Brethren reciprocally would not condemn their enjoyment of that freedom to which they were called by Christ."

Nothing material occurred of an outward nature till their arrival at the Cape, which took place on the 31st of March, after a passage of about 15 weeks. Dr. Vanderkemp says, "we then cast anchor, thanking our Lord for his preserving care; and manifold wonders which he had shewn us;" and remarks, that the texts for that day in the Moravian connection were 2 Sam. vii. 9.—"I was with thee whithersoever thou wentest," and Acts ii. 42. "They continued steadfastly in the Apostles' doctrine, &c."

Before we give an account of the reception they met with at this place, and their arrangements relating to their ultimate object, we must communicate those circumstances which took place on board the ship respecting the convicts, and which are of so pleasing and important a nature as to have induced us to mention them separately.—we doubt not the perusal of them will produce both satisfaction and thankfulness. As soon as it was understood that our Missionaries were to sail as far as the Cape of Good Hope, in a vessel that was to carry out convicts, the compassionate heart of Dr. Vanderkemp was earnestly interested towards them, and in order that his anxiety to promote their salvation might, through the influence of divine grace, be efficacious, he engaged a few friends to raise a fund for the purchase of Bibles and religious Tracts to distribute among them; he lost no time in attempting to execute his benevolent purpose, although dissuaded from it by the Captain, who assured him that his visiting them would expose him at least to insult and robbery; previously, however, to our stating the affect of this attempt, it is requisite to advert to some occurrences which took place about the time of the ship's departure, by which a judgment may be formed of the character and disposition of these convicts, and of the powerful influence of that Gospel by which the chief of sinners are saved,—it will lead us also to admire the wonderful energy of divine grace which inspires believers with such ardent affection and unwearied zeal to promote the salvation of those who are ready to perish.

A very few days before the Hillsborough left Portsmouth, some naval officers went on board to search for some seamen who had deserted, and concealed themselves among the convicts; one of these officers attempting to approach the entrance of the orlop deck, was seized by the convicts, and wounded in the head with his own dagger; he cried for mercy, and narrowly escaped with the loss of his hat, the sheath of his dagger, and his coat torn. Two days after a cutter, with some officers, and a detachment of marines came to renew the attempt, but the convicts threatening to kill them if they entered, they desisted and withdrew. Dr. Vanderkemp, who had previously introduced himself among them, by the distribution of his Bibles, and conciliated their reverence and esteem by the gentleness of his manners, observes, with thankfulness to God, who had given him such favour in the sight of the convicts, that at this very time of confusion and desperation, he could go among them without any fear, and converse with them in their dark residence as freely as among lambs. About the same time the convicts had engaged in a plot to murder the officers, seize the vessel, and take her into a French port; this being providentially discovered,



was defeated, but it did not discourage them from entertaining about ten days after the dreadful design of sinking the ship and escaping in the boats, to effect which, many of them had found means to cut off their chains and handcuffs; after this period, this disposition in the convicts appears to have subsided; the salutary influence of the Missionaries among them began to be apparent, their friendly intercession with the Captain on several occasions, won their confidence, and produced a favourable attention to their admonitions, so that they were much more reconciled to suffer patiently the just reward of their crimes. Thus a general improvement in their external conduct was produced, which of itself would demonstrate the beneficial influence arising from the wise and benevolent superintendence of our Missionaries, and procure for them the respect of every friend of order and humanity. But we entertain the pleasing persuasion that their unwearied attention was rewarded with effects of a superior kind, and that some of these unhappy criminals being led to a just discernment and a deep compunction on account of that sinful nature which had produced such better fruit, and exposed them to such tremendous consequences, were enabled also to take refuge in him who in due time died for the ungodly. Very soon after the Missionaries had begun to preach and converse among the convicts, they received a letter from some of them, thanking them for their kind attention; it is very probable this might have been written by an individual, who, during his confinement in Newgate, was supposed to have received advantage from the religious instruction afforded him by some benevolent Christian, who was desirous of promoting his eternal interest. This encouraged them to persevere in their exertions without ceasing; and about the first of January, one of the convicts of the name of Brown, informed them that a great work of God was carried on of late among them, and that several were concerned about the best things; on the next day, two of them expressed their desire to have an interest in Christ; two others, who a few days before had begun to file of their irons, informed Dr. Vanderkemp thereof voluntarily, that he might represent it favourably to the Captain, and thus prove their present disposition to acquiesce in their deserved punishment. On the 5th, another convict, of the name of Hicks, appeared to have a serious concern about his salvation; this was also the case soon afterwards with Addle, who felt deeply the burden of his sins, and earnestly desired their forgiveness.

Early in Feb. Brother Edmunds having preached in the orlop deck, was locked up in it from 10 to half-past 12, and had conversation with several of those who were under deep conviction; one named Petry, mentioned, that in London, he frequently heard Ministers of the Gospel with great pleasure, particularly the Rev. Mr. Scott, of the Lock, and Mr. Bennet, and was occasionally so deeply affected, that he could not restrain weeping, but these impressions wore off, and he knew that he had not undergone that change of heart which every believer in Christ experienced. Our Brother exhorted him to be diligent in the means which God had appointed, and to seek to him for a new heart and a right spirit. There is great reason to think that this salutary impression became more deep and extensive among them, as we find that Brother Edwards, on the 18th Feb. suggested prayer meetings to them, on which occasion, the convict Brown engaged in this devotional exercise; and on the 3d March, several of them resolved among themselves to have these meetings regularly three times every week. It is probable these, as well as the conversation and sermons of the Brethren might be useful, as it appears that, subsequent thereto, some others were under the deepest concern.

We should not do justice to the intrepidity and fidelity, as well as the self-denial and humility of these meek disciples of our Lord, nor to that victorious grace by which they were animated, if we did not notice the circumstances under which they exercised their ministry. Very soon the seeds of disease and of death appeared among the convicts, so that 34 of them died on their passage to the Cape; about 240 of them were in the orlop deck chained, as usual, in pairs, hand to hand, or leg to leg. This place was perfectly dark, except that a little light entered through the hatchways; and at first the rattling of the chains, and the dreadful imprecations which were heard, suggested ideas of the most horrid and awful nature. After the putrid fever was among them, the loathsomeness of the situation was beyond description; and in this place, as well as in the hospital, surrounded with infection and death, our benevolent friends were daily employed in attempting to pluck these brands from the everlasting burning.

We are not without hopes that some of them are now before the throne, as the first fruits of this Mission, washed and purified in the atoning blood. One of the name of Curry, had earnestly entreated that he might find grace in the sight of God, and was seeking peace through the death of Christ. After he was taken ill, he felt the heavy impression of his sins, which he feared would exclude him from salvation, nevertheless, with a trembling hope, he departed, cleaving to him that receiveth sinners, and saves at the eleventh hour—and the Brethren express their belief that he had found mercy.

Not only had some of these Convicts meetings for prayer among themselves, which we have no reason to doubt were observed with regularity and seriousness, but there is ground to hope that sacred exercises were become pleasant to them, as it is remarked that whilst Brother Edwards was once preaching in the Hospital, they were overheard in the engagements of psalmody in the orlop deck. The consideration of these well authenticated facts cannot fail to excite in serious minds the spontaneous sentiments of admiration and praise; a short time previously, this place exhibited a scene of wretchedness and depravity, which furnished a type of the infernal regions: now, their awful imprecations are changed into the language of humble prayer, and some of those who were in the very suburbs of hell, have learned the songs of Zion, and have fellowship with the saints.—What mighty principle has performed these wonders? By what means have these Ethiopians changed their skins, these leopards their spots? Did our brethren read lectures to them on the beauty of virtue, or on the fitness of things, and thus teach those to do well, who had been long accustomed to do evil? The apostles of morality are seldom found in hospitals or prisons, breathing infection and disease, and trying the efficacy of their principles on the chief of sinners who are ripe for destruction. Three of our brethren were simple christians, unlearned as the fishermen of Galilee; and the other, though like St. Paul, endowed with various literature, yet like him also in the exercise of his ministry, was determined to know nothing but Jesus Christ, even that crucified person; it is this despised, yet powerful doctrine which has achieved these wonders, raised these dead men to life, taught these sons of Belial the language of Canaan, and elevated these subjects of Satan from the brink of hell to the privileges of saints, and to the hopes of heaven. Who does not regret that our brethren were not able to accompany them to the place of their destination, and there watch over and promote their spiritual progress? and who does not breathe forth the ardent prayer, that He who begun this good work may perform it until the day of Jesus Christ?

Our missionary friends appear to have wisely and usefully employed themselves

themselves during the whole of their voyage. Sometimes we perceive that Dr. Vanderkemp was instructing his brethren in geography, at others teaching some of the convicts to read, and frequently endeavouring to impress divine truth in conversation upon the minds of the seamen, one of whom appeared to be awakened to a sense of its importance, and confessing himself a poor helpless sinner, ardently desired to be accepted as such by Christ.

On their arrival at the Cape they were welcomed by their Christian Brethren, who having been previously apprized of their coming, and of their principal object, had prepared comfortable accommodations for their reception. Here the benediction of providence seemed also to attend them; a new impulse was given to the zeal and devotion of the brethren of Africa; an increased concern for the salvation of the Heathen prompted them to take measures for the establishment of a missionary institution at the Cape; and this place is likely to become a station of distinguished importance for the extension of our Redeemer's kingdom. The Lieutenant-Governor, General Dundas, who had well understood the beneficial effects arising from the missionary labours of the Moravian Brethren at Bavians Kloof, and felt strongly disposed to promote them after having perused the Society's letter addressed to the Governor, and their instruction to the Missionaries, kindly assured them of his protection and influence; for the particulars, however, of the occurrences here, we refer to the following letter written by Dr. Vanderkemp to the Directors.

"Dear Brethren in Christ,

*Capetown, April 28th, 1799.*

"Captain Atkinson, of the Oak, being determined to sail to-morrow back to England, and willing to carry our letters, I seize with pleasure this opportunity to send you our journal. We doubt not but it will excite the gratitude of the Directors of the Missionary Society, and indeed of all the friends of the kingdom of Christ our God. We intend to continue our journal divided into numbers, each containing three months time. For this reason we have closed the present with 31st March, but previously to our finishing the next we are enabled by the unspeakable mercy of God, to inform you of the wonderful dealings of our Lord in our favour from our first arrival on this continent to this day. As we hope we have found grace in the sight of our God, so we have found also grace in the sight of the people of this place, from the Lieutenant-Governor, General Dundas, to the meanest subject. His Excellency (to whom we have been introduced by the Fiscal V. Ryneveld, who is at the head of the civil administration) has received us with uncommon civility, and assured us of his protection. His Excellency promised me yesterday to write letters to the subordinate Magistrates in the country, to assist us in our journey to the Caffres, to which nation we hope to make our way within a few weeks, although the rainy season be at hand, and notwithstanding the disturbances, which of late have broken out among the Colonists near Caffraria in opposition to the Government, who, however, we expect will soon be disposed to return to order and obedience. We see a Missionary field opened before us, of which we cannot even in imagination, discover the bounds. Even the most savage tribe of Hottentots, called Boschemen, have of late shewn their desire to be instructed in the way of serving the God of the Christians. A pious colonist, anxious to put an end to an almost perpetual scene of murder and bloodshed, has proposed to them a kind of treaty of peace between the colonists and these wild Hottentots: this being brought to conclusion he kneeled down with his men on a field, and



and engaged in prayer and singing of hymns. The Boschemen asked with surprise the meaning of this solemnity; and having received for answer that it was a thanksgiving to God, and a demonstration of joy on account of the peace with the Boschemen, they bewailed their ignorance of that God, and begged that instructors might be sent to them, to teach them the Christian religion, that they with united hearts might serve and praise the same God with them. Brother Edwards seems to be inclined to undertake an exploratory excursion to this people, but our number is too small yet to establish a mission among them; for this reason I find myself pressed to propose that at least six Missionaries might be sent, if possible, well acquainted with the Dutch language, to the Cape, in order to proceed from that promontory to the interior parts of Africa in different directions; and I must repeat my former ideas of forming at this place a depot or repository of approved Missionaries sent from England and Holland, to be forwarded from this town to any part of Asia or Africa.

"I hope that we shall be enabled to inform you in our next, of the erection of a Missionary Society in Africa. I have hitherto been successful in preparing the minds of some of God's people, besides the Ministers of this town, to co-operate to this effect. Rev. Mr. Vos, Minister in the land of Waveren, who is in this cause very zealous and warm, is actually here, and favours our proceedings with all his might. To-morrow we shall have our first preparatory meeting to the formation of this Society. It would have been attempted sooner had I not been obliged to take a journey to the Moravian Brethren in Bavaria's Kloof, with whom I have concerted a plan of mutual assistance and correspondence. A young farmer who lives near the Caffres' country, but is at present here, has given us the first instructions in the language of that people, and we despair not to attain it.

"The inclosed packet, we hope you will be so kind as to send with the first conveyance to Holland, and as it seems too big for the post, and therefore might be detained at London, we request that the letters may be separately forwarded as soon as possible. And now, dear Brethren, we commend ourselves to your prayers, and those of our dear friends and well-wishers to our common cause.

"I am, with sincere respect and brotherly affection, dear Brethren,

"Your obedient servant in Jesus Christ,

"J. T. VANDERKEMP."

We cannot conclude this address to the religious public, without acknowledging with humble gratitude, that our Institution has been honoured as the instrument of usefulness in various respects, which we did not contemplate at its commencement; around us, in our own country, in Scotland and in Ireland, the sacred influence through its means is spreading daily, the Continent feels the inspiring energy, and there the children of light arise and avow their attachment to the Cross. We readily confess our ignorance, and disclaim all pretensions to merit; the Missions to Caffaria, whose commencement has been marked by celestial auspices, was undertaken by us reluctantly, and with considerable regret, that the improved talents of Dr. Vanderkemp were not employed in a field more cultivated; and we acquiesced in, rather than approved, the strong desire which he felt to select this as the place of his Missionary labours; thus the thoughts of God are not as our thoughts, and to him therefore belongs the exclusive praise.

Nor can we omit this occasion to call for the renewed attention of Christians of every name to this great cause; whether they act in connection

tion with us, or pursue the same objects in separate Societies, our desire is, that the abundant benediction of our Saviour God, may accompany their exertions. We lament the feebleness of our powers in so divine a work, and regret that we cannot speak to the Christian world in so energetic a voice as that every conscience may be roused, and every talent usefully occupied. Are not the fields white for the harvest? Where then are the labourers? Should there not be a competition among the children of the Kingdom for the honour of being the harbinger of the Prince of Peace among the Heathen? Are arguments necessary to stimulate to this work? it is enforced by every motive that can sway the ingenuous dispositions of our nature, every elevated principle, every compassionate feeling, the sentiments of love to God and Man, unite in its favour their ardent invocation; the language also of prophecy, the voice of Providence, and the earnest entreaties of the Heathen tribes, bending over the pit of destruction and ready to perish, call on the Christian world, and with an emphasis which should penetrate through every soul, to rouse from their languor, and arise to vigorous exertions. Chiefly let the Ministers of the Gospel look round among their churches for useful instruments well qualified for this work, on their vigilance in this respect the success materially depends. Our Saviour calls them to enter into this beneficial competition, and will place the immortal wreath of honour on the brows of his faithful servants.

MISSIONARY COLLECTIONS.

The Amount of which have been received by the Treasurer, from the 23<sup>th</sup> of June, to the 20<sup>th</sup> of July, 1799.

|                                                                  |      |    |   |
|------------------------------------------------------------------|------|----|---|
| Collection at Tunbridge, Kent, by Rev. John Towers               | £. 7 | 0  | 6 |
| Ditto at Leeds, Yorkshire, Rev. Mr. Parsons                      | 43   | 10 | 6 |
| Ditto at Lady Huntingdon's Chapel, Norwich, by Rev. Mr. Phillips | 24   | 0  | 0 |
| Stirling Branch of the London Missionary Society                 | 45   | 0  | 0 |
| Collection at Kingswood, near Bristol, by Mr. Wilks              | 9    | 9  | 6 |

A Leicestershire Friend is informed, that of two Bank Notes for 11. each, remitted by him on the 13<sup>th</sup> of last month, to Mr. Joseph Reyner, of London, as a donation to the Missionary Society, one proves to be forged. As a possibility may exist of tracing the Note to its original vender, we think it proper to state, that the number thereof, is 10433, and the date, the 13<sup>th</sup> of last March.

August 1<sup>st</sup>, 1799.

FOREIGN CORRESPONDENCE.

DEAR SIR,

London, March 25, 1799.

THE Directors of the Missionary Society desire me to communicate to you their respectful thanks, for the honour of your letters of the 5<sup>th</sup> January and 24<sup>th</sup> February, both which are arrived safe, although the first was for a very long time detained on the Continent by the severity of the season. They request the favour of you also to express the grateful sense of the obligation they feel to those high personages, who have thus manifested their just attachment to the glorious cause of true Christianity, and also to those dear and zealous followers of our Saviour, who are connected with the Society who meet at Basil, for the purpose of promoting the interests of his kingdom.

We

We are filled with thankfulness on account of that lively and zealous activity which seems to be kindling among true believers in different countries, bringing them into closer union with each other, and stirring them up to act together for the honour of their common Lord. It is a time of refreshing from his presence, it is an impulse which his own Spirit excites, and we trust the result will prove, that it is for purposes of extensive grace and blessing in the enlargement of his Church, and preparation for his approaching triumphs.

Will you have the goodness to inform the venerable Dr. Herzog, that our Society has been in a very high degree gratified by the receipt of both their estimable letters, and have expressed their respectful and affectionate feelings in a letter which is now in the hands of our good friend Dr. Burckhardt, for the purpose of being translated into German. Inclosed are two separate receipts for the amount of the bill on Messrs B— and Co. which I hope are in an acceptable form. I salute you as a friend and brother in Christ, who is the universal centre of our affections.

JOSEPH HARDCASTLE.

*Mr. J. J. Wiertz, Frankfort on the Main.*

Dear, and very respectable Sir, *Frankfort, 10th June, 1799.*

I beg you to excuse the long delay of my answer to the very gracious letter with which you have been pleased to favour me, on account of the most venerable Directors of the Missionary Society, of the 25th March last. I immediately gave notice of it, as well to our Central Society at Basil, as to the high personages who had contributed to the gift which I was favoured to remit to you, and which some time ago was paid by Messrs. B— and Co. to pursue the great and glorious plan for the enlargement of the kingdom of our blessed Saviour, which requires great expences. After that I communicated the same to our private Society here, who, by different impediments had had no session a long time after the reception of your letter. Hitherto I have no answer from Dr. Herzog concerning the receipt of the copy and translation of the same, which I sent him in a letter inclosed to a relation of mine, at Stralburg, from whom I have received an answer, and though he makes no mention of the inclosure for Basil, I have no reason to doubt he has sent it thither. The connection between that place and us is now very difficult, but by news received through Suabia, from the success our Lord gives to the armies of the Coalition, and Zurich being delivered by them from the French, it is to be hoped these destroyers of all divine and human order and government, will be obliged to give up Basil and the whole of Switzerland in a short time, and then the whole way of the post, of course, will be re-established.

I think the Lord will give us, at least, a short time of refreshing from his grace, and I wish men may observe that it is a blessing from him, and not the work of the sagacity or excellence of the Generals, and be disposed to acknowledge their unworthiness, and his mercy and compassion, and pay him humble thanks for these favours; and that all who know the extension and power of his grace may be brought by his Spirit to a closer union together, and adore him in our blessed Saviour, in spirit and in truth. I pray him heartily to prosper the sincere and indefatigable works of the very respectable Society, to propagate the holy Gospel where it is yet unknown; one and all contributing to these divine designs; and I feel real grief, to remark, that there are so very few persons in Germany,  
who



who have a desire to consecrate themselves to the service of the Lord among the heathen; may the Lord, our beloved Redeemer, be pleased to animate more of us, and prepare them for it. I, near seventy years of age, want not desire, but strength for such undertakings, and my heart shall always supplicate the Lord to bless this work in every manner. I recommend myself to the benevolence of the very venerable Directors, and especially to yours. I beg you please to excuse my faulty style in your language, hoping, nevertheless, you will understand me enough, and believe my assurance of true respectfulness with which I salute you, remaining

Dear and very beloved Sir, your very dutiful friend,  
JOHN JAMES WIERTZ.

*To the Directors of the English Missionary Society.*

*Basil, May 27th, 1799.*

Reverend Fathers and Brethren in Christ,

YOUR letters of the 4th and 22d of March, of this year, we have received with the greater joy and gratitude to God, as we almost gave up the hope of receiving any, on account of the post being interrupted by the present calamitous war. But even in such little circumstances we acknowledge the particular and kind providence of our dear heavenly Father, who gives us in our dangerous situation to experience the truth of the promise of his dear Son, that even the hairs of our heads are numbered. O that we might have the faith of Joshua and Caleb, which you mention in the introduction of your first letter. But we are so far from it, that at the sight of the storms, which break out upon State and Church both far and near, we must exclaim: "Lord help us, otherwise we perish! Lord strengthen our faith! Lord teach us to pray! Without thee we can do nothing. The spirit is willing, but the flesh is weak. O keep thou us from the evil! Be thou with us in the combat! Be thou our power in our weakness!"

But praised be for ever our good and almighty Lord! He does not leave nor forsake us for his name sake! He chastises, but does not give us up to entire destruction. In our tribulation we feel divine comfort; and if he lays a burden on us, he enables us to carry it. We are surrounded with dangers of war, but hitherto, he is our protection and our gracious God; to him we commit ourselves with childlike humility, and although we expect still severer corrections, which we have deserved, yet we comfort ourselves with his infinite mercy, with the efficacious intercession of our compassionate high priest, and with united supplications of our dear Brethren upon the Continent, and of the ten thousands of the British Israel in your dear native country.

That you have deigned so cordially to receive the gifts of our love for your blessed Missionary work, and that one of your associates, the Rev. Mr. Reynolds, felt a particular emotion to put up an ardent prayer at the throne of grace, for the work and for us on the occasion, wherein he spoke the sentiments of all your hearts, could not but excite the feelings of affection, joy and gratitude on our side. What a sweet concord is it, if the spirit of grace and prayer unite distant Brethren by such bonds of mutual love, that they are one heart and one soul, though they have not seen one another face to face.

Your sentiments towards the *French people* are our own. The many millions of immortal souls, dearly bought with the blood of the Son of God, are dear to you: why should they be less so to us? You desire to contribute something for their everlasting happiness; and we, encouraged by

by your zeal and love could wish to assist your efforts. That there are still some that serve the Lord, we are convinced more and more. But recently an account was received in Germany from the late province of *Normandy*, that a small number of pious souls there, wrestle constantly with God in prayer, that he would save their country from the abysses of superstition, infidelity and immorality. And in the year 1798, a serious minister came from the late province of *Languedoc* to French Switzerland, with a view to find out two evangelical ministers more for that country; but he found none, as the greatest part of them are said to be preachers of false science. Did we know in the circle of our connexion any evangelists, who had not yet any fixed station, but inclination, as well as capacity, to engage in the labour of that part of the vineyard of the Lord; this circumstance, together with your call, would incline us to recommend them to those congregations of *Languedoc*. But as this is not the case, we will write first to the Missionary Society at Rotterdam, as we are informed, that there really is in Holland an able young man, willing to go as a minister of the Gospel to some French congregation. That a number of Quakers from Philadelphia have had, at least, the intention to make a journey to Paris, and to hold public prayer meetings, in order to see, if there are still some left in France, that are ready to declare publicly for true practical Christianity, you will learn from the inclosed. Whether and how far such an undertaking is only the work of men or of God, we leave to time to manifest.

To the wish, which you express, of printing and dispersing evangelical tracts in the French language, to co-operate for the promotion of true and practical Christianity in France, we cannot refuse our approbation. If it can be realized, it will certainly be of great use, and the Dutch Missionary Society may be able also, in this case, to render essential service. We, on our part, will do what we can, and what our situation and the existing circumstances will permit, as we are convinced, that the work has no reference to politics, but is intirely directed to the salvation of immortal souls. We have received, and shall receive some further information on this subject, which, however, can be put into execution but by slow degrees, since the correspondence to many places has been intirely interrupted or rendered unsafe and difficult. Here, and at Strasburg we can have in the French language New Testaments, Hollazen's Order of Grace, Wilcocks's Drop of Honey, Roose's History of the Reformation, and of the Vadois; and there will be found also opportunities of offering them gratis to some readers. Two tracts would be particularly worth translating into French: *Neddersen's* proofs that the doctrine of Jesus is the most blessed truth according to John vii. 17. and his book on Conversion. If you wish to have tracts of your own language translated into French, they must be printed in Switzerland or Germany, as the importation of English goods and books is prohibited in France. That we are not able to bear the expences we the more openly confess to you, as you have prevented us by your kind declaration, that you will supply the defect. At this opportunity, we cannot omit mentioning a printing-office, at Nürnberg, set on foot five years hence, by the united endeavours of our Society, whose sole end is, to print the publications of good old or modern authors of a truly Christian spirit, at a moderate or cheap price, that they may be more widely dispersed. There have been printed many writings of this kind already; but from a want of sufficient funds, this institution has remained hitherto in an infant state, and not extended itself to a larger scale. If your christian love, so general and comprehensive, could extend itself also to the active support of this institution, we are convinced, that much good might be

done by it for the German countries, in conjunction with ours, and Baron von Shirnding's endeavours.

With *Italy*, we stand in no connexion at all; yet we have acquaintance in the *Grison* country, by which we could obtain some information. Your proposal with regard to Sunday Schools for Children, agrees entirely with the question, which we have proposed last March to the most experienced of our associates: if there could be introduced in such places, where the Brethren of our Society live, some religious conversation and exercise with children, at least once or twice a week, without any encroachment upon the public Institutions? To impress the juvenile heart with religious truth, is of great consequence: and we have proofs, that it is not without a blessing, if it be done in a truly christian manner. *Young trees can be bent, but old stocks break*, says the man of God, Luther.

Your intended present of your publications we look for with desire; and we shall with joy take the first safe opportunity, which we fear by circumstances will be retarded still a little longer, to send you a set of our collections, in which shall be inclosed the account of our Society, its constituent parts and operation, and of the work of God in Switzerland and the Grisons. An account of the present state of the work of God in Great Britain in a concentrated view, would be highly acceptable to us.

The Missionary ship we attend with our prayers on her second voyage, and the dear Brother Dr. Vanderkemp, with his associates, are not less the subject of our particular intercession, as they have engaged to begin their work on an arduous station. The accounts of Sweden and North America bring into our remembrance the sacerdotal prayer of Jesus, John xvii. and its more complete fulfilling in our times. Hallelujah! Grace and Peace be with you all. Amen.

By order, and in the name of the Committee,

C. STEINKOPF, Secretary.

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*Extract of a Letter from the Rev. Mr. Stracke, in East Friesland, to Dr. Burckhardt. Hatfusen, 3d April, 1799.*

OUR union for the Missionary work increases. I hope that God soon will point out to us some able subjects as Missionaries, whom we intend to recommend to the Directors in London. Be pleased to ask them in our name, if they will be acceptable to them. That we take upon ourselves the expences of the equipment, voyage and maintenance of our Missionaries, is a matter of course. He, whose is all the silver and gold, will not let us be in want of any thing needful. Here and there we have already collected something.

STRACKE.

23d of April, 1799.

IN five or six weeks, God willing, there will be in my house a meeting of from 15 to 20 Ministers of the Gospel; and then God our Saviour will give us his counsel, if we implore it previously with ardent prayer and vigilance. O how I could wish that we received at *that* time the answer of the Directors, and a letter from you, in order to refresh and strengthen myself and my Brethren!

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*Extract of a Letter from Mr. Stahlsmith, at Elberfelde, to Dr. Burckhardt.*

May 21st. 1799.

WE have established here a Missionary Society, and meet every first Monday in the month, to converse about Missionary concerns, and to collect charitable contributions for this purpose. The little fund which we have



have raised, we will either spend in sending one Missionary to London, in the manner you have advised, or unite with a larger body of Brethren that wish to send more Missionaries.

STAHLSMITH.

## HOME INTELLIGENCE.

### CHESHUNT COLLEGE.

ON Wednesday, June 26th, the Subscribers and Friends to the Countess of Huntingdon's College at Cheshunt, in Hertfordshire, held their Annual Meeting at the College, on which occasion three of the Senior Students delivered Orations on given subjects; namely, Mr. G. Lee, on *Divine Power*; Mr. W. Messen, on *Divine Justice*; and Mr. W. Mather, on *Divine Mercy*. After which the Rev. Cradock Glascock, Vicar of Hatherleigh, in Devonshire, preached a very appropriate Sermon from Matt. xvi. 18.; the Rev. Mr. Bickerdike, one of the first Students admitted at Cheshunt, began with prayer, and the Rev. Mr. Eyre, of Houghton, concluded.

This Seminary is a continuation of the College, originally founded by the late Countess of Huntingdon, in Wales, and was removed to Cheshunt in 1792, soon after her Ladyship's decease; where it is supported by voluntary subscriptions and donations, and is under the management of seven Trustees appointed by her Ladyship; the Rev. Isaac Nicholson, President, and James Oldham Oldham, Esq. Treasurer, Holborn, London; to either of whom any persons inclined to favour the Institution, may signify their intentions.

The Trustees and Assistant Committee, meet at the Committee Room of Spa Fields Chapel; the first Wednesday in every Month, at six o'clock, (except those in January, April, July and October, which are general Meetings) to examine and admit single young men, giving satisfactory evidence of a work of divine grace on their hearts, and a divine call to the Ministry; who, if approved, are boarded and educated in the College four years, if needful, at the expence of the Society.

### CONGREGATIONAL SOCIETY.

The Committee of this Society have just published their annual Report, by which it appears, that the Society assist and encourage 19 Ministers, by whose exertions the Gospel is disseminated through 53 villages in their respective neighbourhoods.

By the Treasurer's accounts it appears that the expences of the last year, ending April 30, 1799, amounted to 1721. notwithstanding which, 1681. remained in the Treasurer's hands. Miss Hillier, of Pancras-lane, has lately bequeathed this Society a legacy of 300l. 3 per Cents. consol. Ann.

### EAST KENT ASSOCIATION.

On Wednesday, June 5, the Ministers and Brethren of this Association met at Ashford, when the Rev. Mr. Laxon preached in the morning from Rev. xiv. 6. 7.; and Mr. Cramp, in the evening, from Micah iv. 1.; Mr. G. Townsend preached the preceding evening from Ephesians iii. 8.

At this Meeting the business of an Itinerant Mission was resumed: and from the contributions and proposals of the different congregations, and other kind friends, there appeared sufficient encouragement to send out a Missionary to labour in the uncultivated parts of this district, with every reasonable prospect of support and success. A Committee was formed to carry this business into execution; and a letter on the subject was ordered

to be written by the Rev. Mr. Young, to the several churches in the Association. The next Meeting of the Association is to be held at Mr. Gore's Meeting, Sandwich, on Wednesday the 9th of October, when Messrs. Diew, of Folkestone, and Willy, of Ashford, are appointed to preach.

#### THE DEVONSHIRE CALVINISTIC ASSOCIATION

Was held at Tavistock, June 19. Mr. Mends preached from 1 Tim. i. 11.; and Mr. Allen, of Exeter, read the circular letter, on the care of the rising generation; Mr. Crook, of Newton, and Mr. Small engaged in prayer.

On the same day was held a Meeting of the *Itinerant Committee*, who resolved to send a Missionary to the northern district of this country. A suitable person having offered his temporary services, he was accepted, and immediately entered on this widely extensive field of labour; and may the Lord of the harvest abundantly succeed him!

#### KENT SUNDAY SCHOOLS.

In April last, a Society was formed for establishing Sunday Schools in Rochester, Chatham, Stroud and their neighbourhood; and this laudable undertaking has succeeded hitherto far beyond the most sanguine expectations. Several schools in different parts of the towns, are well attended to; and upwards of 500 children are carefully taught to read the scriptures, instructed in the Assembly's Catechism, and regularly attend the preaching of the Gospel at different places of worship.

#### ORDINATIONS.

JUNE 19, 1799, the Rev. S. and W. ROOKER were set apart to the pastoral office by prayer and imposition of hands, at Tavistock, in Devonshire.

Mr. Stoot, of Ashburton, began the service by prayer and reading the scriptures; Mr. Small, of Axminster, delivered the introductory discourse, and proposed the questions; Mr. Bishop engaged in the ordination prayer; Mr. Lavington, of Biddeford, gave the charge; Mr. Jones, of Dock, offered up the intercessory prayer; Mr. Evans, of Appledore, preached to the people, from Phil. i. 27.; and Mr. Mends, of Plymouth, concluded; the hymns were read by Mr. Tireman, of Cawland, and the whole service was conducted with great solemnity.

JULY 4. The Rev. WM. WEAVER, late student at Hoxton Academy, was ordained at the Independent Meeting, (late Mr. Lucas's) Shrewsbury. Mr. Wilson of Drayton, introduced the business with prayer and reading the scriptures; Mr. Edwards of Wem, delivered the introductory address. Mr. R. Simpson, of Hoxton, (Tutor,) prayed the ordination prayer, and gave the charge from 1 Tim. iv. 12. and Mr. Brewer of Birmingham, preached to the people from 1 Thess. ii. 12. The service was concluded in prayer, by Mr. Whitridge of Oswestry; and in the evening, Mr. Brewer preached again from 1 Cor. iv. 17.

We have the pleasure to learn, that at this place there is a prospect of great good being done, the congregation fills the place, which is supposed to hold 600. Some evangelical Clergymen were present on this occasion.

As a proof of gratitude and love to the cause of Christ, one of the members lately presented Mr. Weaver with 50l. as a donation to the Academy. The

The same day, the Rev. JOHN COX, was ordained pastor of the particular Baptist Church at Horlinton, Somerset. Mr. Herdsman, of South-Petherton, began by prayer, and reading; Mr. Dawson, of Lyme, introduced the business, and received the confession; Mr. Saffery, of Salisbury, prayed the ordination prayer, and gave the charge from Acts vi. 4; Mr. Hyatt, of Mere, Wilts. prayed; Mr. Price, of Yeovil, preached to the people, from Deut. iii. 28, ("encourage him"); Mr. Vickery, of Compton, concluded; Mr. Warlow of Wincanton, gave out the hymns.

In the evening service, Mr. Gale, the county missionary, prayed; Mr. Edwards, of Wilton, preached from Matt. xxi. 31. latter part, and Mr. Warlow, concluded.

#### REMOVALS.

Rev. Jonas Lewis, from Launceston, Cornwall, to Chellwood, Somersetshire.

Rev. J. Lyndall, of Bridlington, to the late Mr. Bryson's, St. George's in the East, London.

#### CHAPELS OPENED.

##### NEWHAVEN CHAPEL, SUSSEX,

WAS opened on April 7th, 1799; and well attended. In the morning, Mr. James, from Brighton, preached on Daniel ii. 35; in the afternoon, Mr. Gilbert, of Heathfield, from Isa. lvi. 5; and in the evening, Mr. Crockford, from Alfeiston, on 1 John iv. 7.

May the present dawn of salvation in that dark corner, be to the glory of his name who makes the barren wilderness a fruitful field!

##### SALEM CHAPEL, WAKEFIELD.

On Lord's day, June 23d, 1799, this place (lately occupied as a tradesman's assembly) was opened for religious worship by Mr. Dixon, of Sheffield, who preached in the morning from Psalm v. 7; in the afternoon, from Jeremiah xxxi. 9; and in the evening, from Romans xiv. 17. The audience was crowded and attentive, and we hope much good may be done in the name of the holy child, Jesus.

##### ILCHESTER, SOMERSET.

June 25, 1799, was opened a Chapel at this place; in the morning, Mr. Jay preached from Pl. lxxxiv. 11; and in the afternoon, Mr. Tozer from Acts xix. 20; Messrs. Underwood, Jackson, Rogers, Moren, and Herdsman, engaged in prayer. A collection of 27l. 14s. was made towards the expence of the building, which cost about 300l. whereof above 260l. are already raised.

The introduction of the Gospel in this dissolute town, appears to have been particularly providential. In June, 1798, the Gospel was first preached out of doors; afterward the Mayor granted permission of the Town-hall, and when that was no longer judged proper, he subscribed toward the erection of this place, and was present at its opening. There has not been known a dissenter in this place for 30 years, and the people were remarkably given up to reveling and drunkenness; but the happy effects of the Gospel begin already to appear in various instances.

EYNESFORD,



## EYNSFORD IN KENT.

On July 2d, 1799, a new place of worship was opened in this parish, which lies about six miles from Dartford, on the road to Sevenoaks. Several Ministers were publicly engaged; and Mr. Slatterie, of Chatham, preached in the forenoon, from Gen. xxviii. 20, 22.; and Mr. Stanger, of Bessel's Green, in the afternoon, from Acts xii. 24. The Gospel was introduced here about three years ago, by Mr. Stanger and Mr. Morris, who have since continued to preach it in a dwelling house. A considerable number of people appear to have received the knowledge of the truth in the love of it. Some months past the preaching was repeatedly interrupted by the riotous and disorderly conduct of the more dissolute neighbours; but redress was obtained by applying to a worthy Magistrate. The present place of worship was an old building, which is now fitted up, and made convenient for a considerable congregation.

## DISTRIBUTION OF PROFITS.

Monday, July 15, was held a meeting of the editors of this Magazine, for the purpose of distributing the profits; when the following cases being properly recommended, were accordingly relieved.

| Widows. | Denomination. | Recommended by   |
|---------|---------------|------------------|
| A. C.   | Independant   | J. Townsend 5l.  |
| R. S.   | Ditto         | J. Brewer 5l.    |
| M. D.   | Ditto         | J. Eyre 5l.      |
| U. R.   | Ditto         | M. Wilks 5l.     |
| A. P.   | Ditto         | W. Roby 5l.      |
| H. T.   | Ditto         | J. Boden 5l.     |
| M. H.   | Ditto         | Dr. Williams 5l. |
| H.      | Ditto         | W. F. Platt 5l.  |
| L. K.   | Baptist       | M. Wilks 5l.     |
| M. B.   | Ditto         | J. Townsend 5l.  |
| M. A.   | Ditto         | E. Parsons 5l.   |
| M. S.   | Ditto         | Ditto 5l.        |
| A. P.   | Ditto         | Ditto 5l.        |
| A. K.   | Ditto         | A. Fuller 5l.    |
| I. M.   | Ditto         | Ditto 5l.        |
| S. D.   | Ditto         | M. Wilks 5l.     |
| B.      | Ditto         | B. Cracknell 5l. |
| M. A.   | Ditto         | M. Wilks 5l.     |
| C.      | Presbyterian  | J. Smart 5l.     |
| J. Y.   | Ditto         | A. Waugh 5l.     |
| S. G.   | Ditto         | J. Eyre 5l.      |
| S.      | Ditto         | D. Bogue 5l.     |
| M. K.   | Ditto         | Ditto 5l.        |

WE understand, with pleasure, that a benevolent Gentleman, of *Aberdeen*, hath lately purchased Bibles to distribute in the Prison and Infirmary of that City, with directions to suitable passages for meditation, adapted to different cases; and that a Minister of the Gospel has offered his services to visit and instruct the prisoners and patients.

POETRY.

## P O E T R Y.

THOUGHTS ON THE LORD'S DAY  
MORNING.

**H**AIL blessed day ! how bright thy dawn appears !  
Well may we greet thy fair approach with joy.  
Let angels sweep their lyres, and sing, as when  
The Lord of glory burst the silent tomb.  
My thoughts run back to Joseph's hal-  
low'd rock :  
See the stone roll'd by the angelic band !  
Forthwith the great Redeemer comes,  
trampling  
On death, and Satan, and the grave.  
The odours left within ! inviting scents,  
And never-dying fragrance ! how they lure  
The faint to rest his weary head where once  
His Saviour lay !—Joy to the weeping  
Mary,  
Whose aching heart quickened her steps to seek  
Her best beloved ! All glorious day that rose  
With such a sun ! Christian, shake off  
thy sloth,  
And prostrate fall before the God of grace.  
Yonder are Zion's gates unfolding wide !  
Enter with haste the portico to heav'n :  
And know that " none of Jacob's dwellings  
thus  
Are lov'd." Hark ! the sweet Gospel  
trumpet sounds !  
The arms of Mercy wide expand ; Justice,  
Smiling, conceals her scales and flaming  
sword.  
Sweet pray'r and praise ascend to heav'n's  
high hills,  
And angels pause, o'ershadow'd with the  
scene,  
Sweet incense rising from this wretched  
earth.  
Swift to the throne ascends the sacred flame  
Perfum'd with Christ's own blood, an ever-  
new  
And all-prevailing sacrifice with God.  
Ye ransom'd ones, wait your eternal rest.  
There pure the worship—there (haste  
blessed day !)  
No earthly gravitation shall attract  
The soul from God, nor death nor sin are  
known.  
Lift up your heads, ye shining ranks on  
high ;

Ye perfect spirits, sing the well-known song  
Of Moses and the Lamb : while angels  
strike

Full chords of praise harmonious, and fill up  
The never-ending symphony of Heav'n.

FELICIA.

## PSALM XCI.

**H**APPY the man whose pure desires  
Rise with disgust from earthly fare ;  
Whose faith on rapturous wing upborne,  
aspires,

To tracts unseen, and claims th' eternal  
care.

All favour'd mortal, hail ! thy holy rest  
No evil chance shall break, no angry foe  
molest.

Hardy and versed in martial arts,  
Let hostile armies crowd the field,  
Thou undismay'd shalt front the show'ring  
darts,

Too feebly thrown to pierce thy seven-  
fold shield :

Celestial love shall fold his wings around,  
Avert the flying shaft, and ward off ev'ry  
wound.

From this inviolate retreat

Tis thine to mark in calm survey,  
The vaunting hoists, unnerv'd by mid-day  
heat,

Hearless and faint relax their proud  
array ;

Or night's chill dews, and exhalations  
damp,

Pollute th' infected air, and shroud the  
sickly camp.

Fearless the barren wild traverse ;

Ford unappall'd the swelling flood ;  
Press with firm step the faithless moor, or  
pierce,

Secure of harm, the deep impervious  
wood :

There lions fiercely prowl, and in the brake  
With baleful venom stor'd, lurks the foul  
speckled snake.

For one short lapse of fleeting time

Were the dark shadowy veil unfurl'd,  
That, pendent o'er this sin-polluted clime,  
Divides from sense the immaterial world ;  
Sudden, around thee rang'd, the wond'ring  
eye

Might troops of heav'nly port, and fiery  
cars desery.

Spirits unseen, yet ever near,  
 Prompt to fulfil their Lord's command,  
 With grateful show'rs the thirsty desert  
 cheer,  
 Level the cliff, and fix the shifting sand;  
 Shade with their wings the sun's meridian  
 light,  
 Or chang'd to wand'ring fires pervade the  
 gloom of night.  
 That God whose life-bestowing word  
 Bade the rude strife of chaos cease,  
 While circling seraphs, wrapt in pleasure,  
 heard,  
 Thus in mild accents ratified thy peace:  
 "Blest be the man who bent his aims above,  
 "O'erlook'd created charms, and fix'd on  
 me his love.  
 "My grace shall guide his steps to heav'n,  
 "My smiles solace the easy road;  
 "Till all that earth can offer freely giv'n,  
 "All that mortality can bear, bestow'd:  
 "The touch of death, scarce felt, his soul  
 "dismiss,  
 "To range without controul the wide do-  
 mains of bliss.

NEMO.

## ELEGY,

*On the Death of the Rev. T. Bryson.*

COME pensive muse, and touch the trem-  
 bling lyre,  
 Pour forth thy pensive, thy lamenting  
 strains;  
 Such as big sorrow and wild griefs inspire,  
 And tune the dirge o'er Bryson's dear  
 remains.  
 His worth impels the tributary tear  
 In grief-drops issuing from the languid  
 eye;  
 The throbbing heart, that o'er his silent  
 bier  
 Heaves many a deep and melancholy  
 sigh.  
 No more his voice shall my fond ears sa-  
 lute,  
 No more my heart shall feel his honest  
 zeal;  
 No more with sinners he will hold dispute,  
 Or to their conscience make the close  
 appeal.  
 Fearless, undaunted, did the champion stand,  
 Acutely reasoning from the sacred page;  
 Till direful trembling seiz'd the scoffing  
 band,  
 And keen conviction stopt their angry  
 rage.

His flock no more shall know his tender  
 care,  
 His kindly cautions, and his sweet relief;  
 Shall know the influence of his secret  
 pray'r,  
 Or by their wand'rings touch his heart  
 with grief:  
 But from his shade methinks I hear the  
 sound,  
 "Weep not for me, for mine's a hea-  
 "v'nly need;  
 "No more the theme in joyless notes  
 "abound:  
 "Away the gloomy scene, the fable weed.  
 "Look thro' the vale, and see in glory  
 "dight,  
 "Joyful I'm usher'd, a celestial guest,  
 "To the pure realms of uncreated light,  
 "And with eternal love supremely blest!  
 "Follow the path that leads to joy like  
 "mine: [way;  
 "Let faith sincere direct you in the  
 "In holy zeal and love desire to shine,  
 "And joy and peace shall crown your  
 "final day. MEMASA.

## SURREY MISSION HYMN.

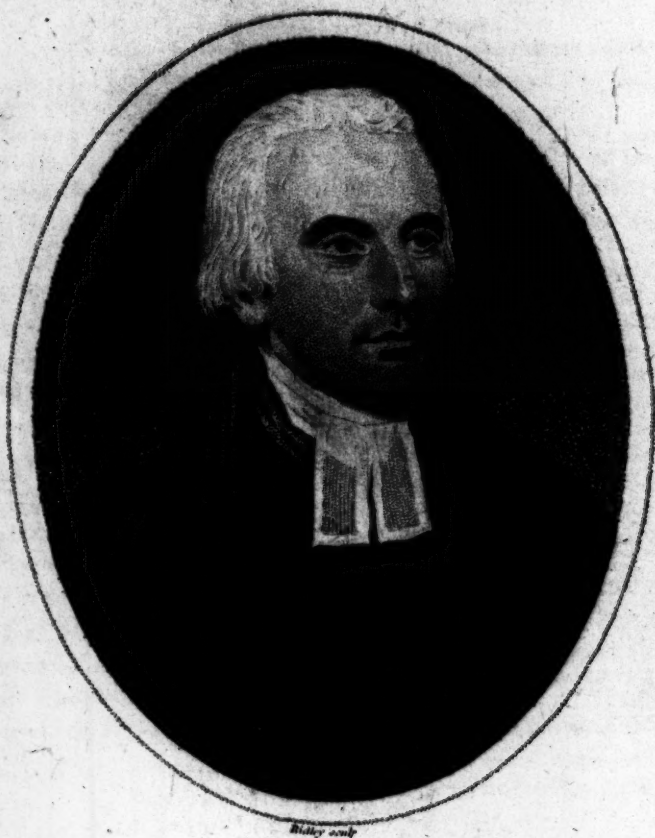
SAVIOUR divine, thou Son of God,  
 We hail th' unmeasurable love,  
 Which drew thee from thy high abode,  
 Grief and mortality to prove.  
 We welcome the celestial Friend,  
 Whose pity made a stoop so low;  
 And wonder that the Lord should bend  
 Beneath a mass of guilt and woe.  
 To Judah were the tidings brought,  
 There thy first invitations giv'n:  
 In all its villages were taught  
 The kindest purposes of heav'n.  
 Tho' short thy wondrous sojourn there,  
 Nor we discern thy sacred form:  
 On high thou mak'st the earth thy care,  
 The ray of love is ever warm.  
 'Tis ours the joyful sound to hear;  
 Thy servants lift their voices high;  
 Proclaim around th' accepted year,  
 And bid each guilty soul draw nigh.  
 Before their flock the Pastors stand,  
 And minister celestial food:  
 Or pour themselves o'er all the land,  
 That strangers may enjoy the good.  
 Still may their zeal and numbers grow,  
 And richest grace their work attend,  
 Till the day rise when all below  
 Shall seek and prove in God a friend.

C. H.





EVANGELICAL MAGAZINE



Rev.<sup>d</sup> GEO<sup>x</sup> CAMPBELL BRODBELT,

*Rector of Aston Sandford and  
perpetual Curate of Loudwater,  
BUCKS.*

*Published by T. Chapman Fleet St. London 1790.*

THE  
Evangelical Magazine,

For SEPTEMBER, 1799.

BIOGRAPHY.

MEMOIR OF THE REV. RICHARD WINTER, B. D.

FROM Mr. Winter's own account, it appears that, when nine years old, he became experimentally acquainted with his own heart, and the excellency and all-sufficiency of Jesus Christ; and from that time bore an honourable testimony to the power of the Gospel, in supporting a sinner under the trials of the Christian life. His friends originally intended him for business, but were diverted from that design, by his strong propensity to study, and earnest desire for the ministry; in compliance with which they placed him under the care of the learned Mr. John Eames.

He began to preach so early as at 19 years of age. But his testimonial, signed by Doctors Gulse, Jennings, &c. bears the date of 1742, when he was about 22. During the first year after his entrance on the ministry, he preached at Bradford, Wilts, where he received an unanimous call to the pastoral office, but declined accepting it. He then preached at Stepney, where he had a similar invitation; but thought the place too large for his constitution, which was never strong. At 25, he was appointed assistant to Mr. Hall, on the Pavement, Moorfields, where he continued 14 years; during part of which time, he also delivered a Lord's-day evening lecture at Islington. On Mr. Hall's death, Mr. W. had the offer to succeed him, but preferred accepting another invitation which was given him at the same time, to be co-pastor with the celebrated Mr. Thomas Bradbury, at New-Court Meeting\*. At this place Mr. W. was ordained in June, 1759; and Mr. Bradbury dying in September

\* This place was built originally for the famous Mr. Daniel Burgefs.



following. he succeeded him, and continued pastor of that church till his death, which was a period of forty years. He was also one of the ministers of Pinners-Hall Lecture, now removed to Dr. Stafford's, in New Broad-street.

In 1751, Mr. W. married Sarah, the third daughter of the late eminently pious Mr. Williams, of Kidderminster, whose character and diary are well known in the religious world. She was truly an excellent woman, and finished her course with joy, in 1778; her funeral sermon was delivered by Mr. Olding of Deptford.

They had three children: the eldest, Marth, married the Rev. Mr. Hamilton, now of Brighton, who was some years assistant to her father. The second, Sarah, married Mr. Samuel Addington, (eldest son of the late Dr. Addington of Miles's-lane) in 1776, and died in 1781, in a most happy and triumphant manner, leaving one child, named after her mother, who also died at eight years of age, in June, 1787; and her decease was particularly noticed by her grandfather, in one of his printed discourses, in the following terms\*. "I will conclude with saying (and I speak it to the honour of free grace) the Lord heard prayer for my dear grandchild, whom a few days ago he took from me by death. During the space of seven months she endured a painful and heavy affliction with great patience; and when there was no hope of recovery, many supplications were offered, that before her departure she might be helped to utter something, which should by a satisfactory evidence of a good work begun in her soul. Accordingly, the day before she died, she lifted up her hands in bed, and prayed that the Lord would pardon all her sins, and take from her the heart of stone, and give her the heart of flesh. And within an hour or two of her departure she was heard to say in the words of Jacob, "I will not let thee go, except thou bless me."

Mr. W.'s third child was a son, named Joseph, who was placed out to business, but died before the expiration of his apprenticeship. This youth discovered a gaiety of temper which afforded some concern to his venerable parent; but his last illness was sanctified, and in 1784, he also finished his course with joy; and his own father preached his funeral sermon from those striking words of the father of the prodigal; "This my son was dead, and is alive again: was lost and is found†." A discourse which has been much admired

\* Four Sermons preached at New-Court, &c. † Luke xv. 24.

and made useful to others. Soon after this Mr. W. lost his eldest brother also, a gentleman of large fortune, and of honourable character, whose funeral sermon (a most affecting discourse) he also preached to a sympathizing auditory, from Psalm iv. 1. "Help, Lord, for the godly man ceaseth, &c."

During the whole of his long life, Mr. W. maintained the character of a judicious, evangelical, and experimental divine; a sincere, eminent, and consistent Christian. Those who were acquainted with him in the pulpit only, knew not half his worth. He was deeply concerned for the salvation of his children and servants. He had the pleasure to see all his children set out in the ways of God, and two of them, as above observed, happily complete their course before him. Three of his servants, who came into his house ignorant and careless, afterwards joined his church, blessing God for their introduction to such a family, and attributing their first serious impressions to the domestic instruction of their master.

After preaching on Lord's-day, March 17, 1799, with peculiar animation, he was seized with an oppression of his breath, and other complaints to which he was previously subject. These continued growing worse till his dismissal from the body on the 29th of the same month. A friend calling one day hoped to have found him better by the account received from his house-keeper on the preceding day; he replied, "They are very kind, but they know not my feelings. I know assuredly I shall not live many days. I have had many warnings, but this is the summons to call me home, nor does it in the least dismay me. For I know my foundation stands sure, and that I shall soon be at the right hand of God, as certainly as that I now exist. O to be free from sin, perfect in holiness, and *immediately* to pass into glory! my heart rejoices at such a transition. But, O the wanderings of my heart! I long to be freed from such intruders. Not that I have any malicious thoughts against any one; but my mind is like my dying body, weak and wandering. O what an unworthy creature! why was I spared to be 18 years older than my brother was when he died, who appeared much more likely for a long life than I did? But God's ways are a great deep. O that good may have been done by the feeble efforts of such an unworthy creature! But heaven is free, through the merits of my Redeemer; and the prayer of the publican ever shall be mine."

mine." He added, "They have written to-day for my daughter—I thank them for their kindness—but Jesus is my all now. I love her dearly—very dearly indeed, (at this the tear stole down his venerable cheek)—she has been an amiable relation to me; but I love her none at all—I say, *none at all, compared* with Jesus Christ, my only and all-sufficient Saviour. He has been for many years my only foundation, my all in all!" Quite fatigued, he now requested this friend to talk with him, but grief preventing, he proceeded—"Some weak minds may suppose that as my illness came so soon after my daughter and her family departed, that it is on that account; but it is no such thing. Contradict that whenever you hear it. I have for many years had no will of my own; but desired all my concerns to be managed as my heavenly Father pleases. And had all the events that have taken place been arranged before me, I would have chosen them all to be precisely as they now are. God has a work for them to do where they are gone; and the Lord bless them there! We had some ministers on Friday, and spent the afternoon in prayer, committing them to their God and mine, and there I left them. The night before they journeyed, my waking hours were so filled with the presence of God, that I never enjoyed such a night. In the morning I preached at Broad-street, and O what a season had I there! Surely such seasons are blessed foretastes of heaven, and make me long for the full enjoyment. O, my dear friend, I shall soon be there, and you will soon be in dying circumstances, as I now am. I charge you to keep close to God and duty. Fill up your place where God at first called you in his house. O that the church may be kept together! It is my dying charge, that you fill up your place. My time is very short. May the Lord bless you! Give my love to ———. Tell him I love him. We have had sweet converse together of the things of the kingdom, but we shall soon enjoy it. I am just at the threshold of heaven.—Farewell!"

The Lord's-day previous to his death, he said to another friend—"I have been thinking on those words, *Whose names are written in the Lamb's book of life*. But how shall a man know that his name is written in that book? Those words darted into my mind, as an answer from scripture, *I will write my new name upon him*. Now where Christ has written his new name upon any man's heart, don't you think he has good ground to conclude his name is written in



in the Lamb's book of life? And what is it to have Christ's new name written on the heart? To love, to esteem that name above all other names; to rely wholly and solely on him for salvation; and to be willing to give up all, every thing for his sake."

In the whole of his conversation, this excellent man discovered a desire to depart and be with Jesus. In one instance, he said to a friend—"A man who knows he must in a few days be put in possession of an inheritance which he cannot be dispossessed of, don't you think he would be impatient? But I am *too* impatient."

The night on which he died he took an affectionate leave of his daughter, telling her he parted with her in the road to heaven: and between twelve and one o'clock in the morning, he said to his housekeeper, he thought he should be easier fitting up if she would sit up with him, as the disorder lay wholly in his breast. But soon after he desired to be led to the bed again, that he might lie down and give up the ghost; which he did sweetly and silently about five o'clock in the morning, March 29th, 1799, and in the 79th year of his age.

April 5, Mr. W.'s remains were deposited in Bunhill Fields, his funeral being very respectably attended. The pall was supported by the Rev. Dr. Fisher, Mess. Barber, Clayton, G. Ford, Goode, and Towle, and Mr. Humphries of Union-street, delivered the Address at the interment. On the Sabbath following, the Rev. Mr. Barber preached an excellent funeral discourse, from which the following additional account is taken.

"This dear man was blessed with good natural parts, and these were much improved, by education, reading, observation and experience. I apprehend he was called by divine grace in the very early part of his life. — When I observed, that he now found the Gospel a blessed support to him; "Yes," said he, "and I have found it a blessed support these seventy years. When I was convinced what a sinful, wicked and helpless creature I was, and Jesus Christ was made known to me, as every way able and willing to save such a sinner; I found comfort in him, and have found comfort in him ever since, although many times "I have experienced shameful distrust."

"God had favoured him with a rich unction of the Holy Spirit, both in his gifts and graces. — By the divine blessing upon his studies he had treasured up a large stock of useful knowledge;

ledge: so far was he from being a slothful servant, that he was a diligent student all his days.

“He took special delight in searching the holy Scriptures; reading them in the original languages, with close attention, and with a nice and critical eye. In consequence of which, he frequently made pertinent and useful remarks, which escaped the notice of less attentive observers. It may be in truth affirmed, that few men were better acquainted with the Bible than he was, for which he had a profound veneration, as the word of God. He was a man of prayer; possessing both the gift and grace in an eminent degree. There was a great variety and pertinence in his prayers, and a truly devotional spirit discovered, in reverence of God, in humility, in faith in the Lord Jesus Christ, in thankfulness, and in pleading for such things as were agreeable to the will of God. He was a Christian of no common attainments, as was manifest by the holiness and exemplariness of his life. It is not to be thought that he was without imperfection, for the best of men have their faults. His principal failing was, that there was something unpleasant and irritable in his natural temper. He was very sensible of it himself: I have more than once heard him lament it in strong terms, and doubt not but he mourned for it before his God.

“His conversation with his friends, was serious, pleasant and useful. He had an happy facility in introducing religious conversation, and was seldom or never in company without dropping something that might be profitable to the soul.

“When under the afflicting hand of God, he discovered great patience and submission to his will. At the time that he met with that heavy trial, of breaking his thigh with a fall; I went to see him as soon as I could; and upon entering his chamber, I well remember the first words he spake, were, “Brother Barber, the goodness of God has laid me upon this bed:” which he uttered with such an air of cheerfulness as rather surprised me; and then proceeded to speak of the use and benefit of afflictions to the people of God.

“His preaching was truly excellent; judicious, evangelical, experimental, and practical. He dwelt much on the person of Christ, as Immanuel, God with us, truly God and truly man; on his work and offices as Mediator, and on his great salvation; trying to win souls to him, and to build up saints in him. He loved to preach the doctrine

of

of grace, that salvation is all of grace through faith, as the only doctrine which is suited to relieve sinners in their misery; and to draw their souls to God. Yet he did not neglect to urge the necessity of holiness, and of the practice of good works: no, he considered sanctification as a part of the gospel-salvation, and constantly affirmed, that they who profess to believe in Christ must be careful to maintain good works, and to live a life of holy obedience to his will; otherwise their faith is dead, and they are deceiving themselves.

“He did not offer that to God, or to his people, which cost him nothing; for his sermons were well studied, filled with weighty matter, and well connected. He had the happy faculty of saying, *multum in parvo*, much in a few words, and of uniting conciseness with perspicuity.

“His language was neat, yet plain and intelligible by common people; and though there was something of a roughness in his voice, yet he managed it so well, and spake so distinctly, that he was heard very well, and commanded the attention of his hearers.”

In the year 1777 Mr. W. published a volume of judicious discourses, on Daniel's famous prophecy of 70 weeks; in 1787, four Sermons preached at New-Court Meeting, from Ps. li. 11, and Matt. xv. 25, and at different times several single Discourses, preached on Public Fast and Thanksgiving Days, and Funeral Occasions; particularly on the death of his own brother and son.

We understand a posthumous volume of Mr. W.'s Discourses is preparing to be published by subscription, under the revision of his nephews, the Rev. J. Winter of Newbury, and R. Winter of London.

#### ORIGINAL LETTER

FROM THE LATE REV. DAVID SIMPSON, OF MACCLESFIELD.

DEAR SIR,

**Y**OU do me too great honour, when you desire me to recommend a few books to your perusal. Would I were capable of judiciously executing the pleasing task! However, since duty calls, gratitude prompts, and love invites, I offer my thoughts to your serious consideration.

We believe there is one God, almighty, everlasting, wise, holy, just, and good. We believe ourselves possessed of immortal spirits—spirits that must live for ever in hap-



pinels or woe. These things granted; we must allow it is our duty, as dependant creatures, to love, worship, honour, and obey such a Being. Now if God is to be worshipped, he alone knows in what manner he pleases to be worshipped. Upon this principle he has revealed his will to his creatures. His will then must be our rule and standard; and every thing contrary to his will, which is always consistent with reason and the nature of things—every thing contrary to it, must be false, unbecoming, contrary to the divine nature, and destructive of our best interests. Now, the Bible alone contains the pure, unadulterated word of God. Every thing therein written will most surely come to pass.

The cloud-capt towers, the gorgeous palaces,  
The solemn temples, the great globe itself,  
Yea, all which it inherit, shall dissolve,  
And, like the baseless fabric of a vision,  
Leave not a wreck behind.

Yet the word of the Lord shall stand, be accomplished, and endure.

The Bible then is the book, the book of books, which I can recommend with my whole soul. The Bible contains our deed of gift of eternal glory. It is my anchor; and God in Christ is my all. Other books, by their numerous imperfections, discover themselves to be the productions of imperfect creatures. But the Bible carries the stamp of divinity in its contents. Its doctrines—its language—its miracles—its prophecies—all, all, proclaim its original from heaven—from God.

Let us, my dear Sir, reflect one moment longer. If a book was professedly to come from God to teach mankind his will, what should we expect its contents to be? Should we expect to be told the nature and perfections of God? The nature and perfections of God are in the Bible alone made known. Should we expect to know how all things came into being at first? The Bible declares it. Should we wish to know what the Lord God requires of his creatures? This the Bible makes known—*Supreme love*. Should we want to know the reward of obedience? The Bible points out *eternal joys*. Would curiosity lead to enquire the reward of disobedience?—The Bible reveals *extreme, everlasting misery*. Should we enquire, what is our duty to each other?—In the Bible it is written as with a sun-beam—*Love all men as yourselves*. Would we know the original of those miseries and disorders we observe in the world; how a merciful and good God can inflict them?—The Bible points

points to the cause, and loudly proclaims death and every evil to be the wages of sin. Would we know, whence are those strange disorders we each of us feel in our own natures?—The Bible informs us, we are in a state of ruin—we are fallen creatures. Would we discover how sin is or can be pardoned, our natures restored, and God's perfections glorified?—Though this was hid from ages and generations of the heathen, the Bible makes it clear as the sun; by the death of Christ, and the operation of the Spirit.

What then, my good friend, what could we require in a book from God, that is not to be found in the Bible?—Secret things, indeed, are therein concealed; but useful things are clearly revealed.

View the Bible in another light. Do we want history? The Bible is the most ancient, the most concise, the most entertaining, and the most instructive history in the world. Do we want poetry?—The book of Job is an epic poem, not inferior to Homer, Virgil, or Milton. Does the Lyric Muse invite us?—The psalms of David stand foremost in the list of fame. Are we in a melancholy mood?—Let us read David's lamentation over Saul; and Jeremiah's lamentations, every line of which warbles and bleeds. Do we want strains of oratory?—The prophets, and St. Paul, are yet amongst mortals unrivalled. In short, the Bible is "profitable for doctrine, for reproof, for correction, for instruction in righteousness; that the man of God may be perfect, thoroughly furnished unto every good work."

But though the Bible contains, if I may so speak, all other books, yet there are many that may be read with considerable advantage. Those that I would mention, as suitable to our present purpose, may be the following.

Hervey's Meditations, Dialogues, and Letters, may be read with profit—and one excellence, almost peculiar to himself upon the doctrines of the gospel, is, he has found the happy art of uniting pleasure and profit—they go hand in hand.

Davies's Sermons, you know, please me above all others.

Milton's poem, and Young's Night Thoughts, may ever be read with advantage.

Burnham's Pious Memorials are proper companions for every christian, as they will greatly tend to teach us the art of dying happily.

Law's Serious Call is, upon many accounts, an excellent book.

Doddridge's

Doddridge's Rise and Progress of religion in the Soul.—  
This book I am sure you would approve.

I will only add another—Doddridge's Sermons on Regeneration.

These books, or such of them as you think proper, will, by the blessing of God, inform the judgment and mend the heart. I forgot to add Jenks's Devotions, as a very proper book to be in a family; especially such families as are desirous of beginning and maintaining family religion.

You will please to observe, Sir, by the way, that I don't mean to recommend, or defend all that is contained in these books—but in general they may be useful, pleasing, and profitable. The Bible alone is pure truth.

Yours, D. S.

#### A CRITERION.

**T**HERE is nothing more common in a land like this, where christianity is professed by all ranks of people, and established as the religion of the realm, than to hear persons express their hopes and expectations of going to heaven when they die; and we frequently meet with characters who give very little evidence of possessing the grace of God, and who would yet be offended were any person to hint a doubt of their salvation. But I would take the liberty of intreating all those into whose hands these observations many fall, to sit down for one quarter of an hour, and ask themselves seriously what kind of a heaven it is into which they would wish to enter, when they are called to take leave of the present world? And I am persuaded, if they will but be ingenuous, they will generally find the answer which their own hearts give to this question affords a good criterion, whereby they may judge of the truth or fallacy of their hopes.

To instance in a few particulars, it is probable that many persons who are depending upon their good moral character for admittance into the regions of bliss, would find upon such an examination, that heaven itself would be no state of happiness to them, if they could not enjoy the amusements of the card-table, the assembly, and the masquerade; if they could not be allowed the privilege of trying the characters of their neighbours at the tribunal of the tea-table, and destroying the reputations of all who happen to be more religious or less polite than themselves; and of passing away the time, which was given them for the noblest



noblest purposes, in idle chat, empty insignificance, and fashionable impertinence. Such may be assured that none of these things constitute the employment of glorified spirits; and that as the inhabitants of heaven must be made meet for its enjoyments, before they can participate in them, they have no right to hope for an admission there unless a great and universal change takes place in their dispositions, their desires, and their hearts.

Again, some would have no objection to the kingdom above, provided the devotions and religious exercises of its subjects were limited to a few hours, at certain seasons; but they would think it extremely unnecessary and tiresome to be continually singing the praises of God, and uniting with his saints in telling the wonders of redeeming love; these, too, may depend on it, that unless by the power of divine grace their hearts are changed, and brought to delight in spiritual employments, their hope will terminate in shame and everlasting disappointment. We pass over the character who presumes to talk of hoping for salvation, while he is living in wickedness, and violating every command of God; since every one who thinks at all, must know that such a man is acting as inconsistently as he who should set his house on fire, and stand an inactive spectator of the ravages of the flames, and yet pretend to hope in the mercy of God that it would not be consumed.

But methinks I hear yonder weeping penitent exclaim, "God knows I feel so much depravity and wickedness in my heart; so prone am I to wander from my dearest Lord, and so unfit in my own estimation to enter into his kingdom, that I scarcely dare to hope I shall ever be admitted there; yet I can appeal to him who knows every desire of my heart, that the chief reason why I long to be in heaven is, that I may love him more and serve him better; that I may be freed from all imperfection, and purified from every thing that is contrary to his will; and spend a whole eternity in singing his praise, magnifying his love, and adoring that grace which has been extended to me, who feel myself to be the chief of sinners." And is this, my dear reader, the result of your scrutiny? Then take the comfort it offers you; be assured that such desires were inspired into your soul by the God of grace and truth; and he who has begun the good work will carry it on to the end. When the hope of the hypocrite shall perish, and the vain confidence of the pharisee leave him to endless ruin; then shall you lift up your head with joy, and,

and, through the merits of your Redeemer, be admitted into that world, where you shall enjoy the smiles of his countenance, and triumph in his love through eternal ages.

*Sandwich.*

E. T.

### THE GOODNESS OF GOD AND CONFIDENCE IN HIS NAME.

*Pfal. xxxiv. 8.* “O taste and see that the Lord is good, blessed is the man that trusteth in him.”

**T**HE goodness of God is apparent to all men in the blessings of nature and the favours of providence; but to his people more especially in the riches of his grace. O how illustrious and admirable is his goodness in sending his Son to redeem our sinful souls; in publishing his precious Gospel to enlighten our dark understandings; in bestowing his blessed Spirit to regenerate our hearts, to sanctify our nature, and to meeten us for the bright abodes of everlasting bliss; in recovering poor backsliders; and in preparing mansions of immortal glory for his redeemed ones, and that from the foundation of the world!

How ungrateful is it to be unmindful of such goodness; But what shall be said to those who sin against it? To contemplate this inimitable goodness of a covenant God in Christ, is highly animating and consolatory. “Oh! how great is his goodness! and how great is his beauty!” In short the goodness of God is an angelic theme; angels celebrate it in songs of triumphant joy. It is a river which always flows, and overflows in blessings to the whole creation.

If men would enjoy this goodness they should apply for it. “O taste and see that the Lord is good.” Apply by earnest prayer, call upon him while he is near; by diligent attendance on all his ordinances, persevering with patience, waiting upon the Lord, and waiting his good pleasure.—To taste, is to take the cup of salvation into your hand, and drink freely of the consolation. There is no danger of excess. The man who exercises a filial confidence in God, as his God and Father through Jesus Christ, is a blessed man. The word declares it—“Blessed are all they that put their trust in him.”—Experience confirms it; believers, who live in near and blessed communion with the Father and with his Son Jesus Christ, know it and triumph in the truth.

*Trust*

Trust in God is a very comprehensive expression. Many say they trust in God, whose lives and actions demonstrate their ignorance, presumption, and folly. Trust in God includes *knowledge* of God. If there be no knowledge of him, there will be no confidence in him. It is, as the Psalmist asserts, they that *know* his name will put their *trust* in him. It includes *faith*, faith in the blessed gospel, which encourages a poor fallen sinner to trust in the very Being he has offended. It includes *prayer*, prayer for the blessings desired and expected. A man who says he *trusts* in God but never prays to God, is a liar and the truth is not in him. It includes *patience*; a disposition of mind to wait, humbly to wait the Lord's good pleasure; and a reconciliation to the divine will in disappointments and cross providences:

" Good when he gives, supremely good,  
 " Nor less when he denies;  
 " E'en crosses from his sovereign hand  
 " Are blessings in disguise.

OLIGOS.

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To the Editor of the Evangelical Magazine.

SIR,

The following account I drew from Mr. Parke's Journal:—
 If it be agreeable to you to insert it in your useful Miscellany, it will give joy to the hearts of the disciples of Jesus, to see new fields discovered for missionary labours; it will lead thousands to pray for the poor benighted heathens in Africa; and it will, I hope, influence some benevolent souls, to plan and to execute what Mr. Parke so earnestly desires and recommends.

Yours, &c.

THE schoolmaster to whose care I was entrusted during the absence of Karfa, was a man of a mild disposition and gentle manners; his name was Fankooma; and although he himself adhered strictly to the religion of Mahomet, he was by no means intolerant in his principles towards others who differed from him. He spent much of his time in reading; and teaching appeared to be his pleasure, as well as employment. His school consisted of seventeen boys, most of whom were sons of Kafirs, and two girls, one of whom was Karfa's own daughter. The girls received their instruction in the day-time; but the boys always had their lessons by the light of a large fire before

day-break, and again late in the evening; for being considered during their scholarship as the domestic slaves of their master, they were employed in planting corn, bringing fire-wood, and in other servile offices through the day.

Exclusive of the Koran, and a book or two of commentaries thereon, the schoolmaster possessed a variety of manuscripts, which had partly been purchased from the trading Moors, and partly borrowed from Bushreens in the neighbourhood, and copied with great care. Other manuscripts had been produced to me at different places in the course of my journey; and on recounting those I had before seen, and those which were now shewn to me, and interrogating the schoolmaster on the subject, I discovered that the Negroes are in possession (among others) of an Arabic Version of the Pentateuch of Moses, which they call Taureta la Moofa. This is so highly esteemed that it is often sold for the value of one prime slave. They have likewise a Version of the psalms of David (Zabora Dawidi) and lastly the book of Isaiah, which they call Lingeeli la Isa, and it is in very high esteem. I suspect indeed, that in all these copies there are interpolations of some of the peculiar tenets of Mahomet, for I could distinguish, in many passages, the name of the Prophet. It is possible, however, that this circumstance might otherwise have been accounted for, if my knowledge of the Arabic had been more extensive. By means of those books many of the Negroes have acquired an acquaintance with some of the remarkable events recorded in the Old Testament. The account of our first Parents, the Death of Abel, the Deluge, the Lives of Abraham, Isaac, and Jacob, the Story of Joseph and his Brethren, the History of Moses, David, Solomon, &c.; all these have been related to me in the Mandingo language, with tolerable exactness, by different people; and my surprise was not greater on hearing these accounts from the lips of the Negroes, than theirs on finding that I was already acquainted with them; for though the Negroes in general have a very great idea of the wealth and power of the Europeans, I am afraid that the Mahometan converts among them think but very lightly of our superior attainments in religious knowledge. The white traders in the maritime districts take no pains to counteract this unhappy prejudice; always performing their own devotions in secret, and seldom condescending to converse with the Negroes in a friendly and instructive manner. To me, therefore, it was
not

not so much a subject of wonder as matter of regret to observe, that while the superstition of Mahomet has in this manner scattered a few faint beams of learning among these poor people, the precious light of christianity is altogether excluded. I could not but lament, that, although the coast of Africa has now been known and frequented by the Europeans for more than two hundred years, yet the Negroes still remain entire strangers to the doctrines of our holy religion. We are anxious to draw from obscurity the opinions and records of antiquity, the beauties of Arabian and Asiatic literature, &c.; but while our libraries are thus stored with the learning of various countries, we distribute with a parsimonious hand the blessings of religious truth to the benighted nations of the earth. The natives of Asia derive but little advantage in this respect from an intercourse with us; and even the poor Africans, whom we affect to consider as barbarians, look upon us, I fear, as little better than a race of formidable, but ignorant, heathens. When I produced Richardson's Arabic Grammar to some slaves on the Gambia, they were astonished to think that any European should understand and write the sacred language of their religion. At first they suspected it might have been written by some of the slaves carried from the coast; but on a closer examination they were satisfied that no Bushreen could write such beautiful Arabic; and one of them offered to give me an ass and sixteen bars of goods if I would part with the book. Perhaps a short and easy introduction to christianity, such as is found in some of the catechisms for children, elegantly printed in Arabic, and distributed on different parts of the coast, might have a wonderful effect. The expence would be but trifling; curiosity would induce many to read it; and the evident superiority which it would possess over their present manuscripts, both in point of elegance and cheapness, might at last obtain it a place among the school books of Africa.

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*To the Editor of the Evangelical Magazine.*

THE remarks on Exodus, vi. 3, by W. B. of Edinburgh, contain many good thoughts, but, I apprehend, do not correspond with the true meaning of the text. Let me therefore quote from the exposition of the Rev. Job Orton, the following note:—"It appears from many passages in Genesis, and particularly from chap. xxii. 14, "that the name *Jehovah* was known to them, though they

" might not understand its full import. But if we only  
 " change the pointing, and read the passage with an inter-  
 " rogation, it removes the difficulty — *Did not I appear to*  
*Abraham by the name of God Almighty, and by my name*  
*Jehovah was I not known to them?*

Yours,

W. G.

## ANECDOTES.

THE number of the Beast in the revelation of John the divine, which the Spirit of God declares to be six hundred threescore and six, has long engaged the thoughts of wise and good men. Some remarkable coincidences have been found out, especially with respect to the words *Lateinos*, in Greek, and *Ludovicus*, in Latin. The following explanation I do not recollect to have met with in print: and the circumstance which led to the discovery is curious. Some time ago an English officer, happening to be at Rome, observed on the front of the Mitre, which the Pope wore at one of the solemnities of their worship, this inscription: VICARIUS FILII DEI. It instantly struck him,—perhaps this is the number of the beast. He set to work, and when he had selected all the numerals, and summed them up, he found, to his great astonishment, that the whole amounted precisely to six hundred threescore and six. What stress is to be laid on this I shall not say. The subject is recommended to the serious consideration of the reader.

| VICARIUS. | FILII.  | DEI.    |
|-----------|---------|---------|
| V     5   | I     1 | D   500 |
| I     1   | L   50  | I     1 |
| C   100   | I     1 | <hr/>   |
| I     1   | I     1 | 501     |
| V     5   | <hr/>   | 53      |
| <hr/>     | 53      | 112     |
| 112       |         | <hr/>   |
|           |         | 666     |

## MISSIONARY ANECDOTE.

*To the Editor of the Evangelical Magazine.*

SIR,

Reading lately the History of the Greenland Mission, I met with the following passage, which I have transcribed for your Magazine (if you think it suitable) and I pray that we may hear in due time, similar instances among the Otaheitan and



and others, to whom "the glorious gospel of the blessed God" hath been sent, that our brethren may have helpers among the Heathen, who, like the woman of Samaria, having tasted themselves, that the Lord is gracious, shall go and call their friends and neighbours, and point them to Jesus, the Lamb of God, who taketh away the sins of the world! I remain, &c. S.

"THE conversation of their believing countrymen, who accosted them vigorously, was not in vain; at least what they had not rightly apprehended in the public discourse, was, by this means, more fully explained to them. For instance, I find it once said; After sermon several Southlanders, who had frequently heard the word visited us. We asked them, if they had ever heard before of our Saviour? One said, "No; but we have heard of one called God." Now as we were about to recommend the atonement of Jesus unto them, he said to a Greenland helper that stood by, "Do thou speak to us, our ears are incapable of understanding the Europeans." This was quite agreeable to our Greenland brother; and he testified of him, who had given himself up to death for our sins, in such a manner, that it was a cordial joy to hear him. He many times repeated, "So dead and stupid as ye now are, was I too formerly; but when I heard from these my teachers, that there is a Saviour, who has purchased salvation for poor miserable men; I rejoiced at it, and prayed to him, and he gave me an open heart, and ears to hear and to understand. And now ye may easily see that I am happy, and I can wish you nothing better, than that ye also might submit to be made happy." Our Saviour owned this testimony, and many a deep sigh broke forth from the savages against their wills." *The History of Greenland, &c. Volume 2d. page 292.*

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## OBITUARY.

WM. VERNON, aged 15 years.

THIS dear youth, who lived in Bird's-Court, near London Wall, was the subject of much bodily affliction from a very early period of life, in consequence of a fall he had out of his sister's arms, when only three years old; it was supposed his mass of blood was turned, which produced a scrophulous disorder. At different times he had swellings in each arm, and in his head, which, when they broke, discharged a quantity of matter, and pieces of bone came away with it. From this time, he was in a lingering state till it brought on a decline; and getting no relief, he grew worse till he was fourteen years of age, which was in March 1798; and from that time he was confined to his bed.

His

His disorder was so very offensive that no one would undertake to instruct him, so that he could not read, and as to spiritual admonitions, he never received any, previous to the great change which the Lord, by his own power effected on his heart; which circumstance makes the grace of God to shine in him with peculiar lustre. In September last, as he lay on his bed of sickness, the Lord deeply impressed his mind with convictions of sin, so that (to use his own words) he was "all horrors and terrors." In this state of mind, he begged his mother would get some godly people to instruct him how he might get relief, which she did; and the Lord was pleased to bless their conversation to the setting of his soul at liberty. Then he talked sweetly of Jesus, and was never so happy as when some Christians were reading the Scriptures, and talking with him of the dear Redeemer; and then (afflicted as he was) not a murmuring word escaped his lips; but on the contrary, he thanked the Lord for the dispensation, and said "he would not have it otherwise, on any account." The writer was first called in providence to visit him on Monday, Dec. 10, 1798.

On approaching his bedside, I asked him if he knew Jesus Christ? he answered, "Oh yes; Jesus Christ came into the world to save poor sinners, such as I am." I then asked him, if he knew Jesus had saved him? He said, "Yes; he has told me so by his Holy Spirit, and he has comforted my heart,—No man, (added he) has taught, or instructed me: but the Lord has; and though I cannot read, yet when others read the Scriptures to me, the Lord gives me to lay hold of the words, and understand them." He then observed, "that it was a mercy to be able to read, but a greater blessing to know what was read," remarking at the same time, "that many could read, that did not understand."

Upon his mother's shewing how much his body was reduced, (which, indeed, was literally skin and bone) he said, "Ah! I don't look at my body; that does not concern me, it is my soul that I think most about." He then said, turning to me, "When night comes, I shall be in a deal of pain, but I don't mind that; the Lord strengthens me, and comforts my soul, by his Spirit; what a mercy that is—is it not? Being asked if he was afraid of death? he answered, "Oh no, not now; I was once: I used to be afraid of where I was going to, but when the Lord comforted me, I was not; I know Jesus will not let me be lost."

Friday, Dec. 14, I visited him again, and asked him how he found his mind? He answered, "Very comfortable; I know Jesus won't leave me." He seemed deeply sensible, that this affliction was the very way the Lord had taken to bring him to a knowledge of himself, and observed, "Had I been suffered to go about as you do, I should not have known Jesus, nor have had any concern for my soul." He was very fearful that he should be fretful under his affliction, and said, that "he had a good appetite for food, but his stomach was too weak to bear it, and that it was a great trial to him; but (says he) I pray to the Lord that he would not suffer me to fret;" and then asked me this very simple question: "Now if our trouble is greater than we can bear, and we don't wish to cry out, but are obliged by pain, do you think the Lord takes that amiss?" To this I answered, "No: but the Lord has promised to lay no more upon his people than he will enable them to bear." I asked him, if he did not find the enemy trying to distress him at times? This drew tears from his eyes; "Yes, (says he) but it does not last long, the Lord soon drives him away, and comforts me."

Sunday the 16th, I went again, and found him worse in his disorder. On asking him how he did, he answered, "More comfortable since you was  
here

here last." I then read part of a little book, entitled, "A choice Drop of Honey from the Rock Christ," and likewise the 17th chapter of St. John's gospel, with which he seemed much refreshed, and said, "he did look to Christ: and he knew it was only Jesus that could comfort him." I said, "I suppose then you love Jesus." He answered, "Oh, yes; but why? because he has done so much for me: I did not love Jesus first; no, Jesus loved me, and then I loved him; and now (says he) I am almost worn away, and yet I am alive, and am strengthened: what can this be but the power of God upon me?—When the Lord shewed me on this bed, what a sinner I was, I was full of terrors and horrors, where I should go to; but when Jesus comforted me, I lost it all, so that I have no terrors now; and while you are reading, and talking to me, you can't think how my blood is warmed within me: do you think if Jesus did not mean to bring me to glory, he would have made me know, and feel all this?—no, he would have left me to myself, to go in my own way."

On observing to him, "that all good came from the Lord," he answered, "I know it; I have a will to glorify God, but he gave me that will; I can do all through him, but nothing without him; I want to be more contented; perhaps the Lord has got more to teach me: but I am willing to go or stay as he pleases—he knows what is best for me." After some more conversation, I went to prayer with him, and left him.

On the Tuesday following, I made my fourth visit to him, and on asking him how he was, he answered, "Very comfortable; but worse in my disorder. The Lord is giving me more comfort, and teaching me more." Observing to him, what a mercy it was that the Lord thus tempered his afflictions by affording him his sensible presence, he answered, "Oh, yes, that is what I say, though I lie here in pain, yet the Lord gives me patience to wait his time: he says, look to me, and I will strengthen you."

A friend I took with me, now entered into conversation with him, upon some of the most essential and important points of doctrine and experience, in the course of which this afflicted lad observed, "I am in myself a lost guilty sinner, and I expect only to be saved through Jesus Christ, and I know God does not afflict me for his good, but for my good; and I wish to wait his time. I don't want to die, because I am in pain; but I wish to stay till he pleases to take me; and if he pleases to take me now, I am willing to go; but I don't want to go till I am filled full of Christ, not to go half and half. I know God is sufficient: he can do what is best: he is not like us; we change, but he does not change; so his ways are not like our ways; God has put hopes and fears into my heart. I fear to displease and offend him; and I hope in him, that he will do every thing for me; and that he will bring me to heaven. The Lord is very good, and he does not let me want any thing. I have only my mother to do for me, and he has made her very good to me; she does all she can for me, and I hope I shall meet my mother in heaven; I pray to God for her, and I know he can have mercy upon her, as well as upon me."

Upon being asked if he loved Jesus? he answered, "Yes; I love him with my heart, and I can only give him thanks for his goodness to me; and I can only get good from him; I can't get it from any body else, nor from myself; this the Lord has taught me; and I know I shall go to Jesus in heaven."

Sunday the 23d, went to see him again, and found him evidently much worse in his disorder; but upon asking how he did, he answered, "Very happy indeed! I am glad you are come, I think I shall not be long now, I find my complaint much worse; but I am happy in my heart, I have



no doubts nor fears now; the Lord is instructing me more and more, and I can only glory and thank him for his mercy. I know I shall go to Jesus; I know I am a poor sinner, but Jesus loves poor sinners.

A friend present read the 7th of *Romans*, and when reading the latter part, where the Apostle is speaking of the two principles of sin and grace, in the souls of believers, he broke out, "Oh, that is what I know, I want to do good, I want to love the Lord more, but sin is striving to keep me from him. I don't want to make you think I am good; no, I am a great sinner against God, but he has given me comfort. I don't want to satisfy you about what I don't know; but I speak what I feel in my heart, and what the Lord has taught me."

I then read an account in the *Evangelical Magazine*, of the triumphant death of a little girl of 15 years old, with which he was much delighted; and when reading her dying expressions of the Lord's goodness, and her certainty of glory,—he frequently exclaimed, in raptures, "Oh, that is good! that is sweet! that is what God has taught me to say!"

Dec. 26th, found him much the same; but business prevented my staying long with him; owing to a cold he had caught, he was very hoarse, which made it very difficult for him to speak.

Jan. 1st. 1799, I visited him again, and found him still the same in his disorder, but yet happier in his soul, and he talked with greater cheerfulness. I asked him how he did? He replied, "Very happy and comfortable, indeed; I think my time is very nigh now; but I still wish to wait the Lord's time."

The whole tenor of his discourse was of the goodness of the Lord to him, in teaching him more and strengthening him, and giving him an assurance of his entrance into glory; and I remember that he particularly expressed his desire to be clothed in the righteousness of Jesus.

After conversation with him, I went to prayer; but before I began, he said (with great earnestness) "Do pray to the Lord that he would give me strength, and patience, and comfort, and that I may glory and praise him more."

I appointed to see him again on Sunday. He said, "Do, and stay with me a good while, and read, for that is what I like much;" but I was disappointed, and he was then infinitely better employed; for on Friday morning, Jan. 4th, his happy soul was emancipated from the confinement of its "mud-wall cottage," and took its blessed flight to "an house not made with hands, eternal in the heavens." No christian friend happened to be with him from Wednesday till the evening of the day on which he died; and his mother being obliged to attend to her business, and not supposing him to be so near death, took no particular notice of any thing he said; but says, the night before he died, he talked more heavenly than ever she had heard him. On the following morning, he observed, that "he was still hearty through God strengthening him; but that he knew he should not be long;" and between eight and nine o'clock, his release was sent, and he fell a sleep in Jesus so very easy, that not a joint in his body had the least motion. The fear of the agonies of death had troubled him much, because he thought it would discompose his mind, and shake his confidence; and he once said to a friend that visited him, "Do you think if I can't pray when I die, that it will make any difference?" but the Lord disappointed his fears, on this head, and gave him an easy transition into that "rest which remains for the people of God."

How conspicuously is the power of God seen in the case of this dear youth! this, indeed, "is the Lord's doing, and it is marvellous in our eyes."

eyes." What cannot our Jesus do?—here was "a brand plucked from the fire,"—here, indeed, was one chosen in the "furnace of affliction."  
*Clerkenwell.* W. W.

MRS. ELIZABETH FOOT.

MRS. Elizabeth Foot of Dunhead, St. Andrews, Wilts, was born about the year 169-. She was the daughter of Thomas and Elizabeth Gould, of Dunhead, who were both pious and respectable persons; they had nine other children, all of whom, but one, went off the stage of life before the subject of this account, and there is reason to hope, most of them went to glory. She and they were the happy witnesses of the advantages of a godly example, and family piety; for the impressions which religious advice and example made on her mind in very early life were never worn off. When but a child, she took great delight in attending upon the means of grace, and was not ashamed to acknowledge God, although at that time, persecution raged against all who worshipped him out of the established Church.

About this time, being soon after the Toleration Act passed in 1689; Thomas Grove, Esq. of Fern, in the same parish (of whom the remarkable story is related in the Non-conformists Memorial, Vol. II, page 503) opened his large mansion-house for the worship of God, where good Mr. Ince, the *Shepherd*, one of the ejected ministers, preached for many years, and raised a respectable church. There Mrs. Foot constantly attended, until the patron and his lady died, and there arose a successor which knew neither Mr. Ince, nor his Master. Then the people built the present meeting at Birdbush, near Dunhead, which she well remembered, and where the people of Tisbury attended for several years. But as it was inconvenient for them, being six miles distant, and they became able to build a place of their own, they erected their present meeting in the year 1726. At the age of eighteen she joined the church at Birdbush, which was then in a flourishing state, and continued an useful and ornamental member thereof, until she joined the church triumphant.

At the age of about 23, she was married to Mr. John Foot of the same place; and ten years after it pleased God to take away her husband by a stroke the most afflictive that innocence could suffer. He, being indisposed, desired his wife to give him some powders which were in the cupboard. This she did; and immediately after taking them, he perceived, that he had taken *arsenic*, which had been put there for the purpose of destroying rats. Help was quickly procured, but in vain. He died; and thus was she deprived of her only earthly support, and left with a small family. This was a most trying time: she used to speak of it as the most severe trial she ever knew, and admired God's goodness in supporting her. Faith in Christ was her only consolation, and a throne of grace her refuge.

The person who gave me the outlines of this account, writes thus:—"About twenty years I had the happiness of being intimately acquainted with her; in all which time, I recollect with pleasure and praise to God, that her example and conversation have been of infinite service to me, in checking my youthful folly, enforcing family devotion, and informing my judgment in the great truths of religion. O what sweet satisfaction have I enjoyed when conversing with her of the unsearchable riches of Christ, and the glories of his kingdom! How tenderly has she sympathized with me in trials and temptations, directing me to Jesus, and recommending the word of God, and a throne of grace, as the only sure methods of deliverance and consolation. For the last ten years of her life she was truly a mother in Israel; nor did her zeal decline with

her strength, but as her outward man declined, the inward man revived, and daily ripened for glory. She truly longed to be clothed with her house from heaven. If at any time a murmuring thought did arise from her extreme bodily pain, she would check herself, saying, Hold out faith and patience.

"These storms will waft me sooner o'er

"This life's tempestuous sea ;

"Soon I shall reach the peaceful shore

"Of blest eternity."

"Her whole christian example was worthy of imitation, and her memory will ever be dear to all her friends. Many years had she longed, waited and prayed for a revival of the work of God at Birdbush, before she departed this life. God answered her prayer, and she beheld with gratitude his hand put a second time to revive his blessed work in this place. When she visited our family, if no one was present that could be a mouth for the rest, she would pray with us. Family duty was never neglected were she was."

Jan. 14, 1798, some symptoms of approaching dissolution appeared. She had several fainting fits, but was afterwards quite composed, and conversed sweetly of the things of God. She repeated many passages of scripture, and many hymns which were suitable to her state, particularly one of Mr. Mason's, of which she was very fond.

"I sojourn in a vale of tears,

"Alas how can I sing ?

"My harp was on the willows hung

"Disturb'd in every string."

The day following, two friends called to see her, her soul was on the wing for heaven. She spake of death as a welcome messenger with great composure ; gave directions for her funeral, and, for the text of her funeral sermon, fixed upon 2 *Tim.* iv. 7, 8. "I have fought the good fight &c." and added "not me, not me, Lord ; but Christ in me. It is not of works but free, rich, sovereign grace that I am saved. It is by the Captain of my salvation that I have been upheld until now. Many persons talk of faith, but that is faith, and that only, which goes out to, and centers in Christ ; which rests the soul on his merits, blood-shedding and righteousness. O friends, rest upon nothing else but this : this alone will enable you to rejoice in the near approach of death, as through grace you see me do at this serious moment."

We left her that day very composed. The next morning, about ten o'clock, almost imperceptible to herself, and every one else, the Lord took her blessed spirit to rest. Such is the life, and such the death of the righteous ; may our last end be like her's !

J. D.

#### ENSIGN JOSEPH JENNINGS POOLE.

Mr. Poole was born in Clerkenwell ; but his mother being taken extremely ill, he was removed from thence ; and from an infant of six months old was brought up under the watchful care of two aunts, and his uncle, who omitted no opportunity, from his being capable of speaking, to instruct him in divine truth, which happily through grace made an evident impression on his heart.

From the state of infancy to seven years old, he had frequent and dangerous fevers, and during that early period, discovered a favour of divine things. He could not read the sufferings of the blessed Redeemer without emotions of sympathy, and tears.

About that age he went to school, first to Tooting, afterwards to the

Rev.



Rev. Mr. Bell's, at Cheshunt, whose ministry he sat under. Here his health became more established, and from thence he came to London to complete his education. After this he was placed in the house of a respectable tradesman, and although much of his time was employed out of doors, yet, through the goodness of God he learnt no evil habits. But his constitution being too delicate for this laborious employment, which was very visible by repeated illness through fatigue; his master kindly and cheerfully gave up almost a year of his apprenticeship, that he might partake of the benefit of a more eligible situation, making this remark, in which he was accompanied by his wife, that Joseph had been a good servant, and had not been guilty of a fault.

Being chosen into the Hon. East-India Company's service, in the same department with his uncle, his aunt and him indulged flattering prospects of living happily with one, who made it his study to oblige them; when alas! in a few months, (from April 1797 to June 1798), his dear aunt, for whom he bore an uncommon affection, was called away by death. This loss affected him so much that he never after lifted up his head with cheerfulness; but was remarkable pensive and thoughtful. His uncle, however, still entertained some hope that the dear youth, now his only companion, would in mercy have been spared as a comfort to his declining years; but in October last (the very day on which himself received the stroke of a disorder which had been nearly fatal) it pleased the Lord to visit him with a fever from a cold he took, which threw him into a very deep consumption; and that, after keeping his bed most part of fifteen weeks, brought him to the gates of death.

When first taken ill, he apprehended he should not recover, and indeed the disorder visibly indicated that his abode would not be long here; the fever, which never left him, was like a furnace, and the cough excessive, several nights without intermission; nevertheless, amidst his violent sufferings, he was enabled, through the mercy of God, to disclose the feelings of his heart.

When he had been ill about a month, it was thought proper to send him to Enfield, where he seemed more deeply impressed with divine truths, and although not able to sit up, he would listen attentively to the word of God, and pitch the tune, as well as sing the hymn, &c. both before and after service performed in his chamber: the same method he pursued to his last sabbath when in town.

It was his usual practice to repeat something out of the hymns or psalms suited to his circumstances; and one day when brought down into the parlour, he sung, "When I can read my title clear;" but when he came to the last verse, "There shall I bathe my weary soul," &c. he burst out into such a flood of tears, that it was some time before he could recover himself; this was a season of great doubt to his soul.

His uncle observing he got no better in the country (his flesh still wasting), had him conveyed home to London for further advice, when, to his inexpressible grief, he was pronounced to be in the worst stage of a consumption, and past hope of recovery.

By the musing of the physician, he plainly conjectured his situation, and was deeply affected with the concerns of another world. Impressed with these thoughts, Dec. 20, he dreamed he saw the Lord hanging on his cross, who beckoned him to come near; he went under the cross, and some of the blood fell on him. After this he thought he just had a sight of the thief crucified with him, and then awoke. This dream made a considerable impression on his mind.

He afterwards acknowledged with tears that he was a sinner, expressed a deep sense of his demerits, and looked only to the blood of Christ that

he might go there, whither he believed many of his relations to be gone. When told he had been afflicted ever since he was a child, he answered, "I must not murmur, as the Lord in his wisdom has done it: O that the Lord would take me to heaven to sing hallelujah!" And throughout his sufferings he was not heard to murmur.

When his nurse, who was very tender of him, gave him a glass of wine to cheer his drooping spirits, which were often very low, he said, "O what a mercy it is to have friends!" Indeed his repeated expressions of thankfulness and gratitude to his uncle continued to the last, when he said, "Dear uncle, I thank you for all favours, I know God will bless you for what you have done for me."

At another time he said, "I hope in Christ for the pardon of all my sins; indeed they are very great and black; David said, I trusted in the Lord, and he was my sun and shield." When the Rev. Mr. Barber first visited him, he asked if he made conscience of prayer? He answered, "Yes; morning and evening;" and when he observed to him he had many mercies under his affliction; "You have friends," he then put his hand to his uncle's arm, (who stood near him) saying, "Yes, Sir, this is my friend: but God is a better." The next visit he paid him, he drew aside the bed curtain and asked what he should pray for, he answered; "The pardon of all my sins, and that God would take me to himself."

On sabbath day, Jan. 13, he remarked he had done nothing for God, but he should lay at his table as a beggar, like Lazarus; and then repeated these words, "His heart is made of tenderness, His bowels melt with love." And he was observed to be frequently lifting up his eyes in prayer to God, even amidst the sharp pangs he underwent.

On Jan. 31, (after going through a most dreadful night before, which much altered his countenance) at eleven o'clock in the morning, he said, "Nurse, I am dying." Just after this the pangs of death came on with such violence, that his groans might have been heard all over the house; and three times he cried out, "Lord Jesus receive my spirit."

He was perfectly collected the whole time, and though he said but little to be heard, a few minutes before he left this world, he entreated his uncle to pray for him, which he did, and heard him echo every sentence with the word Amen; after this, his voice failed him, and the nurse seeing his lips move, and supposing he wanted to speak, put her ear close to his mouth, when she heard him inwardly say, "Lord Jesus receive my spirit." Soon after this he fell asleep in Jesus. Thus died a dear youth, only 22 years of age, respected in life and beloved in death.

A greater proof of esteem could not have been given, than by the military honours that were paid by the Royal East-India Company's volunteers, while the remains of this youth were depositing amongst his kindred dust, in the vault at Bunhill Fields, the 8th of February: the scene was conducted with a solemnity, that struck a reverential awe in the minds of all the mourners and spectators who attended.

Had this youth been spared, he would, in all probability, have been a valuable member of society, but the ways of Providence are mysterious. The blessed God has been pleased to house this tender plant, before the bud was nipped by the blast of temptation, and when the flower was just ready to put forth; and, in order to preserve it for himself alone, he has transplanted it to his own glorious abode, there to bloom in everlasting day.

The deaths of the young are loud calls to seek refuge in the Rock of ages, ere it be too late; and that this experience may duly effect the hearts of all such readers, is the fervent wish of the afflicted relative of the deceased.

J. J.

*Queen street, Cheapside.*

RELIGIOUS

## RELIGIOUS INTELLIGENCE.

## RELIGIOUS TRACT SOCIETY.

*An Address to Christians, recommending the Distribution of Cheap Religious Tracts.*

WHEN Jesus was on earth, he went about doing good. Can he claim the name of a disciple who does not imitate the example of the master? Are we not in this respect peculiarly called on to have the same mind in us, which was also in Christ Jesus? A spirit of active benevolence is one of the distinguishing features of christianity. *Thou shalt love thy neighbour as thyself*, is a precept enjoined by the authority, and illustrated and enforced by the example of the Redeemer, with an energy which nothing but the blindness and obduracy of human depravity could resist. Where the gospel has its full influence, it calls forth into exertion all the powers of the soul; and produces the most tender concern for the happiness of mankind. This concern does not evaporate in unavailing pity; but rouses to action; and, girding itself for service, inquires, "What can be done toward banishing human misery, and making man happy?" While the temporal necessities of the poor and the afflicted are affectionately enquired into and relieved, the christian, enlightened from above to view the state of man as an immortal being, is most concerned for the salvation of the soul, and his eternal blessedness. This is the grand object he is called to pursue with seven-fold ardour; and it is an object so vast, that if we saw all its excellence, and all its importance, it would cover us with shame and confusion for our past negligence, and pierce us to the heart to recollect so many precious opportunities of usefulness, which now, alas! are irrecoverably lost.—We have all need to go again, and sit down at the feet of Jesus, and hear him discourse of the one thing needful. We have all need to go and stand at the foot of the cross, and look up, and see in the death of Jesus the value of immortal souls; and learn thence the proper employment of beings destined for eternity. If Jesus condescend to teach us, and open our eyes to see the state and worth of souls, we shall, with eager desire to become instruments of their salvation, cry out in tender pity, *Lord, what wilt thou have me to do!*

This is the age of ingenuity. How many discoveries useful to individuals and to society have been made since we first trod the stage of life, and took our part in the *drama* of human affairs. But is there an object in which the ingenuity of the mind should be so ardently employed, as in searching for the best way, and the various means of doing good to the souls of men? Would it not be to the most humiliating disgrace of christians, if the mechanic, the manufacturer, the artist, and the philosopher, were all actively employed with the utmost stretch of thought to find out what may be useful in their peculiar art or science, while the professed disciples of Jesus employ no energies, nor exert the vigour of their souls in their proper department—the cause of their blessed Master? Let us not be excelled by any; and if possible let the maxim, "That the children of this world are wiser in their generation than the children of light," become inapplicable to us. Whatever may be said as to past negligence, let it now appear that we are busied in discovering every way of access for divine truth into the human heart; and that we are resolved to employ every mean we can think of as conducive to that end.

Among many others, none of which should be neglected, there is one which



which merits peculiar notice, and which we would earnestly recommend to the serious attention of the disciples of Jesus, as calculated to be of eminent and extensive benefit : namely,

### THE DISTRIBUTION OF RELIGIOUS TRACTS.

To this subject many zealous followers of the Redeemer, who are a blessing to the generation in which they live, have never turned their thoughts ; and at first sight may not perceive its great utility : but when they have examined it maturely, they will rejoice to find that there remains one method of doing good, which they never used, and which they will now have the pleasure to employ.

The advantages which may be expected to result from the distribution of religious tracts are indeed so many and so great, that, where duly weighed, it is to be hoped, they will have a powerful influence on the mind of every lover of Jesus and of souls. The following will be readily allowed, and carry with them their own recommendation.

It is a method *which is likely to do good.* Is not divine truth the grand instrument, of which God makes use for the conversion of sinners, and for the edification and comfort of saints, till they come, in the unity of the faith and of the knowledge of the Son of God, unto a perfect man, to the measure of the stature of the fulness of Christ ? All the wonders of faith, holiness and patience which christians have displayed, have been wrought by the influence of truth upon the soul. In the promulgation of truth by preaching, which was God's first way of making the gospel known, there are assuredly some peculiar advantages. But in doing it by writing, there are advantages also : and it has this recommendation, that it is God's chief way of making himself known to the human race from age to age, and of presenting truth to the minds of men from day to day in every land, where the revelation of his will is known. Are there not thousands and tens of thousands now in glory, whose first impressions of religion, as well as their future improvement, have been made by reading : and is it not calculated to be as useful now as ever ?—What is a religious tract, but a select portion of divine truth designed and adapted to make the reader wise unto salvation ?

It is an *easy way of doing good.* Every one has not the talent of talking to those he meets with, especially to strangers, on subjects of religion. They who possess it, cannot see what should hinder any body from conversing about eternal things, as readily as they do. But there are many pious people who find it extremely difficult to speak for God, and for the salvation of their fellow creatures. Some have a diffidence which they cannot overcome. They know they ought to warn sinners of their danger ; but how to do it they cannot tell. Here is a method by which it may be done with ease. Choose from your collection of tracts what you think is suited to the person to whom you wish to speak. It is not hard to say, " My friend, read that, and tell me what you think of it."—You have given him a wise, faithful and serious counsel, which, accompanied with your prayers, (and these should never be omitted when you give a tract) may, by the blessing of heaven, be made useful to his soul. You may, in consequence of this, afterwards have an opportunity of conversing with him on the subject. At any rate, you have conveyed divine truth to the door of his mind.

It is a *cheap way* of diffusing the knowledge of religion. The tracts are in general small. They may be had at a very reasonable rate : and the person who will devote a small sum annually for this purpose may convey  
to

to many hundred people in the course of a year, the knowledge of the way of salvation by a crucified Redeemer. A farthing, a halfpenny, or perhaps a penny, which would furnish but a scanty relief to the bodily wants of the poor and the destitute, will purchase a religious tract, plainly and affectionately directing the sinner to the Lamb of God, which taketh away the sins of the world. None will grudge the pittance, or complain that this is a dear way of doing good to the souls of men. It will be indeed difficult to say, in what other way there is a probability of so much good being done with so small a sum.

It is *not so likely to give offence* as some other methods of doing good. When we speak to a neighbour or a stranger on divine things, he is apt to consider us as assuming the place of a master, and setting up for his superior in knowledge and goodness. Pride instantly takes the alarm. He scorns to be dictated to, as he conceives it. His heart is steeled against counsel, and a tart answer, expressive of disdain, is all the fruit of our labour. But when a little tract is put into his hands, the teacher is not the giver of the book: but a third person, an absent *lettered sage*. It is read apart from him who gave it. The idea of inferiority, which was so mortifying, is removed. There is not that enmity against the paper and print, which was raised by the presence and living voice of the instructor; and he listens with greater candour and patience. This method has more the appearance of a person's teaching himself, than when he is spoken to by another, and is on that account more agreeable to his feelings, and the truth is more readily received. Some are accessible in no other way.

It is *more extensive in its use* than any other method of conveying religious knowledge which a private christian can employ. Personal instruction must, from the time it requires, be limited to few comparatively. A religious tract contains a plain, serious and striking lecture on the salvation of the soul. It would require half an hour to deliver its contents; and they might slip out of the memory, and could not afterwards be recalled. But it is given away in an instant: it may be perused and re-perused at pleasure; and the truth may thus flow through a great variety of channels. An intimate and respected friend has for some time endeavoured to do good in this way: and what can be done, may be learnt from his practice. He always keeps by him a store of tracts of different kinds, and suited to different characters; and he pays particular attention to character in the distribution. He gives them to his poor neighbours, and to people who call at his house. When he walks out, he tries to get into conversation with those he meets, and puts a tract into their hands. He gives them to children to read to their parents. When he travels, religious tracts are a necessary part of his baggage. If he sees a person walking along the road, who is likely to listen to instruction, he reaches him a tract. At every turnpike he hands the gate-keeper one; and wishes him God's blessing with it. When he comes to an inn, he puts a tract into the hands of the waiter, the servant-maid, and the hostler; the driver never fails to have two or three. If he saunter about the town, he looks into the habitations of the poor, and talks kindly to them, and gives the parents or the children one or two of his little books, with an affectionate wish that God may bless them. When he stops at a friend's house, he presents them to the children and servants. Besides these personal distributions, he sends parcels of his tracts to ministers of his acquaintance, and other friends in the country, for them to distribute in a similar manner. When it is considered, that a tract given by a friend recommends it to an attentive perusal; and when by a stranger, excites curiosity to see what it contains; and  
that

that each of these tracts may be read not only by the person who receives it, but by four or five more who compose his household; and that it may be lent from one family to another; we may form some idea how extensively divine truth is disseminated by his means. What one person does, others may do; and if every christian, according to his abilities and opportunities, were to exert himself in this manner, how many in the course of a year might learn the method of salvation by Christ, and be excited to seek after it under the preaching of the gospel, who in all probability would not have heard of it in any other way!

Nor in the enumeration of advantages, should it be omitted, that the distribution of religious tracts *forms an excellent accompaniment to other means of doing good.* If in the intercourse of life you meet with a person who appears teachable and desirous of instruction, what can be more proper, after you have discoursed with him, than to say, "Here is a little book which will give you distinct information on the subject: Read it again and again, and pray to God for his blessing." When by conversation you have impressed a person with a sense of the importance of divine things, would it not conduce greatly to rivet the impression, if, at parting, when you observe him loth to leave you, a tract be put into his hands, with these words, "My friend, this will more fully explain what we have been talking of; it contains the truths of God." Should there fall in your way, a man distressed in mind, and enquiring with tears, "What must I do to be saved?" can your pious counsels be better followed up than with a tract to read at home, directing the wounded soul to the blood of Jesus, which cleanseth from all sin? Has a person been awakened under the ministry of the word, and afterwards brings his complaints to the preacher, who with the tongue of the learned knows how to speak a word in season to him that is weary; would it not be a very proper method of dismissing the enquirer, to give him a tract which will, when he is at a distance from ordinances or pious friends, refresh his heart with the same precious truths which he felt so much adapted to his case? How beneficial the practice here recommended would be in all these, and many other instances which might be adduced, must be obvious to every one concerned for the welfare of immortal souls.

In addition to these advantages and as a practical confirmation of them, *the happiest effects have resulted* from the practice recommended. Nothing has the weight of facts: to fair reasoning, therefore, it is of use to subjoin examples. If any should say, "I am not convinced by your arguments:" they cannot controvert matters of fact. Two instances came within the knowledge of an individual who is a warm advocate for the distribution of religious tracts, which he had from the lips of the persons themselves, and which he will briefly relate. The one is a young gentleman who had been in a situation peculiarly unfavourable to religion and humanity, who was living in profaneness and vice, and who discovered a peculiar enmity to real godliness, and could not bear, without testifying bitter indignation, the counsels and letters of pious friends. A relation of his being on a visit at the house where he lived, one evening put into his hand a religious tract, and begged the favour of him to read it. He took it up with him to his apartment: and before he went to rest, looked over the first page. It struck him there was something there he had never seen nor thought of before. He next day read the whole; and the happy consequence was a deep concern for the salvation of his soul, a discovery of the way of obtaining mercy, and an immediate application to Jesus for pardon, grace, and peace. He is now an eminently zealous christian, and is vigorously exerting him-  
self



self to promote the knowledge of Christ in the neighbourhood where he resides. The tract which proved so useful is peculiarly excellent, and merits a place in every collection. It is *Viridan's three dialogues between a minister and one of his parishioners*. The other person had been a seaman in the navy. He was a sabbath breaker, a drunkard, and a swearer; in short, a notorious sinner. His wife brought home, from the county hospital, a religious tract, which is given to those who go out recovered. He read it, and was convinced of his sinful ways. It led him immediately to attend on the preaching of the gospel, where he could hear the way pointed out by which a sinner can be saved: and there is every reason to conclude, from several years observation, that he is a true disciple of Jesus Christ. Let the worth of the soul be duly considered; and what a reward is here for the labours of thousands! If two examples fall within the personal acquaintance of one man, how many, may we not hope, will have reason to bless God through all eternity for this method of conveying religious knowledge; especially when we take into the account, that numbers of persons have not the courage, nor the opportunity of making known in this life the benefit they have received. Heaven will present a thousand glorious instances of this nature to the astonishment and joy of faithful ministers, and of zealous christians, who have laboured to shed abroad the sweet savour of the Redeemer's name.

From the serious consideration of these things, accompanied with the divine blessing, which is earnestly implored to descend on every reader, may it not be hoped that there will not be one disciple of Jesus who follows the Lord fully, and who is desirous to be always abounding in the work of the Lord, but will be disposed henceforth to add this method of doing good, to those he has formerly employed?

But perhaps he may enquire, "What tracts are most proper to be given away, and calculated to do most good, that I may procure them?" This is a question of no small importance. For as it is with religious books, some are highly valuable, some are comparatively useless, and some are exceedingly hurtful; so it is as to small tracts. Too much care cannot be taken, that they should all be excellent in their kind. Those who compose them should exert their talents to the utmost; and those who give them away should carefully examine what are best worth their distribution. The following qualities should be sought for, and are united in a good tract.

*Pure truth.* This, flowing from the sacred fountain of the New Testament, should run from beginning to end, uncontaminated with error, undisturbed with human systems; clear as crystal, like the river of life. There should be nothing in it of the *shibboleth* of a sect; nothing to recommend one denomination, or to throw odium on another; nothing of the acrimony of contending parties against those that differ from them: but pure good-natured christianity, in which all the followers of the Lamb, who are looking for the mercy of the Lord Jesus Christ unto eternal life, can unite with pleasure, as in one great common cause. Nor should any worldly scheme be interwoven with the truth; nor attempted to be concealed under its folds. Here should not be seen the slightest vestige of any carnal end, in any form, or for any purpose, however laudable some may think it; nothing but divine truth, unmingled, unadulterated, and pure as it came from heaven, fit for the whole human race to imbibe.

There should be *some account of the way of a sinner's salvation* in every tract. That they should be on different subjects is highly proper, and greatly conducive to their utility. But in all there should be interwoven the method of a sinner's recovery from guilt and misery by the atonement

and grace of the Redeemer. So that if a person were to see but one, and never have an opportunity of meeting with another book, he might plainly perceive, that, in order to his salvation, he must be born again of the Spirit, and justified by faith in the obedience of Jesus unto death. A tract without this is very defective indeed.

*It should be plain.* Perspicuity here is, next to truth, the first quality of a good tract. If the rhetorician's rule, "That the meaning should be not only so plain that it may be understood, but so plain that it cannot possibly be misunderstood," call for the writer's observance in one instance more than another, it is here, where the mass of the readers is but little acquainted with divine things, and their minds unaccustomed to application; and who, therefore, need to have truth made clear as the light of day. The want of this quality is more than sufficient to exclude a tract from circulation.

*It should be striking.* The design is to engage the attention of those who have but little relish for divine things; and how difficult a matter that is when religion is the subject, those who are accustomed to address mankind on their most important interests, can fully testify. However good a tract may be, as to purity of doctrine, and perspicuity of style, if it be not so composed as to interest the reader in a more than ordinary degree, it is in danger of being thrown aside without a perusal. There is a way of representing divine truth which renders it striking, and makes it penetrate the mind, and arrest the attention. With this view, strong, pithy expressions, lively representations of truth, and pathetic addresses, are here quite in point. For this quality should the liberal distributor of tracts diligently search.

*It should be entertaining.* A plain didactic essay on a religious subject may be read by a christian with much pleasure; but the persons for whom these tracts are chiefly designed, will fall asleep over it. This will not do; it is throwing money and labour away. There must be something to allure the listless to read, and this can only be done by blending entertainment with instruction. Where *narrative* can be made the medium of conveying truth, it is eagerly to be embraced, as it not only engages the attention, but also assists the memory, and makes a deeper impression on the heart. *Dialogue* is another way of rendering a tract entertaining. The conversation draws the reader insensibly along. He is generally one of the speakers introduced; he finds his own sentiments and reasonings attacked and defended: he feels every argument that is adduced; and the subject fixes itself strongly and deeply in his mind. Where neither of these methods can be used, ingenuity will have recourse to various other ways of giving an agreeable relish to truth, and of seasoning it so as to whet the appetite of the reader.

*It should be full of ideas.* There are but few instances in which this quality can be dispensed with. It is but a small present, and therefore should be made as valuable as possible. Its value will rise in proportion to the number of precious truths which it contains. To ring a change upon two or three ideas is likely to be of little service: it is but a mere taste of food. But when every sentence contains something useful and something new, there is in a little tract an abundant meal of the bread of life. For this purpose, truth should be compressed. The motto of every tract should be, *Multum in parvo*: and if the foregoing qualities be attended to, there is no danger of compressing too much. In preaching it may be necessary to dilate more, and to spread out truth to a larger extent: but in a printed tract, that is not necessary: for it is one of the advantages of reading above  
hearing



hearing, that a person may go over any part of the subject again and again, till he fully comprehends it, and lays it up in his mind. One of the excellencies of sacred scripture is its fulness of truth, and yet what book is so plain? The more a tract imitates it in this respect, the more valuable, and the more useful, through the divine blessing, it is likely to prove.

What has been just hinted at before requires to be enlarged on, namely: that in a collection of tracts, besides those which are of common concern, there should be some adapted to *various situations and conditions*. General exhortations, men are too apt to consider as things with which they have no immediate concern. When an address is particular and directed to a specified situation, it comes home to the man's bosom, who feels himself described: and it has a more powerful effect on his mind. In tracts, as in preaching therefore, the more particularly a subject can be brought close to an individual's case and feelings, the more useful it is likely to be. Hence the propriety and necessity of tracts for the young and for the aged, for the children of prosperity and of affliction, for careless and for awakened sinners, and for entering into the reasonings, excuses, temptations, duties, &c. &c. of each, and pointing out to them the way of the Lord. Hereby is presented to the judicious christian an opportunity of giving to every one his portion of spiritual food in due season.

That small religious tracts possessing these qualities must be highly valuable, and well suited to the important purpose of conveying divine instruction, will be readily acknowledged: but the difficulty is to find them.

To remove this difficulty, and to provide an abundant supply of such as have been described, that shall be always ready when called for, a SOCIETY has lately been instituted; and its object is to collect, compose, print and distribute small religious tracts, and to dispose of them to subscribers and purchasers on the lowest terms.

Here then is a favourable opportunity presented to every man, of doing good to the human race: and should it not be eagerly embraced? How loudly do the necessities of the world call for help and relief! There are millions in this highly favoured country as grossly ignorant of the way in which a sinner can be saved, as the idolaters of China: and how widely vice, wickedness, profaneness, irreligion and practical atheism prevail in every town and village, a person has but to open his eyes to see, and converse with men to hear. Viewing men in the light of immortal creatures, their case is truly deplorable. If the wicked "shall be turned into hell; and they that know not God and obey not the gospel, shall be punished with everlasting destruction from the presence of the Lord, and from the glory of his power;" surely those who believe the scriptures should deeply feel for the misery of so many wicked creatures as we see every day around us; and be anxiously concerned by this mean, as well as others, if possible, to pluck these brands out of the everlasting burnings.

Perhaps some may say, "I am endeavouring to be useful to my fellow creatures in many ways, I cannot in all." Many who read this address, are, without doubt, laying themselves out to do good to mankind; and every pious heart must rejoice in their benevolence. But would it not be well, O disciple of Jesus, to add this to the other means which you employ, and to enlarge your sphere of usefulness? Few things require less trouble, less expence, or less time. Rich christians may very extensively disseminate the knowledge of Christ in this way, both by their own distribution and by the assistance of others: and persons who have not a large portion of this world's goods, may be able to devote a small sum for this purpose, which, by the divine blessing, may turn to good account.



Will it be objected by some reader: "I do not think the distribution of religious tracts will do any good?" Consider, friend, here is an evident tendency to do good. That you must allow: and where there is a tendency, we ought to employ the means, applying to, and depending upon God for his blessing. But even granting that no good should be done, your labour is not lost. God is honoured by your pious endeavours to promote his glory. You enjoy likewise the pleasing consciousness of having aimed at the salvation of immortal souls: and if a cup of cold water given to a disciple of Christ in the name of a disciple shall in no wise lose its reward, an attempt to advance the kingdom of the Redeemer will not be forgotten by him, nor overlooked in that day when he maketh up his jewels.

But, your labour cannot be altogether in vain: there are effects which though they fall short of the sinner's salvation, are far from being unimportant to him, or to the world. Though the truth do not convert his soul, it withhold him both from vices and from crimes. He is not rendered truly virtuous; but he is much less vicious than he would otherwise be. In the present state of society, when wickedness stalks abroad in every form with a brazen front; to take away from the mals of vice, though but a small portion, and to add to the sum of virtue but a single grain, will, by the philosopher and the moralist, be neither overlooked nor despised.

But there is reason to hope that still higher and nobler ends may be attained; and that many may be hereby led to the saving knowledge of the truth as it is in Jesus. Survey for a moment, in the case of an individual, the blessings you have conveyed. The man is by reading your tract made wiser than if you had taught him all science, and richer and happier than if you had given him a world. He follows Jesus, and shines as a light on the earth. His children are trained up in the fear of God; and his family is the abode of sanctity and love. He is a blessing to all around: and endeavours, both by his example and his instruction, to bring his neighbours and his friends to an acquaintance with the Saviour. Those who are yet unborn will have reason to call him blessed, and to thank the Christian who put the chosen tract into his hand.

The pleasures of success will unspeakably surpass what the world's epicures find in the sweetest draughts from the most delicious fountains of sensual delight. Should Heaven by its divine influences render the portion of sacred truth contained in a tract you handed to an humble traveller as you passed along the road, the power of God to his salvation: and should you afterwards meet him, and hear with astonishment the forgotten stranger say, "I shall have reason eternally to bless you, sir, for your present: it has saved my soul!" Princes might envy your feelings, and beg a share of your joys. Should you not hear of it on earth, if when you are in heaven, one of its glorious inhabitants should approach you with looks of gratitude, and say, "To you, my dear friend, under God, I owe this bright, eternal crown: That memorable day when you put the little book into my hand, though forgotten by you, will never be erased from my mind. Through the grace of Jesus, it made me wise unto salvation." Who shall attempt to express, in the language of mortal men, the raptures of your soul! Such words must be sweeter than the music of heaven to the ear. Let not these be considered as improbable suppositions: they may be realized to many of the members of the *Religious Tract Society*. With what ardour should the thought inspire the disciples of Jesus! The very possibility should make every one afraid of neglecting to enrol his name among the friends of this institution, and to become a sower of the precious seed of heavenly truth.

MISSIONARY

## MISSIONARY SOCIETY.

IN the short space of one month the following information has been received and circulated by the Directors of the Missionary Society. The tender sympathy it has awakened in the religious public, may be inferred from the cheerful and liberal manner in which the friends of the institution are every where contributing, to enable the Directors to meet the heavy expences these events have unexpectedly occasioned, without relaxing in their pursuit of the great object.

DEAR SIR,

IT hath hitherto been our mercy to communicate intelligence which was adapted to excite gratitude and praise. A more painful task is now imposed on us, by the following letter, received yesterday from Mr. J. Wilson, one of the Mates of the *Duff*; and which, to prevent mistaken reports, we have hastened to distribute among our brethren and friends.

DEAR UNCLE,

Philadelphia, June 5, 1799.

AFTER a passage of fifty-nine days from the river Plata, I embrace the earliest opportunity of sending a few lines, hoping that yourself and all my dear friends are well. Your not receiving letters from Rio Janeiro must have caused great anxiety for us; but the Lord saw it meet to disappoint us in our progress to the South Seas; for when within six leagues from the harbour of Rio Janeiro, we were captured by the *Buonaparte* Privateer out of Bourdeaux, mounting twenty-two nine pounders, and two hundred men.

As we supposed ourselves quite out of danger from our enemies, we did not conceive this ship to be a French privateer. Trouble and distress were evident in every countenance when we were boarded. We suffered the loss of every article we possess.

The women, boys and Doctor, were permitted to remain on board the *Duff*, whilst we, that were taken on board the Frenchman, were hurried below into a small space between the decks, not being room sufficient for above half of the number of prisoners, and strictly guarded. The people were put into irons; but myself, with the officers, escaped that additional affliction.

We continued on the cruising ground, which was just off Cape Frio, about a fortnight, in which time they captured three Portuguese vessels; one of them was the Lisbon packet.

We did not know what was to be our destiny, or whither bound; but, after the fourth prize was taken, we steered to the south, and arrived at Monte Video, in the river Plata, about thirty leagues to the westward of Buenos Ayres. We were informed we were immediately to be marched up the country, a cartel having but a short time before gone to Jamaica with all the English prisoners. But the Lord in his mercy and goodness disappointed our fears: for, instead of being carried to a Spanish prison, we were informed we were at liberty to do the best we could for ourselves, the Viceroy declaring there were to be no more prisoners landed there.

Provisionally, three American vessels lying here, being the first traders to this port, our sailors all shipped themselves on board the *Liberty*, Captain Miller: after which myself and second mate obtained permission of Captain Robson to endeavour to ship ourselves, for which purpose we applied to Captain Maney, of the brig *Rose*, of Philadelphia, who informed us he could not put any more people on pay, but would give us a passage



a passage for our work. She being just on the point of sailing I embraced the offer; the second mate being taken ill declined the offer; two others supplied his place—Robert Horn, carpenter, and James Anderson.

The Duff, a few days before we left the place, was offered for sale. Captain Robson wished to purchase her and proceed on the voyage; but 37,000 dollars being offered for her by the Spaniards, I fear it will be quite impossible for him to purchase her, if he gets permission. The married people will very probably get a passage in the Liberty bound to this port, or otherwise to Rio Janeiro. I expect the Liberty to be here in about four weeks, and shall then be able to give better information.—

Captain Maney, on our arrival, made me a small present, as we were much distressed for clothing, and informed Dr. Rogers, pastor of an independent church, of the business we had been engaged in, who came on board the vessel to see me. He is very much interested in the Missionary cause, and exceedingly sorry to hear of the present disaster. He desired I would call upon him, and as he understood I was distressed, he would assist me. I thanked him for his kindness, but declined accepting any thing.

I had intended to make a passage to England as soon as possible, but Captain Maney having offered me the birth of second mate, I accepted the offer. I must conclude for the present, but will write by the next conveyance. Accept of duty and love from

To Capt. James Wilson,      Your affectionate Nephew.  
No. 9, Greville-street, Hatton Garden.      J. WILSON.

We have thus communicated the intelligence we have received; and as we may reasonably expect that other letters will reach us shortly, containing more particular information of the circumstances of our dear brethren and sisters, and which may also throw some light on their future destination, we shall embrace every opportunity of imparting it to the religious public. In the mean time it will afford universal satisfaction, and excite our general thankfulness, that so much mercy has been mingled with this judgment. Our friends are not, as might have been feared, in a state of captivity, they have the enjoyment of their freedom, and very probably the means of conveyance to some friendly port in America, where our letters will be immediately transmitted, for the purpose of procuring for them every suitable accommodation and assistance.

This providential event is, at present, involved in mysterious obscurity, it claims the exercise of faith and submission, it calls also for the spirit of deep humiliation: we are, however, perfectly satisfied that it is the effect of a wise and of a gracious sovereignty, and are principally solicitous that it may have a salutary influence upon our minds. The best improvement that we are capable of deriving from it is, to quicken our languid zeal, to renew and invigorate our feeble exertions, and to persevere with unwearied and increasing ardor in the sacred cause.—Our faith and submission may be exercised, but it is no doubtful question with us, whether this work is divine or not: we see abundant ground for renewed vigilance, but none for relaxation and despondence. We are called upon by imperious circumstances to manifest the sincerity of our professions, and the strength of our attachment to this immortal cause; and we invite every friend to the interests of our Redeemer's kingdom to consult the best feelings of his nature, and then decide what he ought to do in manifestation of his attachment to the name of him, who for our sakes emptied himself and became poor. Our funds have necessarily received by this event, an extensive injury, which those who are indebted to the liberality of Providence will hasten to repair. The Directors count it their privilege and honour



to accompany their friends in this duty of benevolence. At their first meeting, hastily convened on this affecting occasion, and when only part of them were able to attend, a subscription was entered into by those who were present, which amounted nearly to Twelve Hundred Pounds, independent of the sums which many of them will be liable to pay, in consequence of being gratuitous underwriters.

Many liberal minded friends were absent, who will doubtless act worthy of themselves when they are apprized of the circumstance; and we feel the importance of this cause in too just and elevated a light to allow us to enteeble its infinite claim upon the attention of the Christian world, by any laboured attempts to draw forth their generous exertions on this most urgent occasion.

By order of the Directors,

JOHN EYRE, Secretary.

Hackney, Aug. 3, 1799.

DEAR SIR,

A FEW days ago, we communicated to the friends of the Missionary Society the account of the capture of the *Duff* by a French privateer, as she was entering the harbour of Rio Janeiro. But as it is possible that, in the haste with which we were obliged to prepare and forward this information, we may have omitted to address it to some individuals, whose connection with us entitled them to receive it, we trust we shall in this case find an effectual apology in their own candour, which will incline them to impute it to our inadvertence and not to any intentional disrespect.

We now submit to their inspection the copies of three letters, received from different friends at Bristol, relating to another event, which will also occasion serious reflections. It is observable, that in both cases our intelligence is very partial: some leading circumstances are disclosed, whilst we are left in anxious uncertainty concerning many others. Thus our faith and patience are called to a peculiar exercise; and our minds seek their repose and comfort in this conclusion, that, as Jesus is the Arbiter of all events, "*all is well.*"

DEAR SIR,

Bristol, 15th August, 1799.

AFTER the late discouraging intelligence respecting the *Duff*, I feel a very painful emotion from the circumstance of it falling to my lot to communicate additional information of a disastrous nature. That to which I refer respects our dear Missionaries who were lost at Otaheite. Through a sort of accidental channel, I this morning heard that Sidenham Teast, Esq. of this city, had received letters from the South Seas, in which was contained some unpleasant news respecting our dear friends: Dr. Ryland felt an affectionate interest in the affair; we went together to Mr. Hey, and without loss of time proceeded to the house of Mr. Teast. He paid us every attention, and read us the whole of his letters; from which it appears, that on the 24th of March the ship *Nautilus* (in part the property of Mr. Teast) touched at Otaheite, took all our friends on board, and carried them to Port Jackson, where we have every reason to believe they now are. They fled, under an idea that their lives were in great danger, two of them having been almost murdered. We shall feel much upon this event; but I hope that at no very remote period we shall see that all these mysterious occurrences are under the direction of infinite wisdom and benevolence. They are now in a wide field, and I hope the great Lord of the harvest will kindly direct and mercifully succeed their labours. There was something peculiarly striking in the ship not being able to leave the shore

shore at Otaheite, till our friends were safe on board, a circumstance which you will notice when you see the extracts from Mr. Teast's letters, which extracts Mr. Wilks will receive by this post from brother Hey. A variety of reflections will doubtless arise in the minds of our brethren and friends; but I hope we shall be enabled to "stand still and see the salvation of the Lord." I write in great haste, and had almost forgot to say, that Mr. Teast is desired to forward the letter contained in his packet, which is directed for the Missionary Society; but the packet contained no such letter. This circumstance we cannot account for, but by supposing it was left out by mistake. The Missionaries paid the Captain of the *Nautilus* 270l. for their passage; whether this was done by a draft upon the Society or otherwise, does not appear.

I must conclude, fearing I shall be too late for the post.

I remain, dear Sir,

With all possible esteem,

Your's most sincerely,

SAMUEL LOWELL.

MY DEAR BROTHER,

Bristol, August 15, 1799.

IN addition to the late unpleasant intelligence respecting the Missionary ship, is the information we have received this morning, concerning our Missionaries late at Otaheite, who have been obliged to quit that island to escape being murdered.

This account we have received from Mr. Sidenham Teast, merchant, in Bristol; who has received letters from a Captain in his employ, dated the 10th of September, 1798, at Port Jackson, to which port they brought the Missionaries. The account is as follows, and is an extract from his papers which he very obligingly suffered us to take. "On March 6, 1798, the *Nautilus* touched at Otaheite, being in want of repairs and water. The officers and crew were treated very kindly by the Missionaries, receiving every assistance they could afford, after which they set sail, but in consequence of adverse winds and damage sustained by storms, found it necessary to return to that island, where they arrived on the 24th of March, 1798. During their stay there, two seamen belonging to the *Nautilus*, stole the boat and deserted the vessel. The boat was recovered the next day by the Missionaries, who also sent a deputation to the king to reclaim the two deserters, when many of the natives seized the deputation, stripped them naked, and almost murdered them; which they would have completely done, if the king's father had not interfered and saved their lives.

An application was, in consequence, made by the Missionaries to the Captain of the *Nautilus*, requesting him to take them to Port Jackson, as they conceived their lives to be in imminent danger; to which the Captain agreed, on their engaging to make good any extra expence as to provision, and to pay him the sum of 270l. On the 30th of March, 1798, the Society, consisting of eleven men, four women, and four children, with as many of their effects as the vessel could admit, went on board, and arrived at Port Jackson.

The above intelligence was received by Mr. Teast on the 3d instant, but not having much, if any knowledge of the Missionary Society, he said little about it, till one day mentioning it to a Mr. Johnson, he communicated it to Dr. Ryland, who, with brother Lowell, calling on me this morning, we went together to Mr. Teast and received the above information.

I have

I have many more things to say, but have not time to write now, and must beg you will excuse any blunders, as I write in very great haste, wishing no time to be lost. I cannot help thinking but great mercy is mingled with these events, and hope that the God of all grace will kindly direct us in all our future steps.

Beg to be kindly remembered to our brethren in the direction, and wishing you all happiness,

I remain your's sincerely,

JOHN HEY.

DEAR SIR,

I AM sorry to be the messenger of bad tidings, and yet suppose you would be glad to have the earliest information of the truth. I can indeed give but a very imperfect account of the matter, but I have sent to Mr. Lowell, and think to take him with me to Mr. Hey, to relate the circumstances to them, that we may go, if they think proper, to the source of the information for a fuller account.

The outline of the business is this: I am told that Mr. Sidenham Teast, ship builder, in Wapping, near Bristol, has had a letter from the Captain of a ship, in which Mr. Teast is concerned, saying, that he had called at Otaheite, and was induced, from motives of humanity, to convey the Missionaries from thence to Port Jackson.

It rained hard when I began this letter, and I feared I should not be able to get more information in time for the post—but Mr. Lowell calling soon after I had written the above, we went to Mr. Hey, and then together to Mr. Teast, who received the letter a few days ago by the China fleet. He mentioned the business to one of Mr. Wesley's people, who, having a slight knowledge of me, came and told me of it. We heard the letter read. Mr. Hey will write by this post to Mr. Wilks, and Mr. Lowell to Mr. Hardcastle, that you may have the earliest information, and be able to communicate it as you judge proper.

The letter was from Captain Bishop, of the ship Nautilus, which after a long and most perilous voyage, in which as many hardships were encountered, as probably ever were survived, called at Otaheite on March 6, 1798, and after some repairs, &c. in which the Missionaries were exceedingly serviceable, left the island on the 10th, but by another storm was obliged to return on the 24th, when the boat of the Nautilus was run away with by two of the seamen, but recovered by the assistance of the Missionaries, who also sent a deputation to the king, to reclaim the deserters, but the deputation were beaten, stripped naked, and almost killed by the natives, and would have been murdered but for the interference of the king's father.

After this, application was made by the Missionaries to Captain Bishop, as they conceived their lives to be in danger, having received a report of an attack which was intended to be made on them by the natives, requesting that he would take them to Port Jackson. The Captain received them and their families, with as much of their effects as he conveniently could, with safety to the ship, they agreeing to make up any extra charge of provisions. He acceded, from motives of humanity, and also from gratitude for the kindness received from them. They went on board, March 30, 1798, and sailed the next day, eleven men, four women, and four children. They paid 270l. for their voyage—we guess in a draft on the Society. The letter was dated September 10. How long they had been at Port Jackson is not known—the Captain does not name the time they got there. He speaks of a letter from the Missionaries as inclosed, and



left open for Mr. Teast to see, and then to be forwarded to the Directors; but no such letter was inclosed. Mr. Teast conjectures, that the packet, being large, was omitted, and sent another way, perhaps, with the draft on the Society.

This is the whole of the information that can be obtained. I have neither room nor time for remarks, any further than to say, that while it wears an aspect that claims the sympathy of all that long for the extension of our Lord's kingdom, it seems mixed with much mercy. Mr. Teast, himself noticed it as extraordinary, that *the ship could not get away* from the island without them; and in New Holland they may find plenty of work, both among the convicts, who have been impressed under Dr. Vanderkemp and his companions, and among the Heathen inhabitants of the largest island in the world, if it be not a little Continent. May the Lord help you and your brethren to go on stedfastly in your blessed work, not doubting, but in due time, you shall reap if you faint not; and whether the harvest be gathered in Otaheite, or New Holland, or Caffraria, it signifies but little.

Excuse haste, and believe me to be

Your cordial brother,

JOHN RYLAND.

P. S. Some part of Captain Bishop's letter seemed to me to bode better of the Sandwich Islands than of Otaheite. There was an European carpenter there, who repaired their ship, and employed natives under him.

On this trying occasion, we invite anew the sympathetic condolence of our Christian friends, who will doubtless rather cherish the suggestions of our brethren, Dr. Ryland, Mr. Hey, and Mr. Lowell, than account such painful occurrences unfavourable to the progress of the important cause we are united to promote. Comforts and crosses usually follow each other in quick succession. The way to heaven is scarcely ever a smooth path. The saved often find, as their Saviour did, by painful experience, that the will of God requires submission. Souls were not easily redeemed, nor must we suppose they will be easily converted. Difficulties impede all great undertakings, especially missionary attempts, where savage ferocity and all the corrupt passions of the human heart, strengthened by the opposition of the prince of darkness, are to be encountered; and what is of more importance still, where the instruments employed are themselves to be humbled in proportion to their success; that, whilst God honours them with doing his work, it may be effected so contrary to their views and schemes, that they may be disposed to give him all the praise and glory.

Hitherto our Society had been indulged with prosperity, and we flattered ourselves with the hope of growing success, connected with ease and pleasure. We expected every wind to waft agreeable intelligence, and smiling Providence to crown our efforts with abounding blessings. But now unwelcome tidings begin to arrive, and our God appears to be taking a method of answering our prayers "by terrible things in righteousness;" a method which will doubtless be as glorious in the issue, as it is to us painful and unexpected.

Those who have attentively viewed providential dispensations in the light of the scriptures, will augur favourably from what has happened; especially when they consider that the object is unquestionably agreeable to the divine will, and that the plans of the Society have had every proof that could be expected of his approbation. The Acts of the Apostles will justify this remark. When St. Paul was called by Christ himself, and commissioned

commissioned to go to the Heathen, he had reason to conclude, that he should neither run nor labour in vain; but yet, to prevent him from supposing he should enjoy uninterrupted pleasure with abundant success, the Lord says to Ananias, "I will shew him what great things he must *suffer* for my name sake." The continual expectation of this was one of the best missionary qualifications, as it made him the more bold and diligent as dangers appeared and difficulties presented themselves. Knowing that "in *every* city bonds and afflictions" awaited him, he was always disposed, without partiality or predilection, to go to any place where the voice of Providence called him. To his timid friends, who besought him to avoid predicted trials, he replied, "What, mean ye to weep and to break my heart? for I am ready, not to be bound only, but also to die at Jerusalem for the name of the Lord Jesus."

Why then should Missionaries, or the friends of Missions fear, when God is leading them by the same steps as he led the Apostles? Who can read the sixteenth chapter of the Acts and be discouraged? Twice were Paul and Silas forbidden of the Holy Ghost to preach the Gospel in places where they assayed to go, and called of the Lord by a vision in the night to pass over from Asia to Macedonia in Europe. After a prosperous voyage they arrived at Philippi, the principal city. But no sooner had they begun their labours than their sufferings commenced. They were beaten with rods, cast into prison, and violently driven out of the place, with no other immediate signs of success than the conversion of Lydia and the Jailor; yet was the seed sown that sprang up and bare fruit, as St. Paul's Epistle to the Church at Philippi, written about ten years after, demonstrates, in which he expresses his confidence, "that he, who had begun a good work in them, would perform it until the day of Jesus Christ." It therefore becomes us also patiently to wait, and confidently hope that God will hereafter make known his merciful design, respecting the inhabitants of Otaheite. Whoever peruses our Missionary Journal must confess that the hand of God was evidently displayed in conducting the messengers of the Gospel thither; and though they have withdrawn or been expelled, a seed may yet arise to serve the Lord, and welcome, with gratitude, future labourers.

It is at all times incumbent on us to trust in the Lord, and to believe that every providential event is the effect of a sovereignty which is equally holy, wise, and good; nor is it proper in us to expect that a specific reason for every dispensation should be apparent to our understandings; yet divine condescension frequently throws a radiance around its proceedings, by which the ways of God are justified to men. The capture of the Duff appeared to us an event involved in mystery. We could not account for that divine interdiction, by which the settlement of the Missionaries, intended for Otaheite, was prevented. But now we see reason to adore the wisdom and goodness which spared our brethren the deep and painful perplexity they must have experienced on their arrival, in finding no Christian friends to welcome them there, and no satisfactory information to form a plan for their settlement elsewhere. Thus these different dispensations, which took place in very distant parts of the world, have, notwithstanding, a most gracious and merciful connection.

A similar coincidence appears also to mark the removal of the Brethren to Port Jackson. When we received the journal of Dr. Vanderkemp, and perused with tears of joy the surprising narrative it contains, our pensive thoughts followed the awakened convicts to the shores of New Holland, lamenting that some of our Brethren were not able to proceed with them

to the place of their destination; and little thinking of the possibility of their finding there so many, who would feel themselves happy, to unite with the Chaplain of the colony, in confirming and deepening the blessed impressions which had been made on their consciences. And if in that rising colony, where such men must have peculiar scenes for labour, or among the savage inhabitants of that new world, these Missionaries shall find a door of entrance and utterance, we shall equally bless God, as if they had continued in their original place of destination, and acknowledge, with thankfulness, that he hath led us by a way which we knew not.

In the mean time, as duty alone is ours, and events are in the hands of the Great Head of the Church, we bow at his feet, and go forward; waiting for such further information as may tend to give clearer direction to our future proceedings, and intreating him to enable us to act with such deliberate consideration and unshaken perseverance, in communicating the everlasting Gospel to the Heathen world, as may ultimately lead to the happy accomplishment of the great object we had in view. We consider ourselves bound, without predilection of place or people, to seek the most probable means of promoting the Gospel universally; and as soon as the full intelligence has been received, we shall probably find it expedient to call a general meeting of the Society, to assist us with their advice.

It may be proper to observe that information of this event reached us on the 16th instant, but we delayed to publish it, in hopes that a few posts would furnish more materials; and we have so far succeeded, as to learn, by correspondence with Mr. Teast, that it was probably the *Barwell* which touched at Port Jackson. This ship being injured in her passage from China, and not being fully repaired when the China fleet left the Cape, was obliged to wait there for the next convoy. Till the papers arrive, which may be expected by the *Barwell*, we are incompetent to offer any opinion upon the transaction which led to the departure of our Brethren from Otaheite: nor can we satisfy the inquiries that may be made, respecting the other seven men and one woman, which Captain Wilson left on the Island; though we think it probable, that they had removed to the neighbouring Island of Ulitea or Huaheine, previously to the arrival of the *Nautilus*, such a measure having been suggested among themselves before the *Duff* returned, as may be perceived by referring to the Missionary Journal.

We conclude, by reminding our Friends of the urgent necessity of repairing the injury our funds have sustained, by circumstances, against which no insurance could provide. When we consider the expence of supporting, for an unknown period, seventy persons providentially cast in so distant a part of the world, without friends, or means of subsistence, except on exorbitant terms; the difficulty, and consequently the dearth of removing them; and the replacing those valuable materials, of various sorts, of which they are deprived, we cannot indulge a hope that so small a sum as *ten thousand pounds*, will suffice. This then is a case in which the expanded heart should dictate to the liberal hand, and the measure of our benevolence serve as a criterion of the sincerity and extent of our attachment to our Saviour, and the interests of his kingdom. Such occasions require a peculiar exercise of the benevolent principle from those to whom providence, with an unsparing hand, has confided the riches of this world: and we have to record, to the honour of our Christian Friends, in the metropolis, and in the country likewise, that their spontaneous and extensive liberality demonstrates how deeply they sympathize with us in these afflictive events, and how highly they prize the object of our Institution. We

doubt



doubt not but every Christian Minister and Friend will also exert themselves to the utmost, in the circle of their acquaintance. In these instances it is very blessed to give; and our wealth becomes truly valuable to us, when it is consecrated to so beneficial a purpose, and affords us the pleasure of aiding a cause so nearly connected with the honour of our Saviour, and the everlasting happiness of the human race.

By order of the Directors,

*Hackney, August 23d, 1799.*

JOHN EYRE, Secretary.

We subjoin the following letter from one of the sailors of the Duff, to his wife at Scarborough, and which was lately conveyed to us by the Rev. Mr. Bottomley. It no doubt arrived by the same vessel that brought Mr. Willson's letter, as it was received at the same time, and has, like that, the Guernsey post mark. We give it to our friends in the artless stile in which it is written, persuaded that it will be acceptable, as it contains some circumstances omitted by Mr. Willson, and explains others.

*Buenos Ayres, River Plata, March 28, 1799.*

My dearest and loving Wife,

THIS comes with my love to you and my dear children. I trust in God that it will find you in good health, as it leaves me at present, which I have reason to be thankful to God for. My Dear, be pleased to excuse me, because I cannot relate so much to you as I would wish to do; but when this comes to hand, I expect it will be nothing fresh to you. My Dear, I desire that you will not make yourself unhappy about this misfortune, but trust in the Lord; and when this comes to hand, return thanks, and rejoice in God our Saviour, that it is not written to you out of a prison.

My Dear, we were taken by the Buonaparte Privateer, belonging to France; we were took, the 19th of February, close by Rio Janeiro; we arrived at Monte Video, the 18th of March. They confined us eighteen days in irons, and allowed a pint and a half of water in the twenty-four hours. The sun was so hot, and the want of water so great, that our sufferings were past describing. The Spaniards would not imprison us, and the French were forced to let us go wherever we could get our passage.

Captain Robson is trying to get some merchant to purchase a small vessel to carry the Missionaries home; but if the Captain cannot get a vessel, I shall go on board a ship belonging to Philadelphia. I shall go passenger, and make the best of my way home. All the clothes I have got are upon my back; but I have my health, so let us thank God for all his mercies. If I join this ship, it will be a month before we sail. This ship is a letter of marque, of twenty guns. My Dearest, if you had seen the poor women—their husbands were torn from them like dogs; they were a month and two days until they saw each other. The women are on shore, in the country, and now and then their husbands are allowed to go and see them.

I trust in God that I shall be able to see you before Christmas, if God permits me health; but my dear, let us trust in him, and let us look to him with all our heart, and he will not desert us. I expect your monthly pay will be stopped before this comes to hand; but my dear, do not want for any thing, nor my children. If any one will lend you a little money till I return, and God permits me health, I shall never think it a trouble to work to pay them. My dearest I must conclude. I remain your loving husband till death.

MATTHEW ALCORN.

Remember me to my dear children, and tell them that I hope I shall see them before long. Remember me to my friend Mr. Bottomley and family,  
and

and to your father, brothers and sisters; Mrs. Harrison and her family, Mr. and Mrs. Lord, to Benjamin Robson and his family; you may let them know that I am content to submit to the will of God, and that he has done it for our good. No more, my love.

#### BAPTIST MISSION.

A letter has been received by one of the Committee of the *Baptist Mission Society*, from Mr. Grant, dated Cape Finisterre, \* June 13, 1799, one in the morning, of which the following is an extract. "We have been alarmed by the appearance of two ships, which we supposed were French; two shots were fired for us to bring to, with which our Captain complied, and one vessel soon came along side, which proved an English frigate. We have been all sea-sick, except Brother Ward and Brother Brunson. I was eight days before I could eat. I am now recovered: my wife and children are all well, and very cheerful. We enjoy a great blessing in our Captain, he is a sincere christian, and a father to us. We have a room to ourselves. morning and evening prayer, our Captain meets with us, and engages in his turn. We hold a conference, prayer meetings, and have two sermons on the Lord's-day. Last Lord's-day the crew assembled on deck, and Brother Ward preached; the crew behaved with the greatest decency. The wind has been favourable, and the weather very pleasant. The boat is going, can only add our love to all friends."

#### HOME INTELLIGENCE.

##### KENT ASSOCIATION.

July 10th, 1799. The independent ministers of the county of Kent, held their annual Association, at the Rev. Mr. Slatterie's meeting, at Chatham. Mr. Ralph, of Maidstone, preached the preceding evening, from 1 Cor. vii. 29, first clause. A prayer meeting was held the next morning early; after which, Mr. Gore, of Sandwich, preached in the morning, on the insufficiency of the light of nature, from Is. lx. 2. In the evening, Mr. Fowler of Sheerness, preached from 2 Tim. iii. 15, on the sufficiency of revealed religion. The Reverend Mess. G. Townsend, Bickerdike, Leggett, G——, Kent, and Priestley, prayed before and after the sermons, and other brethren in the ministry gave out the hymns. After the evening service, the ministers and members of the associated churches present, joined in the commemoration of the Lord's supper, which was introduced by Mr. Collinson, assistant tutor of the academy at Hoxton, from Is. xlv. 23. Mr. John Townsend, of Rotherhithe, prayed and administered the elements; Mr. Beaufoy addressed the communicants, and Mr. Parnel, of Canterbury, concluded in prayer. At this meeting, near thirty ministers from various parts attended. The different services of the day were accompanied with the divine presence, and conducted with mutual harmony and affection.

A very liberal offer having been made by a gentleman, in Edinburgh, and the executors of the late Mr. Simmons, of Faversham, for the purpose of assisting the education of ten young men, for the christian ministry, in a course of *English Studies*, it was moved and carried.—That ten young men of sound christian experience, and of competent natural abilities, be educated for the christian ministry, under the patronage of this association; and any other ministers, and churches who approve of it. It was also

\* The north-west corner of Spain,

agreed

agreed that this case be recommended to the Sarry Association, by the Rev. J. Townsend, for their concurrence and assistance. That a committee consisting of the Rev. Messrs. Ralph, Maidstone; Slatterie, Chatham; Leggett, Burwash; G. Townsend, Ramsgate; Prieckley, Deal; Gorz, Sandwich; Lieut. Col. Burn, Strood; and Mr. Fehner, brewer, Canterbury; do meet at Canterbury, on the Tuesday after the first sabbath in September next, to carry this motion into effect. At this association thanks were voted to Mr. Leggett for his reflections on Mr. Huntingdon's last fast-day sermon. **RICHARD LEGGETT, Secretary.**

#### WEST KENT.

We are informed that the next half-yearly meeting of the Dissenting Ministers in this district, is appointed to be held Oct. 15, at the Rev. Mr. Ralph's Meeting, Maidstone, at half-past ten in the forenoon, when Messrs. Ralph of Maidstone, and Beaufoy, of Town Sutton, are appointed to preach.

#### CHAPEL OPENED.—BOW BRICKHILL, BUCKS.

A place of worship was opened at this village, August 15, in the forenoon. The Rev. W. Bull, of Newport Pagnel, having engaged in prayer, read suitable portions of the Scriptures, and explained the purpose for which this building had been prepared. Mr. J. Gill, of St. Alban's, preached from Acts xi. 20. Other devotional services were conducted by Messrs. Hunt, of Ridgmont, T. P. Bull, of Newport Pagnel, and Carey, of Woburn. In the evening, Mr. W. Bull preached from Exod. ix. 24.

Methodist Ministers had, for several years, preached on a week-day evening, every fortnight, at Bow Brickhill. The late Mrs. Hillier, of London, having estates in the parish, was desirous of increasing the religious advantages of the inhabitants; and a house belonging to her was opened for public worship, in October, 1798. Various members of the Union of Christians, residing at Woburn, and Newport Pagnel, (the former situated three miles distant, the latter eight) have preached there once every Lord's day, from that time. Since Mrs. H.'s decease, her brother N. Hillier, Esq. has carried her liberal designs into effect, having fitted up a Chapel, and made provision for a constant ministration of the Gospel.

#### ORDINATIONS.

June 27, 1799. The Rev. SAM. KILPIN, late student at Bristol Academy, was ordained to the Pastoral Office of the Church of Christ, meeting in Etnam-street, Leominster.—Mr. Belfier, of Worcester, began the solemnities of the day by reading suitable portions of scripture and prayer. Mr. Butterworth, of Evesham, delivered the introductory discourse, and put the usual questions to the People and the Minister, relative to their call, and his acceptance, &c.—Mr. Francis, of Horsley, prayed the ordination prayer with imposition of hands.—Dr. Ryland delivered the Charge, from 2 Timothy, ii. 15; and Mr. Timothy Thomas, of London, preached to the people, from psalm cxxxvii. 5-7.—The hymns were given out by Mr. Smith, of Campden; and Mr. Thomas Thomas, of London, concluded in prayer.

On July 10, Mr. TORLIN was settled in the pastoral charge of the Particular Baptist Church, at Harlington, Middlesex.—Mr. Hutchings, of London, began the service by reading suitable portions of Scripture, and prayed. Mr. Button, of London, introduced the business by an address suited to the occasion, asked the usual questions to Minister and People, and prayed. Mr. Phillimore, of Kingston, gave the Charge, from 1 Tim. iv. 16. Mr. Silvester, of Staines, prayed. Mr. Sowerby, of London, affectionately addressed the Church, from Jer. xxiii. 3, 4; and Mr.



Mr. Fryer concluded. The Congregation was numerous, and the opportunity solemn.

August 15, the Rev. RICH. BOWDEN was publicly set apart to the pastoral office, in the old dissenting congregation at Darwen, Lancashire. After Mr. Thomas Whitely, of Tockholes had prayed and read suitable scriptures, Mr. McQuhae, of Blackburn, delivered the introductory discourse, received the confession of faith, with satisfactory answers to the usual questions, and offered up the ordination prayer. The young minister then received a solemn and affectionate charge from his reverend father of Tooting, the text 2 Tim. ii. 15; and Mr. P. S. Charrier of Lancaster, earnestly exhorted the people to "encourage him," Deut. i. 38. Rev. H. Townland, of the new meeting-house, in Darwen, concluded with prayer, and the Rev. J. Grimshaw, of Forton, preached in the evening.

Those who love our Lord Jesus in sincerity, will rejoice to be informed that this numerous congregation, after sitting under preachers of different sentiments, have at length received one, who, in his confession of faith, bore unequivocal testimony to the truth as it is in Jesus.

#### MISSIONARY COLLECTIONS.

Received by the Treasurer from the 20th of July to the 26th of Aug. 1799.

|                                                                                             |      |    |    |
|---------------------------------------------------------------------------------------------|------|----|----|
| At Sleaford, Rev. Mr. McDonald and Friends                                                  | £.12 | 10 | 0  |
| At the Independent Chapels, in Merionethshire and Montgomeryshire, by the Rev. Mr. Charles  | 26   | 0  | 0  |
| The members of the General Committee of the Society for Missions to Africa and the East     | 105  | 0  | 0  |
| At Cleckheaton, near Leeds, by the Rev. John Ralph                                          | 33   | 0  | 0  |
| At Rodborough, Gloucestershire, by the Rev. Robert Heath                                    | 15   | 15 | 0  |
| At Chatham, by the Rev. Mr. Slaterie                                                        | 42   | 15 | 0  |
| At Gate-street Chapel, London, by the Rev. Mr. Williams                                     | 40   | 2  | 6  |
| Kello Branch of the London Missionary Society                                               | 30   | 0  | 0  |
| At Windsor, — Friends to the Society by the Rev. Mr. Jackson                                | 7    | 18 | 6  |
| At Norwich, by the Rev. Mark Wilks                                                          | 10   | 10 | 0  |
| At Charlotte-street Chapel, Wapping                                                         | 30   | 1  | 6  |
| At Portsea, by the Rev. Mr. Griffin                                                         | 60   | 0  | 0  |
| At Hanley Green, Staffordshire, by the Rev. Mr. Little                                      | 36   | 4  | 2  |
| At Loudwater, Bucks, by the Rev. Mr. Brodbelt                                               | 10   | 14 | 6  |
| Melchior Eslinger of Zurich                                                                 | 78   | 1  | 0  |
| At Greenwich, Subscription and Collection                                                   | 86   | 10 | 8  |
| At Christchurch, Hants, by the Rev. Wm. Hopkins                                             | 37   | 17 | 4  |
| At Sheerness, by the Rev. Mr. Fowler                                                        | 80   | 5  | 6  |
| At Prince's-street Chapel, Moorfields, by the Rev. Mr. Buck                                 | 35   | 8  | 3  |
| At Stroud, Gloucestershire, by the Rev. Mr. Harris                                          | 13   | 0  | 0  |
| At Painswick, ditto, by the Rev. Mr. Winter                                                 | 11   | 0  | 0  |
| At Kingsland, by Mr. Reyner                                                                 | 32   | 8  | 6  |
| At Moseley-street Chapel, Manchester, Subscription and Collection, by the Rev. Joseph Smith | 429  | 13 | 6  |
| At Surry Chapel, by the Rev. Mr. Jay                                                        | 169  | 8  | 7½ |
| At Gosport, by the Rev. Mr. Bogue                                                           | 103  | 11 | 3½ |
| At Staines, by the Rev. Mr. Yockney                                                         | 16   | 16 | 0  |
| At the Barn of the late Rev. Mr. J. Berridge, Potton, Bedfordshire, by the Rev. T. Towne    | 5    | 5  | 2  |
| At Royston, by the Rev. Mr. Towne                                                           | 11   | 6  | 6  |
| Glasgow Branch of the London Missionary Society                                             | 200  | 0  | 0  |
| Rev. Mr. Scholefield and Congregation, Henley upon Thames                                   | 23   | 2  | 0  |



EVANGELICAL MAGAZINE.



*Killey sculp*

Rev.<sup>d</sup> CHRISTOPHER MENDS,

*late*  
*of Plymouth.*

*Published by T. Chapman, 131 Fleet-Street Octo<sup>r</sup> 1<sup>st</sup> 1799.*



THE  
Evangelical Magazine,

For OCTOBER, 1799.

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BIOGRAPHY.

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MEMOIR OF THE LIFE OF THE REV. CHRISTOPHER MENDS.

**M**R. MENDS was born on the 22d of February, 1724, at Cottes, in the parish of Hascard, Pembrokeshire, South Wales. His father was a reputable clothier, who had nine children. In a paper containing some sketches of his life drawn up by himself, he says—"Glory be to God! he was pleased to work upon my heart in childhood; and in very early life I took great delight in reading and in prayer. But after a few years, the great enemy of souls, taking occasion from my ignorance, persuaded me that I had committed the unpardonable sin against the Holy Ghost, and therefore I concluded there was no possibility of my obtaining salvation. This lay very heavy on my mind: my spirits were greatly depressed; and I grew melancholy. This state of mind continued some years, having no minister, or religious friend, to whom I could unbosom myself.—As I grew up I came to the desperate resolution to enjoy, without restraint, all the pleasures of life, and make myself as easy and comfortable as possible in this world, being persuaded there was no mercy for me in the world to come. When arrived to the age of seventeen I heard the gospel preached by Mr. Whitfield and others in connection with him, which opened my eyes, and convinced me that I had not committed the unpardonable sin. This afforded me matter of the highest joy; and I began to seek the Lord with all possible diligence and sincerity of soul. Yet I laboured under strong doubts of my interest in Christ, on account of the many corruptions of my heart; when the Lord, in a most extraordinary manner, deeply impressed on

my mind that passage of scripture, Rom. iv. 18. "*Who against hope believed in hope.*" These words led me to think, that if Abraham, the father of the faithful, was enabled against hope to believe in hope, well might I do the same. And such was the effect it produced on all the powers of my mind, and such the joy that I experienced, that with propriety, I may say, it was *unspeakable and full of glory*. This remained with me for several years."

Thus the Lord prepared his servant, first by *temptation*, and then by *consolation*, for the great work he had for him to do; and now we find him applying himself in earnest to those means of improvement which were within his reach, and soon after appearing in public life. Of this he gives the following account:

"My heart being thus filled with love to God, and zeal for his cause, I began to think of devoting myself to the ministry; accordingly I applied to study, and to improve my mind, so far as my time and circumstances would admit. After some time I felt it my duty to read the works of pious authors to my friends and neighbours; and at length attempted to deliver my own thoughts on select parts of the word of God. The first time I engaged in this religious exercise in the presence of a few persons, one young man was seriously and deeply impressed, and afterwards became a useful preacher in Mr. Whitfield's connection. This testimony of the divine approbation greatly encouraged me to go on, and it pleased God to add many seals to my poor weak endeavours, to promote the interest of Christ in the salvation of lost sinners."

Here the Lord's hand was visible, and his call to his servant evident. Mr. M. was now but a youth, and destitute of human accomplishments, yet his first discourse was the mean of converting a sinner, who became afterward a useful minister of Jesus Christ.

About this time Mr. M. married Miss Ann Twynning, a young lady of a very respectable family in South Wales, by whom he had nine children, three of whom survive him. Mrs. M. died suddenly April 20, 1795, aged 71.

After some time employed in preaching, he says, "I thought it my duty to remove to Caermarthen, a town about 25 miles distant; at which place there was an academy of long standing, over which the late worthy and  
pious

pious Mr. Davies then presided as tutor, whose memory I shall ever venerate for his piety, and the kind assistance he afforded me. Having continued with him for some years, he advised me to go to Brinkworth in Wiltshire, to which I consented. Previous to my removal, I passed an examination by my tutor, in the presence of four neighbouring ministers, and preached as a candidate for the stated ministry, on which they gave me the usual testimonials.

"But prior to my going into Wiltshire, I made a solemn covenant with God, not to be influenced in my future settlement by the amount of the salary, but by the prospect of usefulness; resolving to rely on the blessing of God, upon my feeble efforts in the Gospel of Christ.

"Being arrived at Brinkworth, I found the interest of religion very low, and every appearance that presented itself very discouraging. The church consisted of no more than *nine* members, and divine worship was carried on in a large room. This view of things greatly distressed me, and I knew not what steps to take. At this time I was afflicted with a violent and obstinate ague, which continued nearly twelve weeks; but I considered it as a remarkable instance of the goodness of God, that during this long period, the fits never seized me on the Lord's day, so that I lost not one sabbath; and the Lord crowned my labours with some success; a few persons were brought under serious impressions, and the audience greatly increased. Here I continued nearly twelve years.

"In the year 1760, I received a call from the Church of Christ at Plymouth; and upon due deliberation, consultation, and prayer, I clearly saw it was my duty to accept the invitation; therefore, having provided a minister for Brinkworth, I removed my family early in the spring of 1761. The Church to whom I came were in a divided state; disputes having arisen to such a height, concerning the Meeting-house, that the matter was referred to the Court of King's Bench. While the suit was pending, the congregation assembled in the Church belonging to the French protestants, who had been established there in the reign of Queen Anne. They kindly permitted us to use that place from eight o'clock until ten in the morning, and after four o'clock the remaining part of the evening.—At length the contest was closed, and I was established in the Meeting-house in Batter-street, by a special mandamus



mus from the Court of King's Bench, in the month of January, 1762.\*

After having been settled in this house, Mr. M. observes, to the glory of God, and the honour of his grace, "Such were the extraordinary influences of the Spirit of God on my poor and very imperfect labours, that the reflection has filled my mind with astonishment, that the Lord should thus signally honour one who ever viewed himself as less than the least of all the saints. I kept a list of three hundred,

\* As this case has something peculiar in it, and very materially affected the rights of the Protestant Dissenters at large, it is judged proper, and may be deemed useful, to relate the circumstances of it, as found in Burn's Ecclesiastical Law.

This Meeting-house being settled on Trustees in trust among other things,

"To suffer the Meeting-house to be for the public worship of God, by such Congregation of Protestant Dissenters, commonly called Presbyterians, as should sit under, and attend the ministry of such Presbyterian Minister or Ministers as should be chosen by the members in fellowship of the said, or such like congregation or congregations, regularly and fairly chosen and appointed to be the Minister, Preacher, or Pastor, to preach in the said Meeting."

Mr. Mends was duly elected by a majority of the Congregation; but the Trustees refused to admit him to the use of the meeting, and put a Mr. Hanmer in possession thereof; upon which the Counsel for Mr. Mends, in the month of June, 1761, moved for a *mandamus* to be directed to the surviving Trustees of the Meeting-house, requiring them to admit Mr. Mends to the use of the pulpit; which was strenuously opposed by the Counsel for the Trustees; whereupon the Court proposed an issue at law, to try "whether Hanmer, who was already in possession, was or was not duly elected to the said pastordship;" but the Trustees obstinately persisted in refusing a trial, and opposing a *mandamus*, as they knew the election of Hanmer could not be supported on a trial, and they were unwilling to proceed to a new election of a Minister, as the majority of the Congregation were inclined to Mr. Mends.

Whereupon the Court perceiving a determined purpose in the Trustees to maintain Mr. Hanmer in possession by violence, from their refusal to try the validity of the election, or to proceed to a new election, ordered a *mandamus* to issue.

The parties concerned having afterwards proceeded to a new election, a peremptory *mandamus* was, by consent on both sides, awarded in January, 1762.

A *mandamus* is a prerogative writ, which is granted in those cases, where the law has established no specific legal remedy, and where there ought to be one. And the above cited case appears to be one of that description, which could not have been remedied in any other mode than by granting this writ, the Trustees having refused either to try the validity of Mr. Hanmer's election, by an issue at law, or to proceed to a new election; either of which, the prosecutor of this writ was willing to accede to.

whom

whom I had reason to believe the Lord had made me the instrument of turning from the error of their way to the knowledge of God. But at this time a great depression of spirits, occasioned by severe trials, so far overpowered me, that I did not continue the account for nearly sixteen years! yet since that time very many have been added to the Church, and the congregation gradually increasing."

Mr. M. continued his labours, constantly preaching four times in the week, besides superintending meetings of a more private nature, both at Plymouth and at the Dock, until the year 1782, when his strength failing, and fits of the epileptic kind succeeding, Mr. M. was rendered unequal to the discharge of all the duties which his numerous congregation demanded. Under these circumstances the Church assembled, agreed that assistance was necessary, and made choice of his own son, the present Rev. Herbert Mends, who, after due trial, was unanimously invited to the co-pastorship with his father. He had recently been ordained pastor over the independent church at Sherborne, in Dorsetshire, but considering it his duty to obey this call, removed to Plymouth in the December following; where he has continued ever since, literally as a son with the father, serving with him in the gospel; but is now left by a venerable parent with the charge of a numerous, pious, and respectable congregation. May great grace rest upon them all!

Some time after this event, Mr. Mends's health was considerably recovered, and he was enabled to go through a greater share of ministerial work than most ministers of his years: by which means his son had the greater opportunity to go into the villages and towns adjacent, to preach the gospel of Jesus Christ: nor has this occasional preaching been in vain.

Under the united labours of father and son, the Lord abundantly honoured the Church with an increase of members, and with great and almost unexampled peace, unanimity, and affection.

Mr. M. was a man of great constitutional strength, but it was severely tried by frequent relapses into the distressing complaints to which he was subject in his latter years; and about Midsummer, 1798, began visibly to decline.—However, about three months before his death, he was one day so much supported, that, after preaching three times, he came down and said—"O how wonderfully doth the

Lord strengthen me ! I think I could preach three sermons more." The last time he engaged in the public services of the sanctuary was on the second Lord's day in January, 1799, when his strength would only permit him to preach in the morning.

On the Lord's day preceding his dissolution, he continued in close and lively conversation, with two serious friends, members of the Church, on the efficacy of the divine life, and the glory hereafter to be enjoyed. Among other things relating to the state of glorified saints in heaven, he said, with great animation—"O my friends, I have had a view of heaven ! I have seen the shining hosts of heaven with sparkling crowns on their heads, and palms of victory in their hands ! Millions and millions of them ! And above all, I have seen JESUS at their head ! Well, soon I shall be with them. While I was gazing at the glorious fight, I thought one of the blessed inhabitants came unto me, and pointing to the shining ranks of *saints*, said, "*That is your place.*"

On the Wednesday following, he said—"My soul stands waiting at the gate, longing for admission, but this clog of mortality holds me back, and confines me to earth."—To his nephew, an officer in the navy, standing near his bed, he said—"I am just entering the harbour, with a calm sea, a gentle breeze, and JESUS for my pilot ! I have met with no storm—all is peace—all is well."

On Thursday morning a friend said to him—"Hold out faith and patience a little longer, soon you will be with Jesus." He immediately replied, with all the energy his feeble frame would admit—"Yes, *I shall !*"

On the same day it was observed, to him that the Lord had highly favoured him in his dying moments, and that, as he was not exercised with great agonies of body, nor distressed with agitation of mind, those lines of Dr. Watts were sweetly verified in him :

"Jesus can make a dying bed  
"Feel soft as downy pillows are,  
"While on his breast I lean my head,  
"And breathe my life out sweetly there."

Hymn xxxi. Book ii.

He instantly replied—"I feel it !"

Soon after, while the family were around him, he took an affectionate leave of them, saying, "God bless you !—God be with you !—Farewell !—Farewell !"—Then lifting his hand, added, "God bless you !—Soon we shall meet in the



the paradise of God—I have finished my course with joy !” His son then said, “ May *I* finish *my* course like you !—May *my* last end be like yours !” He replied, “ God grant that it may be better and more glorious ! I have laid the foundation, may you build upon it ; mind the same things, walk by the same rule, and the God of peace will be with you !—Farewell—*I* am going—all is joy ! Blessing, and glory, and salvation, and praise unto God, and unto the Lamb for ever.”

Many other expressions might have been added, strongly exhibiting his firm belief of the great realities beyond the grave ; the uninterrupted serenity of his mind, and the full persuasion he entertained, that “ when absent from the body he should be present with the Lord.” He frequently expressed the high sense he entertained of the goodness of God to him, that during his illness he was *never permitted to doubt* of his interest in Christ, and the everlasting love of God. Almost every word he uttered, indicated his strong desire to depart and to be with Jesus ; for when a pious friend expressed a hope that he might yet be restored to life, he replied with great fervency, “ *Not for ten thousand worlds !*” He frequently said that his hope, his joy, and peace of mind, arose, *not from* a recollection of his past labours in the vineyard of God, *not from* that extensive usefulness with which he had been honoured, but *from the plain letter of the promise of God in Christ*. He had no other foundation, but that on which the meanest believer builds his hope, viz. *a covenant God in Christ !* Thus has he left an honourable testimony to the power and excellency of the Gospel of Christ, which alone can disarm the king of terrors, and render the dark valley and shades of death as bright as day.

Mr. Mends died April 5, 1799, having completed the 75th year of his age. He was 58 years a disciple of the Lord Jesus Christ ; 56 years in the gospel ministry ; and 38 years pastor of the Church of Christ in Plymouth.

The remains of mortality were committed to the family vault in the Meeting, on the 9th in the morning. His pall was supported by six ministers, and the corpse borne by eight of the members of the church. The Rev. Isaiah Birt introduced the funeral service with prayer and reading the scriptures ; and Rev. John Jones delivered a pathetic oration over the grave. The Lord’s day following, Rev. William Evans preached a sermon on the solemn occasion from

2 Tim. iv. 7, 8; a passage of scripture which the deceased had chosen for the subject of his funeral discourse many years before.

Thus did this venerable servant of Christ labour and live, teaching and warning all men, visiting his flock, not despising the meanest cottages of the poor, but publicly and from house to house, preaching the gospel concerning the Lord Jesus. The lambs of the flock were in his care; they were instructed and nurtured in the knowledge of Christ and his salvation. He was a minister of pure and undefiled religion, for he visited the fatherless and widow in their affliction; and in all his labours it was his chief endeavour to save their souls. Almost in every company, he would drop some pious hint which had a tendency to awaken the mind to a concern for everlasting things; and we have reason to believe that these short addresses to men's consciences were not always without effect.

Should any enquire what was the doctrine which produced such excellent effects, they may be assured it was the genuine doctrine of the Gospel, equally distant from pharisaical pride and self sufficiency on the one hand, and from antinomian licentiousness on the other. Mr. Mends was earnest and constant in shewing men their transgressions, their miserable and helpless state, and their want of a Saviour, whose power and love were his darling themes. He insisted on the necessity of faith in Christ for righteousness, the new birth, and personal holiness and obedience. The faithful preaching of this doctrine God was pleased to crown with great success. He was conscientious in his preparations for the pulpit, and studied his subjects with care: he generally made use of the help of notes, always leaving room in his compositions for what he was wont to call *pulpit thoughts*, and the enlargements of a warm and affectionate heart.

Reader, you have seen the life and death of this good man: how blessed is the state of those who can joyfully take their leave of all things here below, sweetly close their eyes in death, and calmly retire into the regions of eternal rest! This, as we have seen, was eminently the case with Mr. Mends: death had no sting for him; the grave no terror: eternity presented the most delightful and alluring prospect to his view: he saw the heavens opened and the Son of man sitting at the right hand of God. The witness of the Spirit of adoption sweetly supported and delighted his soul, in the immediate

immediate views of that eternal state. Possessing this assurance of heaven, no wonder he left this world rejoicing. May the reader and writer of this enjoy the same divine consolation in their dying hour!

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EPITAPH.

An  
Affectionate Tribute  
to the Memory  
of

The Rev. CHRISTOPHER MENDS,

who,

with fidelity, purity, zeal, and great success,  
preached the everlasting Gospel  
for the space of 56 years;

38 of which

were devoted to the curial office

of

Pastor to this Church.

---

Having "fought the good fight:

"Finished the course;

"And kept the Faith,"

He was called to receive

"the Crown of Righteousness,"

on the 5th day of April

1792.

Ætatis—75.

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GRACE REIGNING.

"EVEN SO SHALL GRACE REIGN."

THE first manifestation of grace was like the early dawn, the after discoveries were like the advancing day. Additional light and glory attended the gradual revelation of God's mind and will in regard to the salvation of fallen man.

The reign of *grace* has been matter of dispute with many, and of infinite blessedness and consolation to others. To *reign*, in the proper acceptation of the word, is to govern and controul with sovereign authority. Thus grace has reigned and does reign, in the choice of its objects, in the matter of redemption, and in the work of regeneration.

Grace



Grace reigns in the choice of its objects. When our first parents fell, all men were involved in the general ruin. The first covenant was broken, and the whole rising world became guilty before God. By the offence of one judgment came upon all men to condemnation. Now, is it for the creature or the Creator to choose and determine who shall be effectually recovered from that general ruin?

If any man say, the whole was determined upon a foresight of human worthiness, or is now determined by the improvement or non-improvement of certain abilities bestowed, or certain advantages possessed; I ask in what sense does *grace reign*? To co-operate is to *assist*, but not to *reign*. *If by grace, then is it no more of works; but if it be of works, then is it no more grace\**. By grace are ye saved through faith, and that not of yourselves, it is the gift of God. Not of works, lest any man should boast†.

For a moment contemplate the character and the end of two powerful kings. Sennacherib and Nebuchadnezzar. The latter, proud and haughty to an extreme, is divinely humbled and saved. The former, in a similar state of mind, is left to perish in his impenitency and hardness of heart. And, why is it thus? Why is one taken and the other left? Because *grace reigns*. "Even so Father; for so it seemed good in thy sight." Harlots and adulterers have often embraced the gospel and entered the Redeemer's kingdom, when the externally devout (but proud and self-sufficient) Pharisees have rejected the gospel and the controul of God to their own destruction. The pure doctrine of the gospel is incompatible with their preconceived opinion about the way of man's acceptance with God and his final salvation. Their sentiments are often formed, and fixed long before the sound of the blessed gospel reaches their ears. *Self-sufficient* piety is more hateful to God, than the Roman banners were to Hannibal. Pharisees and self-justiciaries are an abomination in his sight. Their pious works and self-created goodness is a mere *white-wash*. In the judgment of Christ they resemble sepulchres richly ornamented without, but within are full of uncleanness. Good works from a bad nature never yet brought a man to heaven, nor ever will. *Not by works of righteousness which we have done, but of his own mercy he saved us†*.

In what estimation St. Paul held his former good works, and self-created piety, after divine Grace had changed his nature and purified his heart, may be seen in Phil. iii.

\* Rom. xi. 6.    † Eph. ii. 8.    † Titus iii. 5.

Grace reigns in *the matter of redemption*. The captives that are redeemed, are redeemed *from among others*\*. Nor does it become *us* to enquire *why* the matter is of ordered, and what shall become of the rest? †

Grace reigns with sovereign authority in *the work of regeneration*, which sacred work is a new creation of certain principles of holiness, which have been defaced and destroyed by sin.

Now to *create* is peculiar to God. A mere creature can never create nor produce the principles of spiritual life. "As well mere man as an angel might beget." Grace reigns in this work. I appeal to incontrovertible facts which demonstrate, that Grace, in its effectual operation, is *discriminating*. Two malefactors were crucified with Christ; the one was regenerated by Grace, the other not. This work took place in *Paul*, but not in the men that were with him.

It took place in a few at *Athens*, while the majority by far were left hardened in their native prejudices. Jacob shall be loved, when an elder brother shall be passed by. And, who shall arraign the *Most High*, and say unto him *what doest thou?* *He giveth not account of any of his matters; Vain men, be still, and know that he is God.* The reign of Grace is perfectly independent. Independent on angels, on men, on merit. It is perfectly free. Free of all obligation to, and of all price from the creature. The *air* you breathe, the *light* by which you see, are not obtained or enjoyed more freely than is the grace of God. The reign of Grace is *absolute*. Absolute in its prevailing and final efficacy. "A troop may overcome Gad, but Gad shall overcome at the last." Week grace shall be finally victorious. The believers are more than conquerors through the grace and strength of him who has loved them.

Grace reigns and will reign to all *eternity*. It shall never be dethroned. The kingdom of Grace is an everlasting kingdom. Grace is the foundation on which the whole church is built, and the gates of hell, the utmost policy and malice of the infernal powers, shall never prevail against it.

*Reader*, has this Grace taken possession of your soul? Has it subdued every high thought to the obedience of Jesus Christ? Does it sway the sceptre over your affections, and truly reign within your heart?

T. H.

\* Rev. xiv. 11.

† Deut. xxix. 29. Rom xi. 7.

## ANECDOTES.

## THE UTILITY OF CATECHISING YOUTH.

**T**HE praise of the Rev. Thomas Doolittle is in all our churches. No man ever felt more for the happiness of the rising generation, or did more to bring young sinners to Christ. For this end, he composed his explanation of the Assembly's Catechism, and every Lord's-day, catechised both the youth and adults of his congregation.

Among other pleasing circumstances which attended these exercises, the following produced a most happy effect. The question for the evening being "What is effectual calling?" the answer was given in the words of the Assembly's catechism.

This answer being explained, Mr. D. proposed, that the question should be answered by changing the words *in* and *our* into *me* and *my*. Upon this proposal, a solemn silence followed, many felt its great importance, but none had courage to answer. At length a young man, about 28 years of age, rose up, and with every mark of a broken and contrite heart, by divine grace was enabled to say, "Effectual calling is the work of God's Spirit, whereby convincing *me* of my sins and misery, enlightening *my* mind in the knowledge of Christ, and renewing *my* will, did persuade and enable *me* to embrace Jesus Christ freely offered to *me* in the gospel."

The scene was truly affecting. The proposal of the question had commanded unusual solemnity. The rising up of the young man had created high expectations, and the answer being accompanied with proofs of unfeigned piety and modesty, the congregation was bathed in tears.

This young man had been converted by being catechised, and to his honour, Mr. D. says, "Of an ignorant and wicked youth, he had become a knowing and serious professor of God's glory and my much comfort."

W. M.

## ANECDOTE.

**A** GENTLEMAN of very considerable fortune, but a stranger to either personal or family religion, one evening took a solitary walk through a part of his grounds. He happened to come near to a mean hut, where a poor man lived with a numerous family, who earned their bread by daily labour. He heard a voice pretty loud and continued. Not knowing



knowing what it was, curiosity prompted him to listen. The man, who was piously disposed, happened to be at prayer with his family. So soon as he could distinguish the words, he heard him giving thanks with great affection to God, for the goodness of his providence, in giving them food to eat, and raiment to put on, and in supplying them with what was necessary and comfortable in the present life. He was immediately, no doubt, by divine power, struck with astonishment and confusion, and said to himself, Does this poor man, who has nothing but the meanest fare, and that purchased by severe labour, give thanks to God for his goodness to himself and family; and I, who enjoy ease and honour, and every thing that is pleasant and desirable, have hardly ever bent my knee, or made any acknowledgment to my Maker and Preserver!

It pleased God, that this providential occurrence proved the means of bringing him to a real and lasting sense of religion.

ANECDOTE.

DURING the retreat of the famous King Alfred, at Athelney, in Somersetshire, after the defeat of his forces by the Danes, the following circumstance happened; which, while it convinces us of the extremities to which that great man was reduced, will give us a striking proof of his pious and benevolent disposition. A beggar came to his little castle there, and requested alms; when his Queen informed him, "that they had only one small loaf remaining, which was insufficient for themselves and their friends, who were gone in quest of food, though with little hopes of success." The King replied, "Give the poor Christian one half of the loaf: He that could feed five thousand men with five loaves and two fishes, can certainly make that half loaf suffice for more than our necessity."

Accordingly the poor man was relieved, and this noble act of charity soon recompensed by a providential store of fresh provisions, with which his people returned.

THE ART OF CONTENTMENT.

ALEXANDER, the great Monarch of the world, was discontented because *ivy* would not grow in his gardens, at Babylon; but the Cynic philosopher was wiser, who finding a *mouse* in his satchel, said, "He saw that himself was not so poor, but some were glad of his leavings! Thus, had we but hearts to improve *higher providences*, we might soon

rock our peevish and discontented spirits into quietness, by much stronger arguments: as to take notice of God's bountiful dealing with us, that we are less than the least of all his mercies; that, though we may not be placed in the *highest form*, yet there are many *below us*; that God is our kind benefactor; this would bring us to the happy conclusion, "Having food and raiment, let us be therewith content;" and though we were many times cut short of creature accommodations, yet this would limit our desires after them, and make us rest assured, that nothing is withdrawn or withheld from us,, which would be really advantageous to us.

#### VANITY OF HUMAN HAPPINESS.

A REMARKABLE instance of the unsatisfactory nature of all worldly prosperity, and a confirmation of Solomon's maxim,\* is afforded by the Emperor *Septimus Severus*. "Omnia fui, et nihil expedit." "I have been all things, and all is of little value," was his declaration after having been raised from an humble station to the imperial throne of Rome, and the sovereignty of the world.

#### THE ADVANTAGE OF REPROOF.

MR. HENRY STAPLES, a holy minister of the last century, had a remarkable talent for religious conversation. Wherever he visited, he used to drop some useful word, and even on the road he would often speak to strangers concerning the affairs of their souls. Having occasion to attend the assizes, at Molingar, in Ireland, a profane butcher occupied a stall just under his window at the inn. Mr. Staples hearing him swear, opened the casement, reproved him, and shut it again. The butcher continuing to multiply his oaths, Mr. Staples set the window open, that he might more readily continue his reproofs, which, at first, he entertained with all imaginable contempt. At length, however, Mr. S. observed that the butcher, whenever he dropt an oath, looked up to see whether Mr. S. noticed it. This encouraged him to persist in his reproofs, which he did to good purpose. For not only a present reformation took place, but the man was led into serious reflection on his ways, and a change was produced. Some time after, when Mr. S. came that way, he paid him the greatest respect, confessed his past folly, and thanked him for his kind reproof. To another person, he said "This good man has saved my soul from hell."

HEAVEN

## HEAVEN ANTICIPATED.

**R**EFLECT, O my soul, on the perfection that awaits thee in a future state. Thou wilt there think without weariness. The animal spirits will not there, by a too quick or tardy motion, render thee incapable of fixing thine attention. Jesus, thy divine Saviour, and God thy supreme Benefactor, will be there fully manifested. Thou wilt be a partaker of the wisdom of God. None of the present impediments to knowledge shall there interrupt thee. Thou shalt freely range the fields of celestial science. Thou shalt trace the footsteps of infinite wisdom, and discover hidden and unthought of beauties, in those regions where sin shall never enter, which sorrow shall never cloud. Thou shalt be led by reason highly improved, from the works God, to their grand Author. Thou shalt contemplate, and be satisfied with his glory, in the works of his hand. Passion will no more bewilder our pursuit of virtue and happiness; we shall meet with them in every path, we shall walk with them through every avenue.

“ Oh the delights, the heavenly joy,  
“ The glories of the place!”

Our attainment of knowledge is here hindered by those employments which our wants make necessary—by disorders of the body—by distresses of the mind. It is only sorrow that we leave in the grave. Our better, our immortal part, our consciousness, our reflection, we take with us above. Oh blessed state of supreme felicity, where all is spiritual—all divine! It is the knowledge of God, in Christ, and in his creatures, which is happiness. Let me then study to be acquainted with him here. Let me seek him every where, and in every thing. Let not an animal or insect, let not a plant, or shrub pass unnoticed; let me discern in them almighty power and goodness, that animates, that lives in universal nature. Let my centre be Jesus,—near him may I move, and be invariably attracted by his goodness, then in a better system, my spirits shall with brighter lustre, reflect the glory of his grace to all eternity.

T. R.

REVIEW



## REVIEW OF RELIGIOUS PUBLICATIONS.

FOUR SERMONS, preached at the fifth General Meeting of the Missionary Society, May 8, 9, 10, 1799: by the Rev. J. Findlay, Paisley; Rev. J. Tozer, Taunton; Rev. J. Moody, Warwick; Rev. G. C. Brodbelt, Aston-Sandford. To which are added, the Report of the Directors, the Proceedings of the Meeting, and a List of the Subscribers. By order of the Directors, published for the Benefit of the Society. 8vo, 300 pp. 2s 6d. Chapman, 1799.

THESE four sermons, preached before the Missionary Society at their fifth general meeting, are introduced by a report made to the Directors, which cannot be read without lively emotions of gratitude, and warm ejaculations that the blessing of him who dwelt in the bush, may be with the efforts made, and success crown the undertaking.

The sermons themselves will be found worthy the public attention, and sufficiently evince that the subject is far from being exhausted.

Mr. Findlay, from Is. xi. 6—9. considered the diffusion of divine knowledge, and the happy effects thereby produced.—1. The object of this knowledge—the scripture Jehovah; 2. Not a speculative, but a practical and experimental knowledge. 3. This knowledge has peculiar properties. It is certain, pleasant, satisfactory and advantageous.

2. Import of the prediction—that it shall be preached in all the world—that all nations will receive it—and will walk under its influence.

3. Its happy effects.—The tempers of men shall be changed—they will live together in peace and unity—in perfect safety—in great happiness and prosperity.—Improvement from the whole.

Mr. Tozer, from Is. lxiv. 1. shewed the excellence of prayer with reference to missionary services. He considered, 1. The great object—The salvation of mankind. 2. The apparent obstacles. 3. The glorious character to whom we must turn for the removal of the obstacles. 4. The way in which the church hath been directed to look to him in prayer. Having discussed each of these topics, he concluded with lamenting the great neglect of prayer, and endeavouring to animate Christians more earnestly to pray and labour for the salvation of men.

Mr. Moody, from Zech. ix. 10. considered the dominion of Jesus, as favourable to the Heathen, as being a dominion of spiritual order—of universal extent—of benevolence and condescension.

1. The objects of it—the Heathen. The blessing conveyed: *peace*. 3. The mean: *speaking*. 4. The efficacy: *He shall speak*.

Mr. Brodbelt closed with Isa. lxii. 6, 7. on the extension of the Church of Christ. The prophetic word declares it,—The institution of a Gospel ministry has this object in view. Ministers are remembrancers—keep not silence—give the Lord no rest—plead and depend on his own promises.

Improvement from the whole.—1. It is God's purpose to establish his Church, and in a more extensive manner than has yet appeared.

2. Every man should exert his most strenuous efforts for this purpose. The preacher's own views on this point regarding himself.

3. God will make Jerusalem a praise in the earth.—Address to the ministers present.

It will be seen from the above hints, that the objects proposed by the preachers, are to strengthen the faith, quicken the exertions, prescribe the means

means, and encourage to patience and perseverance in the use of them, under the confidence, that they shall finally reap, if they faint not.

We are desirous to observe that, owing to the Author's distance from the press, some considerable Errata escaped in a few copies of the *last* sermon. The purchasers of these copies will please to correct the following with their pen,—viz. page 99, line 19, for daughters *were*," read "daughter *was*,"—p. 93, line 5, from the bottom, for "impartially," read "*been* partially,"—p. 94, line 11, from the bottom, for "*India*," read "*Judea*,"—p. 96, line 12, from the bottom, for "other general," read "other *than* general."

*A Country Parson's Address to his Flock, to caution them against being misled by the Wolf in Sheep's Cloathing, or receiving Jacobin Teachers of Sedition, who intrude themselves under the specious pretence of instructing Youth and preaching Christianity.* By FRANCIS WOLLASTON, Rector of Chislehurst, in Kent. 8vo. 43 pp. Wilkie, 1799.

*A Letter to a Country Parson, or a Reply to the Rev. F. Wollaston's Address to his Flock, &c.* By a Lover of his Country, and a Friend to Truth. 8vo. 32 pp. J. Matthews, 1799.

The above *Country Parson*, as he quaintly styles himself, was, it seems, thrown into a terrible state of alarm in April last, by the presumption of some individuals who ventured to preach in *his* parish unasked, and (still more criminal!) to institute a Sunday School without his approbation. This excited the old gentleman's jealousy, and he very devoutly wished, and he was not ashamed to tell the public so, that the law had intrusted him with "the power of proceeding, in a SUMMARY WAY, against such as intrude, unasked, into the fold committed to his care!!!"

Our divine, however, living a century or two too late, to be intrusted with the salutary power of persecution, is obliged, in the present instance, to content himself with the weapons of calumny, and as no cry excites so much alarm as *treason* or *sedition*, with so little personal danger to the Author, this is fixed upon as the *stigma* of reproach. A few serious persons of different denominations, who had united for the spread of the gospel, and the support of Sunday schools, in the neighbourhood of Greenwich, and by whom the present attempt had been made, unluckily and inadvertently stiled themselves, "*The Union Society of Greenwich*;"—this term *union* was sufficient for his purpose, and gave occasion for his Address. This consists chiefly of an abstract from the Abbe Barruel, and Professor Robinson, giving the brief History of the Illuminati and infidel Philosophers of Germany and France—connecting these with the Political Societies of Great Britain and Ireland; and very gravely concluding, that as this Society subsisted in Greenwich, and Greenwich was a part of Great Britain, that these United Greenwich-men must needs be "*United Britons*!"

Ludicrous as this circumstance may appear, it had like to have been of the most serious consequences to some respectable individuals; but we are happy to learn, from the letter to this said "*Country Parson*," that the charge, having undergone full investigation by the highest authorities, has been pronounced totally without foundation—the injured characters have been honourably justified—and the reverend calumniator properly reproved.

We are sorry, however, that notwithstanding these circumstances, Mr. W. has had the temerity to republish his Address in a *cheap Edition*, omitting, indeed, some of the grossest falsehoods; but still persisting to repeat the others, and in defiance both of evidence and authority, to charge the friends of the Gospel with motives of sedition.

## OBITUARY.

## MISS BALL.

THE illness which brought on Miss B.'s death, was a consumption, caught through a cold. She was early educated in the principles of Christianity; and her mother has observed, that she was more strict with her than with any of her following children; but as a parent, she declares that she by no means repents, that she thus acted towards her child. Miss B. gave, at a very early age, a striking instance of a conscience rendered tender by her mother's attention to her. The latter had declared, that for some fault she had committed she would certainly correct her, but neglecting so to do, the dear child reminded the parent of her breach of promise. We need not remark that, upon this occasion, the child was not very rigorously beaten. She had strong convictions of sin whilst at school, particularly, as she mentioned to a friend, from the neglect of prayer in the middle of day, which her governors recommended to her pupils.

When she was first visited by her minister, she complained of dulness and stupidity in the things of God. She said she was afraid she did not see her *hus* sufficiently, nor did she (she was apprehensive) ask God *properly* for what she wanted. A friend of her's (whom she loved much, and to whom the writer is indebted for some part of this account) observes, that notwithstanding what is above said, "she always seemed to look to Christ in part, but still constantly said there must be something more done *in her*, before she should be fit for the great approaching change; yet her faith so far was firm, she believed that God would work that change before her departure. I imagined the change (adds the same person) was that joy in believing, which she had never yet experienced, therefore every argument was used, that could be collected from Scripture, to induce her to trust, though in the dark, and to believe herself wholly safe and complete in Christ; for as Christ came to save sinners, and she felt herself one, she had sufficient ground for the most entire confidence. "Ah," she would say, "you are very kind, but still there must be something more wrought in me." Her distress of mind was once such, that she desired the person who attended her to send for her husband, who, when he came, went to prayer with her; and, her mind gathering comfort, she said, if she should be saved, she thought she should have greater cause to praise God than any one.

These doubts were gradually dispelled; and at length, by answering from the word of God all her scruples, and turning down the passages, that she might read them over at her leisure, it pleased the Lord fully to irradiate her mind; and then, to the joy of all her surrounding acquaintance and family, she, at different times, uttered ineffable things, such as all believers would wish to realize and experience, "when their flesh and heart begin to fail."

She declared frequently, and to several persons, that she was not at all afraid of death; that Jesus Christ had done all; that one day, being very weak, she felt the mighty power of God, like some one upholding her under the arms, which fully supported her. She added, "What should I have done in my low estate without such support?" She said, "she had asked for the Spirit, and God had granted her request." "When I called (said the same friend, who was mentioned before) to congratulate her, her eyes seemed animated with new life, and her countenance shewed the consolation within. She expressed her gratitude for the change, and said, "I was so extremely ill in the night, that I thought, if it had not been for religion,



ligion, I should have felt truly wretched, but I found it such a support! It seemed to uphold and bear me through! When the promise was suggested to her, that the everlasting arms shall be underneath us," she said, "Indeed they were; I felt them; they bore me up! I do not lose sight of Christ. I feel the holy drawings of the Spirit!" At another time she said to the same friend, "How miserable should I now be, how terrified at the thought or approach of death, if I did not believe *all* my sins forgiven and completely done away! To die without Christ; to appear without forgiveness before the judgment seat, how dreadful! Last night (said she) I went to sleep in Christ; how sweet is the peace of God to the soul!"

The Lord supported her mind by the Scriptures, and by hymns, particularly by the words of one usually sung at the New Church at Loudwater.

"There peace and joy eternal reign,  
And glittering robes for conquerors wait."

"There may I wear a starry crown,  
And triumph in Almighty grace!"

When the question was put to her by Mr. Brodbelt, the minister of Loudwater, whether she had any objection that her experience should afterwards be improved, she said, "No; but you know, Sir, I was not at once converted; I had not the Spirit at first." Another time she said there would be a good little company from Loudwater, and she doubted not but she had many relations in heaven: she mentioned particularly uncles and aunts.

[N. B. A great-grand-mother of Miss B's, being once called upon, some years since, by a part of the family, she told them, "That there were many prayers laid up for them; and she trusted they would one time or other, be answered, though not, perhaps, in her day."]

Miss B. told a near relation, that she ought now to seek God, if it were only out of gratitude for what God had done for her. She was communicative and affectionate to all around her, as well those whom she conceived to be serious, as those whom she did not yet suppose to be so. In particular, a young person called upon her, to whom she was very faithful, and it appears from good evidence, that the interview was very affecting. May it prove a blessing to the person here intended! "Her heart seemed (as her friend expresses it) all love and affection, to her family, and all around; but though she loved them, her love to Christ was far superior, and she seemed to delight in the thought of dying to go to him."

She evidenced her love to Christ, by her attention to his minister and people; nay, she loved God's people so much, that she once said, "That if hell was only to be with wicked people, that was hell enough." The gentleman, who medically attended her, was told by her, "That she hoped he could not give her any hope of recovery; that she felt desirous of dissolution without the least hesitation of regret, except what might arise from the uneasiness her death would give her parents."

The night before she died, her surviving sister overheard her praying in the following manner: "Lord Jesus come quickly! Lord release me from this body of sin and death! Send thy angels to guard me safely, and receive me! Lord, thou hast said, to him that overcometh will I give to sit with me on my throne. Grant me the lowest place in heaven. I am not worthy of a higher. Lord be pleased to bear up my parents' spirits, that when they find I am gone, they may be resigned!" She then added, "I am not worthy, but Christ is worthy, and will place me where it shall please him."

On Thursday morning early, the 14th of March, 1799, she had a strong conflict with the enemy, and her soul was in such agitation, that the servant maid heard her say, "That she was afraid she should go to hell at last!" And another person heard her say, "If she perished, she should perish at the feet of Christ." But afterwards, she resumed her wonted tranquillity and composure, and the last words she was heard to say, were "I have never seen the righteous forsaken, nor his seed begging their bread." Thus died Miss B. of Loudwater, near High Wycombe, in Bucks, aged 21.

*Loudwater.*

G. C. B.

MRS. WELLS.

On Saturday, Feb. 2d, 1799, died, at Needham-Market, Suffolk, in her 75th year, Mrs. Mary Wells, widow of the Rev. Robert Wells, some years since, pastor of the church of Christ, at Roydon, in Cambridgeshire.

The much respected subject of this memoir, was for more than fifty years a truly consistent and close walker with God. Communion with him in the private, as well as public duties of religion, she highly esteemed. The first sermon made useful to her, was preached in the year 1746, by Dr. Conder, from Amos iv. 12. "Prepare to meet thy God, &c." Conviction that she was not prepared to meet God, at death, or in judgment, awakened in her a great concern for her eternal state. It pleased God, however, soon to relieve her distressed soul, by those words, (Jer. xxxi. 3.) "Yea, I have loved thee with an everlasting love, &c." The relish and sweetness of which were never lost, as she observed to a near friend the afternoon before her departure. Being asked, whether she was afraid of death, she said "Not with a distressing dread of it; but the thought will sometimes come—Have I not been deceiving myself? Have I not been building upon a false foundation?" It was observed to her, "That cannot be, if Christ be the foundation on which you build." To which she immediately replied, "Yes, he is—I desire no other Saviour—I need no other—I am persuaded he is able to keep what I have committed to him against that day. I trust, he will then own me amongst his people." "My faith shall Abba Father cry, and thou the kindred own." Doubts and fears, however, were not wholly extinct—in a manner expressive of great solicitude, she sometime after exclaimed, "How shall I dip my feet in the river of Jordan? It being answered, "The angel of the covenant will conduct you safely through;" she replied, "I hope,—I trust he will." After a short interval of lethargy, she continued, "O thou blessed and eternal Spirit, be my guide, my director through that dark valley."

Soon after, she added, "Those have been sweet words to me—*In my Father's house are many mansions.* O (said she) should we all meet above, what an unpeakable pleasure will that be! Oh! to have an interest in Christ—this is every thing. I have had a good hope through grace, and could rejoice in that hope." Jesus is precious to them that believe." Just before her death, with peculiar animation, she repeated those verses, 1 Cor. xv. 55—57. "O death, where is thy sting? O grave, where is thy victory, &c."

The victory through grace is obtained, the conflict is over. The redeemed spirit has entered into the regions of eternal day; she has washed her robes and made them white in the blood of the Lamb, and is now before the throne.

The funeral sermon was preached by Mr. Bromley, from John xi. 25 and 26.

RELIGIOUS

## RELIGIOUS INTELLIGENCE.

## MISSIONARY SOCIETY.

HAVING received the following letters from Captain Robson, late of the ship *Duff*, we have thought it incumbent on us to circulate them among the Friends of the Society. As they were written in February and March they could not be expected to contain any information which might enable us to form a judgment of the future destiny of our Brethren, or of the means by which they were likely to effect their departure from South America, since the letter received some time since from J. Wilson contained no intelligence of this nature, although he remained with the Missionaries till the 5th of April, and, consequently, gives the most recent account. We, nevertheless, are persuaded, that the excellent principles and just views which these letters display, will afford considerable gratification to those who peruse them, at the same time that they demonstrate into what judicious and suitable hands the execution of the intended Missionary Voyage was committed. Our principal inducement, however, in their publication, is to disburthen the sympathetic mind from the distressing anxiety to which it had been subject, particularly in relation to the treatment of our female friends. It is now ascertained, that it was accompanied with a considerable degree of gentleness and kind attention during their separation, and doubtless the reunion of the families would administer peculiar relief under this afflictive dispensation; there is no expression in the letters which suggests any ground of alarm as to the personal security or subsistence of our friends, and we cherish the hope that we shall shortly have to announce the welcome account of their departure from South America, and their progress towards the place of their original destination, or the friendly shores of their native country.

We have great satisfaction in bearing testimony to the liberal spirit which continues to be manifested by the friends of this cause, and to the universal persuasion that these occurrences, though apparently disastrous, will yet be over-ruled to promote and enlarge the eventual success of our persevering exertions.

By order of the Directors,

JOHN EYRE, Secretary.

*Grand Buonaparte, at Sea, off Cape Frio, near Rio Janeiro.*

26th of February, 1799.

Sir,

THE bare mention of the vessel from whence I write, will sufficiently evince that the *Duff* has fallen a prize to a French cruiser; and, consequently, my way, as to the execution of my instructions, apparently quite hedged up. The providence, I confess, appears to me mysterious and dark, and what the consequences may be, Omniscience, as yet, alone knoweth. I wish, however, to be prevented from taking up the mournful exclamation, that the Missionary Society, in the equipment of this Mission, "hath laboured in vain, and spent their strength for nought, and in vain;" for, assuredly, the very outline of this appointment hath for its motto, THE WILL OF GOD, which no obstacle can possibly obstruct, and for the perfecting



perfecting whereof, requisite means will never be wanting. In his own time and way, the Lord, I trust, will bring light out of darkness, and order out of confusion, to the praise and glory of his own name, and will, through the medium of this singular and trying dispensation, rather advance than mar the interest and prosperity of the cause wherein we are engaged. It is a matter of great consolation that casualty and chance come not into the account of God's dealings with his people. That all the leadings of his providence towards them are free from a peradventure; and that all things shall work together for their good. May we all be enabled patiently to wait and see the salvation of the Lord. Then we shall unreservedly acknowledge that our most deliberate purposes are only vanity and disappointment, so far as they are not in perfect contact with his decrees.

This trying circumstance took place about five leagues to the westward of Cape Frio, at ten o'clock on Tuesday evening the 19th of February, 1799, when we were fondly encouraging the hope of being in the harbour of Rio Janeiro the ensuing day. The *Grand Buonaparte* is commanded by Mons. Augst. Carbonal. She is private property, fitted out from Bourdeaux with 22 nine pounders, and upwards of 200 men; and her success, in both the northern and southern hemispheres has been very great.

There is also a frigate named the Republican, on this coast, whose fame for captures, in the North Sea, the foregoing year, is the boast of her country. Our excellent bark was immediately, on being taken possession of, dispatched under the command of Mons. Riviere to Monte Video, a Spanish Port in South America, situate on the north side, and near the entrance of the river Plate, where these privateers dispose of all their English, American, and Portuguese prizes.

None of our company were permitted to remain on board the Duff, except the females and their children, together with John Greathead, James Webster, William Howell, (boys) and Mr. Turner, surgeon, and missionary, who Captain Carbonal kindly suffered to return to the ship, to attend the women, in case of any indisposition.

This humane Frenchman has shewed us much favour in our present situation. None of the Missionaries were put in any sort of confinement, nor any one who had occupied, or ate in the Duff's cabin; neither were any of the ship's company partially confined, till the number of prisoners was augmented by the taking of additional prizes. As to Mr. Howell and myself, we are admitted to the fare of the Captain and first officers in the *Buonaparte's* cabin. The laws of France would not admit of the Duff being ransomed for any sum, and the laws of England are also, at present, pointedly against it.

The anxiety and feelings of my mind cannot possibly be described; but amidst them all it highly becomes me to acknowledge the marvellous loving kindness of the Lord towards us. During our passage from England to this place, every missionary, mariner, woman and child was endowed with good health, and the ship in our way hither had not met with any accident, either in hull or furniture.

May God yet continue to be very gracious unto us all, by disappointing many of our fears, by exceeding our expectations, and over-ruling this afflicting dispensation for his own glory and praise. Desirous of acquainting you by the first conveyance, with our present condition, I risk this to Monte Video, by the prize-master of the Lisbon packet which has just struck to the *Buonaparte*. The boat is hurrying to depart. One of the married missionaries is indulged with a passage in this vessel to join the women

women. I will embrace every opportunity of acquainting you with our situation and prospects.

I am, Sir, respectfully yours,

To Joseph Hardcastle, Esq. London.

THOMAS ROBSON.

*Grand Buonaparte, at anchor in Monte Video,  
Wednesday, 13th March, 1799.*

Sir,

BY this I confirm my hurried letter of the 26th ult. addressed to yourself, and two others; the former, dated the 27th ult. and directed to Mr. Curling, and the latter, the 1st instant, to Mrs. Robson. All these letters contained the painful intelligence of the capture of the *Duff* by the *Grand Buonaparte* French privateer, of twenty-two nine-pounders, and two hundred men, about five leagues to the westward of Cape Frio, at ten P. M. on Tuesday the 19th of February, whilst we were fondly maintaining the expectation of being in the harbour of Rio Janerio the ensuing morning.

Hoping that some of the above are come to hand, I will not herein repeat all that was therein noticed; and will only mention that Captain Carbonal, the commander of the privateer, continues to shew us much kindness.

The *Buonaparte* continued to cruise, in the latitude of Cape Frio, till Monday the 4th instant, when she left that coast and sailed for the River of Plate, where the *Duff*, and three other Portuguese vessels (taken in the course of ten days after her), were sent to be sold. These ships were also from different parts, and bound to Rio Janerio also, to which port Capt. Carbonal readily permitted about forty of the prisoners to proceed in a fishing boat, on the Evening of the 1st of March. Some of the single missionaries, and sundry of the ship's company, wished also to accompany them thither; but the smallness of the boat prevented. This circumstance providentially favoured my desire of keeping together till we should join those whom we left on board the *Duff*, to see if yet any door might be opened for all, or any part, of the mission going forward to the places of their destination from Monte Video, or, if not, that we in company might leisurely consult upon what should appear most consistent to be done.

Our passage from Cape Frio to this consisted only of eight days pleasant weather, as we on the morning of the 12th got safe to anchor. The feelings and anxiety of my mind were truly great, previous to our arrival, not knowing how we, under God, might be all disposed of. Fear and hope, distrust and confidence, had their alternate reign. Captain Carbonal, however, always presented the brightest side of our circumstances, by saying that he doubted not of being enabled to obtain liberty for us all from the governor of this port, under certain limitations and restrictions. But a change having recently taken place in the Viceroy of Buenos Ayres, the capital of this country, orders had been received by the governor from the new vice-king not to suffer any English prisoners, for the present, to be landed. Our women, children, Mr. Turner, and the boys, all consequently remained on board the *Duff*; and we had the happiness of immediately learning, that they continued all well, and that they had been most humanely and kindly treated by M. Riviere the prize-master. Some of the children were brought on board the *Buonaparte*, shortly after her coming to anchor, to see their fathers; and all the married missionaries were sent by Captain Carbonal on board the *Duff* next morning to reside. The

Duff's former steward also was requested to accompany them, with instructions from Captain Carbonal to provide for their table of the best the country would afford. Surely it highly becomes us (with David) to sing of mercy in the midst of trouble.

As yet I have not been permitted to go on board of the Duff, neither have I been on shore; as to what way infinite wisdom may see meet to dispose of us, is a matter which at present I cannot so much as form any just conceptions about. Submission and resignation are our present duty. He will lead us in a way that we know not, and guide us in the path that he shall choose; which I desire firmly to trust will be such as shall magnify the wisdom of his adorable providence in the eyes of all his people, and prevent wicked men from speaking proudly and contemptuously of this appointed trial to our faith, patience, and perseverance. We are all well, and I hope in a great measure preserved from repining at the dispensation. May it be abundantly blessed to us, and all the Friends and Directors of the Society, in some way or other; and may their efforts thereby be doubled instead of marred in the advancement of so laudable a cause, and God, even their God, abundantly glorified thereby, is the sincere prayer of,

Dear Sir,

Your much obliged, tried, and humble servant.

To Joseph Hardcastle, Esq. London.

THOMAS ROBSON.

P. S. I risk this by a Philadelphia ship, now unmooring for the Island of Cuba, and from thence to America.

TO MRS. ROBSON.

MY MUCH BELOVED,

I WROTE you from this ship at sea, off Cape Frio, the 1st of March, which, with another to Mr. Curling, I sent ashore by some released Portuguese prisoners from the Buonaparte, that were put on board a Rio Janeiro fishing-boat. I now write you from Monte Video, a Spanish port on the northern entrance of the River of Plate, South America, where this vessel arrived the 12th instant; and where we found the Duff, and all whom we left on board at the time of our being captured, in safety. Here we also found at anchor sundry American and Portuguese prizes to the Republican and Buonaparte French privateers, with several large ships from Lima to Spain, who are afraid to leave this port previous to a peace with England.

We yet remain much in the dark how we shall be disposed of. None of us are under any sort of confinement, nor are we debarred from visiting the shore, though contrary to the orders of the viceroy of Buenos Ayres; and interest has been obtained to permit the married missionaries to reside in the suburbs of Monte Video, and they are much noticed by some of the first inhabitants of the place.

Great mercy has been mixed with the affliction of our becoming French prisoners, and Captain Carbonal, and others of the Buonaparte's officers, have studied to exert themselves for our comfort and welfare.

God will perfect that which concerns us; and it affords much comfort to believe that he leaves nothing for chance to perform. May we all be endued with christian submission to his holy will; and patiently wait till infinite wisdom shall unfold this mysterious dispensation, which, in its issue, I trust, will promote his glory and the advancement of this excellent cause. We are all, at present, favoured with good health, and have been hitherto enabled to bear the pressure of this visitation with considerable fortitude of mind. May it be your happy privilege to enjoy a large  
portion



portion of the same mind, and may you withal partake of the manifold consolations of God's Holy Spirit amidst the complicated trials which threaten at this juncture to compass you about.

Fear not, my beloved, God hath graciously delivered you in six troubles, do not imagine that you shall be overwhelmed in the seventh. Endeavour to fasten your faith on the never-failing promises, and may you draw such hope, comfort, and encouragement therefrom, as shall enable you to glorify God in the fire of affliction, and wade through the Jordan of your difficulties almost dry-shod.

The belief that I maintain of being in the path of appointed duty, keeps me in a great measure submissive and resigned to the various troubles attached to my present situation; and I, moreover, firmly trust, at times, that when the visitation hath fully served the end for which it was intended, God will hasten to deliver in some such way as will magnify the adorable plans of his providence in the eyes of thousands of his people, and induce us to hope in his mercy and goodness from henceforth and forever, for his enemies must be clothed with shame, "but upon himself shall the crown flourish."

I risk this by an American vessel, which from appearances, is on the eve of departing. There is a packet to sail from hence to Cadiz in about a week, by which I shall endeavour to send a letter, under cover, by way of Lisbon. I wrote to Mr. Hardeastle the 26th ult. and on the 13th inst. the substance of which, with every possible information, as to our expectations and prospects, I shall forward in the above way. May God command his blessing upon you and our dear children; and may we all be spared for the aid and comfort of each other in this world, and be brought to the enjoyment of eternal glory in God's appointed way in the next. Be not over anxious how or when you may see me. Patiently wait and firmly trust. The time will come, and not tarry. Till then believe me to be,

Yours in sincerity,

J. ROBSON.

*Grand Buon parte, Monte Video,*

*South America, March 26, 1799.*

P. S. I hope Mary and Thomas are kind, affectionate and obedient.

WE present the following Letters to the Public from the Missionaries at Port Jackson, and the Cape of Good Hope, exactly as we have received them; and trust that, so far from being afflictive, the things which have happened will turn out rather to the furtherance of the Gospel. We cannot but feel pleasure in one particular clearly ascertained, which before held us in painful suspense. Seven brethren, Jefferson, Lewis, Eyre, and Harris, ordained ministers; with Messrs. Bicknell, Broomhall, and Nott, and Mrs. Eyre, after the most mature deliberation, resolved to remain at Otaheite, and pursue the object of their Mission.

By order of the Directors,

*Hackney, September 16, 1799.*

JOHN EYRE, Secretary.

*Sydney (New South Wales), 1st of September, 1798.*

Fathers, Brethren, and Fellow-labourers, in the Gospel of our Lord Jesus Christ, Grace be unto you, and Peace from God our Father and the Lord Jesus Christ!

WE give thanks to God and the Father of our Lord Jesus Christ, praying always for you; that your "works of faith and labors of love" may be abundantly prospered by him; and that, through your instrumentality

tality the Gospel may spread far and wide, and visit every corner of this benighted world with its enlivening rays, and overwhelm it as with a deluge of celestial light !

It is with pleasure we look forward to that happy day when all the kingdoms of this world shall become the kingdoms of our God and his Christ ; and the hope of being made, in any measure, *instrumental* in effecting so *glorious a revolution*, supported and animated us amidst the difficulties which we so *late*ly encountered, and the dangers that surrounded us ; but as it hath pleased the *Most High*, in his providence, to remove us, the under-mentioned missionaries, from Otaheite to this colony, we feel it a duty incumbent on us to take the earliest opportunity to make known unto you, in order, the circumstances which led to this event.

Captain Wilson left us at Otaheite on the 4th of August, 1797, intending to call at the Friendly Islands on his way to China ; the body of Missionaries was disposed of by him as follows, viz. eighteen were left at Otaheite, ten at Tongataboo, one at St. Christina, and brother Gilham taken with him for Europe, the loss of whom we have severely felt, as will appear in the sequel.

Immediately on Captain Wilson's leaving the island we discovered that the natives had concerted a plan to seize on our women and property the next Sabbath, when we were at public worship. We informed them that we were acquainted with their intentions, and took the necessary precautions to prevent a surprise, being well aware that if they (the women) fell into their hands, they would experience the most brutal treatment.

In this anxious situation, under continual alarms, we held several meetings, to consider the most proper mode of procedure ; when it was our unanimous opinion, that if our property fell into their hands, it would create a general war among them ; it was, therefore, deemed advisable, in order to prevent so much evil, to distribute small portions of it occasionally, and to build a house on such a construction as would render a strong watch unnecessary.

Every exertion was made to provide materials, that the building might be finished without delay ; but our activity received a check by the interposing hand of Providence. A large piece of timber being thrown into the sea, in order to be conveyed to our habitation, was driven with such violence, by a swollen surge, against brother Hodges, as broke his leg. This dispensation was rendered the more painful for want of proper assistance, as no one among us had any skill in surgery ; but what was wanting in experience was made up in attention by brothers Broomhall and Clode, who officiated in that department. Their efforts, however, proved ineffectual, the bone being broken in an oblique direction, and, the patient restless, it could not be kept together ; and with concern we add, he has totally lost the use of his leg. As our journal is left with the Brethren, who remain at Otaheite, we cannot descend to particulars ; suffice it to observe, that we were frequently interrupted in our building by large parties of natives (particularly Arecois) entering the district. Though they did not molest us in our work, we thought it prudent to decline it during their stay, as we were well assured they only waited for a favourable opportunity to carry their designs against us into execution.

On the 6th of March, 1798, the Nautilus Bark, Captain Bishop, visited the island, and, after taking in refreshments, proceeded on her voyage for Massafuero. This vessel was fitted out at Maccao in China, to trade on the North-West Coast of America ; but, meeting with tempestuous weather,

ther, was driven in great distress to the Russian settlement at Kamschatka, which induced the captain (having lost the season) to relinquish the object of his pursuit on the North-West Coast, and sail for Massafuero, an island on the South-West Coast, in order to procure a cargo of seal-skins.

After her departure our situation became more perilous, and we were every moment under expectation of an assault, when we were again visited by the Nautilus, which was driven back in a violent gale of wind. There was something singular and striking in this event, and we cannot but acknowledge the hand of Providence in it. When the Nautilus left Otaheite she sailed for Ulietea to procure yams for her voyage. While at anchor in an harbour of that island, the gale commenced, which drove her to sea, and became so violent as to render the ship unmanageable; accordingly the captain let her drive before the wind, under her masts and yards, having all the sails furlled, which brought her to the eastward of Point Venus before the gale ceased. The vessel entered Matavia Bay in a very leaky condition. Soon after she came to anchor two of her seamen deserted and secreted themselves on shore. The captain requested us to entreat the king to send them on board; accordingly a deputation of four brethren waited on him for that purpose. On their arrival at Opari, the district in which the king resided, they were stripped naked, one of them dragged through a river, and his head beat against the stones till the blood came out of his ears; they were then separated and detained, and, under the greatest apprehension, not only of their own lives but for our safety, as a large party of natives, immediately on their being seized, made off with an intent to attack our settlement; observing that, as they had got two of our best warriors (meaning those that were most skilful in handling the musket, for we were all under the necessity of learning the manual exercise) the others would be easily overcome. In the evening several hundred natives were seen near our dwelling, and we received information by a boy of the detention of our brethren; but, as the disposing of all events is of the Lord, they were providentially released by means of the king's father, and returned home about eight o'clock at night. The news of their arrival was no doubt a mean of preventing the meditated attack. Thus circumstanced we held a meeting to consider what means would be most prudent to adopt; when it was proposed to remove to some island in the vicinity of Otaheite and write to the Directors by the Nautilus, and inform them of our situation; but, as no place afforded us the least prospect of an asylum, this plan was given up. Several of the brethren then declared that they were wearied out by continual watching, and would no longer bear arms; that it would be rashness in the extreme for so small a body to stand on the defensive; that it was their intention to deliver their property into the hands of the natives, by which means they should be freed from the anxiety and suspense they had long laboured under. Indeed this determination appeared the only way to live in peace among them; but, as it exposed the women to the brutal treatment of the natives, and left them in a defenceless state in the midst of a people of the most dissolute manners and lascivious dispositions, it was the unanimous opinion of the whole body that it was a call in Providence for the married people to leave the island, as they could not continue there in safety, and a way of conveyance open for them to Port Jackson in the Nautilus, the captain having given up his intended voyage and purposed to winter in that port. Several of the single brethren also thought it their duty, from motives of prudence, to leave the island.

We accordingly made our situation known to the captain, and requested a passage



a passage in his vessel, which he very humanely and readily granted, on condition of our giving a bill on the Directors for such a quantity of provision to be purchased at Port Jackson, as he intended to take on board at Otaheite, and which he could procure for two or three muskets, but would be prevented by giving us a passage. This being agreed to, eleven men, four women, and four children, immediately went on board the bark, which we found to be very small and leaky. The condition of the vessel, the dangers of the sea, and the advanced age of Mrs. Eyre, induced her to remain on the island, and cultivate the friendship of Iddea, by giving her property to her. Indeed we do not apprehend that Mrs. Eyre will be exposed to the treatment a younger person would in all probability experience, as old age is deemed disgraceful by the Otaheiteans, and persons in that stage of life disregarded by them.

While we were preparing to embark, the two seamen, who deserted from the ship, came to our habitation. They informed us that the preceding night Otoo, with about seven hundred men armed with spears, intended to attack us, and insisted on their joining them, which they refusing to do, were beaten and stripped by them.

We are sorry to add that, while lying at anchor in the bay, information was brought us that a war had commenced in Oparre in consequence of the treatment the brethren received from the inhabitants of that district. We sincerely hope our brethren on the island will not be involved in the calamities of the same, as they have given up the property of the Society and their own also into the hands of Pomarre, consequently they have no inducement for the natives to molest them. There is, however, no dependence to be placed on the friendship of Pomarre.

It may not be improper to observe, that we left Otaheite on the 31st of March last, and arrived at Port Jackson on the 14th of May; we had a favourable, though disagreeable, passage; from the condition of the vessel, which was so leaky that we were obliged to be at the pump every two hours, day and night, and some part of the voyage every hour. On our arrival at this place we were favourably received by the governor, who immediately put us on the public store, and gave us every assistance in his power.

These circumstances, we trust, will have their due weight and influence with you and the public mind. The views of each particular individual, respecting his future operations, we presume will be laid before you. In the mean time we subscribe ourselves

Your unworthy servants in the Lord,

JAMES FLEET COVER,

WILLIAM HENRY,

ROWLAND HASSAL,

FRANCIS OAKS,

EDWARD MAINE,

PETER HODGES,

JAMES PUCKEY,

WILLIAM PUCKNEY,

WILLIAM SMITH,

SAMUEL CLODE, absent from Sydney at the Signing of the Letter.

JOHN COCK, refused to sign.

P. S. A bill for 300l. sterling, drawn by brothers Cover and Henry, in favour of Mr. James Williamson, is passed on Joseph Hardcastle, Esq. your

your Treasurer; for particulars we refer you to the inclosed Bill of Charges, by which you will perceive that the price of provisions at this port has made our expences larger than we expected when we treated with Captain Bishop for our passage.

Sydney, (*New South Wales*), 1st of September, 1798.

Fathers, Brethren and Fellow-labourers, in the  
Gospel of our Lord Jesus Christ,

IT hath pleased Almighty God, who worketh all things after the counsel of his own will, and directs with consummate wisdom the affairs of the universe, to remove us, the underwritten with nine other Missionaries, (as will appear by our public letter, to which we refer you for particulars) from the Island of Otaheite to this Colony. This dispensation of Divine Providence would prove very afflictive to us, were we not supported under it by the stedfast persuasion that all events are ordered and directed by Him, "who hath determined the times before appointed and the bounds of our habitation;" that we and all our interests are continually in his hands; that all things shall infallibly work together for our good and the furtherance of his cause and interest in the world: this persuasion quiets our minds, relieves our anxiety, and disposes us to wait patiently the issue of Providence with regard to our future operations. In the mean time permit us to observe, that this event has not frustrated the object of your mission to Otaheite, (as seven of our Brethren still remain there) but opened a door for more extensive usefulness amongst our countrymen in this colony, whose *necessities* plead, and whose *claims* for a participation in your "works of faith and labours of love" are *stronger* than those of any other nation. We cannot as yet present you with an account of the success of our labours since our arrival here, but we can give you a detail of circumstances, which (we think) you will consider a ground, if not to *believe*, at least to *hope* that we have not been brought here in vain, or for nought. Waving the recital of circumstances which paved the way for our entrance into this colony, (as you have a minute detail in our public letter) we proceed to mention those to which we allude. On our arrival here we were informed that the Rev. Mr. Johnson had been for some time indisposed, and not able to perform the duties of his ministerial function, and that there was but one other minister (a Mr. Marsden, then residing at Paramatta) to attend all the settlements in the colony: we were much affected at this information; considering it providential that we were brought here; seeing that there was much need for us in the place. We conceived it our duty to inform Mr. Johnson of our arrival, and make a tender of our services in any part of the colony he thought we might be useful, which we did the next morning by letter; to which we soon received a very friendly answer, informing us that he would willingly do all in his power to encourage such persons as us in a colony where sin and iniquity did so much abound, and requested us to visit him as soon as convenient. This we accordingly did, and were very kindly received by him and Mrs. Johnson, who gave us and our wives an invitation to their house and table till such time as a suitable accommodation could be provided for us. The Rev. Mr. Marsden also treated us with the like hospitality and discovered a readiness to serve us. The Governor likewise treated us with much respect, and gave us an invitation to dine with him, which invitation we accepted, and took this opportunity to inform him, that we would willingly officiate in the ministry of the word in any part of the colony. He told us he would consult Mr. Johnson and Mr.

Marfden on the fubject; but on confideration they thought it would not be prudent from the delicacy of their fituation to admit us into the church, left they fhould give offence; but both they and the Governor told us, that we were at liberty to open a place of worfhip in any part of the colony. Moreover the Governor made a proffer of a large room intended for a fchool, which he faid we might fit up for a chapel; this appeared to us the moft proper fphere to move in, efpecially as Mr. Johnson purpofed to return to Europe by the next fhip; and the town of Sydney left deftitute of the means of grace every other Sabbath; but our finances being low we were at a lofs how to fit up a decent place of worfhip. The arrival of the Cornwall, Capt. Blyth, brought us letters, by which we were informed of your progrefs in the miffionary bufinefs, and that you gathered ftrength as you advanced. This information gladdened our hearts, and we felt a reviving glow. The Captain advanced us property to the amount of 50l. for the purpofe of fitting up a chapel, for which we gave him a draft on Jofeph Hardcaftle, Efq. Soon after Capt. Blyth's departure, the diforder with which Mr. Johnson had been long afflicted took a favourable turn, and his health began to be re-eftablifhed, which induced him to relinquifh his intention of going to Europe; this rendered an additional place of worfhip in Sydney not altogether fo neceffary, and we began to look about for a place which fhould more in need of our labours. The fettlement on the northern boundary and Teon Gabby being deftitute of the means of grace, appeared to us a favourable opening. We have accordingly commenced our labours in the former in three different places. Others have offered their houfes to preach in; and we have the fatisfaction to find a readinefs in the people to hear the word of life. We have likewife opened an evening lecture at Paramatta, in which place our hearers are defirous of having a chapel erected, as our prefent place of worfhip will not contain them; but we think it prudent to wait a little before we expend the property received of Capt. Blyth for that purpofe; and if it fhould appear an unneceffary expence, we fhall hold the amount at your difpofal, as it is not our intention to burden the Society with any additional charges on our account, or for our own perfonal fupport, as we hope to be able to maintain ourfelves, tho' it will be with fome *difficulty* and great *application*. Our labours in the miniftry will require great bodily exertion, by reafon of the diftance we have to go to meet the people; but we fhall think ourfelves amply compensated for all our toils, fhould our efforts be crowned with fuccels. It muft alfo rejoice your hearts to find that though we are removed from the place of our original deftination, it hath been fo overruled by the All-wife Difpofor of events, as to terminate in the furtherance of your laudable and pious defign in extending the knowledge of *divine truth*, and in all probability lay a foundation for the fpread of the Gospel among the numerous tribes that inhabit this vaft Ifland, and who at prefent are *funk almoft* into a level with the *brute creation*. But if you fhould be able to effect your intended miffion to the Hindoos, and think our fervices there will be more fubfervient in promoting the defign of the Society than in this colony, we hold ourfelves in readinefs to follow the leadings of Providence in this refpect, as we truft we have done in the late difpenfation towards us. Waiting your commands, we have the honor to fubfcribe ourfelves,

Your unworthy Brethren, Fellow-labourers,

and Servants in the Lord,

JAMES FLEET COVER.

WILLIAM HENRY.

Cape



*Cape of Good Hope, May, 18, 1799.*

Dearly beloved Brother, and respected Father in our Lord Jesus Christ,

THE 28th of April, we sent our Journal to the Missionary Society, directed to Mr. Hardcastle; it was extended to 31 March, and we intend to dispatch our Journals divided in sections, containing each three months. Since our arrival at the Cape, we are blessed from on high with so many marks of divine favour, and approbation on our attempts and proceedings, that not only we are convinced, but also the inhabitants of this country universally confess, that the work, in which we are engaged, is of God! Every one strives to co-operate with us, and to assist us in the execution of the plan, which God himself seems to have formed, and communicated to us by your instrumentality. General Dundas, and the Fiscal Ryneveld, continue to favour us with their approbation and protection. Your letter, written in the name of the Directors to the people of God in this place, was publicly read from the pulpit at the established church, and sent to all the parishes of this country, and, in consequence of it, a society is formed in this town, which has assumed the name of the *South African Society for promoting the spread of Christ's kingdom, residing at the Cape of Good Hope*. The plan of this society (which will be sent to you by their secretary) I have translated into English for the information of General Dundas, who was pleased to accept it with all marks of satisfaction. This society promises, even in its infant state, under the blessing of the Lord, great things. Many families, living on the shore of Table Bay, in the Mahometan manner, have applied to it for information in the Christian religion. Among the subscribers to its funds, a lady has subscribed for 15000 Dutch guilders. In respect to our future missionary proceedings, we hope to execute your plan of forming a mission to the Caffres! We have bought a large second-hand waggon for 290 rix-dollars, (at four shillings English) which enormous price is considered here as cheap; a new waggon costs above 500 rix-dollars. As to the oxen, the farmers on our road intend to meet us with a team of 12 oxen as a present; and the Landroft of Stellan Bosh, over whose territory we are to pass, has ordered his farmers to provide us with oxen from place to place, at five rix-dollars per day. General Dundas is to furnish us with a letter of recommendation to the Landroft of Great Renette, whose district is next to the country of the Caffres, and with an order to the General, who commands the English troops in that remote part of that colony. We shall take only the most necessary articles with us, the remainder will be sent with a ship of the government, which goes to Zwartkops river for the re-embarkation of the English troops sent on account of some disturbances made by the farmers, and in which a large body of seduced Caffres had been involved. A second branch of our missionary attempts seems ready to extend itself towards the country of the Boschemen. Two captains of that nation (perhaps the most savage and cruel of the whole earth) are actually in this town, called T'Karóé, and T'abekóm: a third of the Coranna nation, called T'xijib, accompanies them. This is a phenomenon which never had appeared before! They express their ardent desire to leave off all acts of criminal violence for ever, and to be instructed in the knowledge and service of the God of the Christians. They are at present at our lodgings, and adhere so close to us, that we find it difficult to separate ourselves from them. They will, however, depart this day, carrying a letter of the Fiscal Ryneveld to certain pious farmers near the Boschemen's country, ordering him

to send a waggon to Roodefand, (the parish of our dearly beloved brother, and fellow labourer in Christ, Mr. Vos) to convey from thence brother Edwards to the Boschemen. As he is not only to take their spiritual concerns at heart, but also to correspond about their political concerns with governor Dundas, at the particular request of his Excellency, we judge him hardly adequate to this important task, unless he be accompanied with an intelligent associate, acquainted with the Dutch language, able to co-operate with him in the character of a teacher and schoolmaster, and of a true Christian and missionary spirit; and as there are seven or eight seemingly real Christians, who are inclined to assist him in his undertakings, we cherish great hopes that the Lord will also incline their hearts to supply this material defect in the Boschemen's mission. Should it appear that our hopes have been ill-founded, then brother Kicherer, or I, will, if it pleases our Lord, accompany him to the Boschemen, till more labourers are sent by you or the Dutch society, or start up here to join him in this field.

As the society hath committed the direction of this mission into my hands, I have, by experience, been led to think it highly necessary to suspend the exercise of the presidency, and to establish a perfect equality among us. I hope the directors will not disapprove of this step, considering how conducive it may prove to preserve peace among ourselves, and the influence, which it would have on the success of our mission; nor view it as a deviation from our instructions, as it has been in fact an act of direction, by which I hope I have obtained, that no root of bitterness should spring forth among us.

I have obtained here sufficient information about Madagascar to conclude that a mission to this island would be a desirable object. They all confirm the accounts given by Col. Burn. Should this mission be approved of by the Directors, I think it best to send at least three or four missionaries, as soon as possible, to the Cape, with orders for Capt. Robson to convey them from the Cape to St. Austin, in Madagascar, as there is no trade at all between this continent and Madagascar. The missionaries intended for this island, need not be acquainted with the Dutch language, as the inhabitants are rather acquainted with the English tongue. At the Cape, they will find sufficient opportunity to be perfectly instructed in the Madagascar languages. Mr. Truter, member of the judicial court of this town, lived in Madagascar, and will always be ready to inform our brethren of particulars necessary for them to know. The climate of Madagascar, which is reported very unhealthy, is accordingly only so to Europeans, who are unacquainted with the manner of avoiding its noxious influences. When once arrived at Bay St. Augustine, there is an easy way of coasting along the west coast of the island from south to north by large canoes. The circumference of this island is divided into kingdoms, of which he recommends that of Morandasia, as fittest for the missionary attempts. Our brother Forsyth has left the inclosed letter to the care of Mr. Huefer, from whom I received it, and who has supplied him with 60l. sterling. A Dutch translation of your letter is printed on our press, and given to the new erected society. This is the first religious publication in Africa, of which every copy, though not containing more than five pages, will be sold at two shillings English. I have reason to believe, that the nation of the Caffres extends itself from the great fish river, west to the Crannas, compassing there the southern part of Africa, at the south latitude of 28° and 30°, from the Indian ocean, almost to the Atlantic: but all this country is as yet quite unexplored. This report rests upon the information of an eye witness, who lived for some time among the Caffres,  
near

near the great Namaquas. He gave us specimens of their language, among which, however, I found only one substantive corresponding with the language of the eastern Caffres, which is not to be wondered, considering the vast extent of the country connecting the two extremities, and our imperfect notions of the language itself. This country, according to the information given by two captains of the west Caffres to my friend, is terminated all along the north side by a large river, running eastward; on the other side of this river, people have been discovered riding on horse-back and in waggons. During our stay in this town, brother Kicherer and I have opened two religious meetings for the instruction of slaves; in which they meet on Monday, Wednesday, Thursday and Saturday; and we have appointed two hours in the week for private conversation with them. There is an ardent desire among them to hear the word of God, which shews in a remarkable degree its power of salvation in the hearts of many heathen, who are evidently baptized with the Holy Ghost, and with fire, though the customs and rules of this country do not allow them to be baptized with water.

Living at this place is enormously dear. A friend of religion has taken into his house brother Kicherer gratis. Brothers Edmonds, Edwards and I, are lodged and entertained in a religious family, at five shillings per day each, which is considered as a christian favour. This you'll, perhaps, consider as an objection against the sending of missionaries who may stay a considerable time in this town: but you'll reflect that it is by no means so dear in the country, even at a little distance from this town: at Stellebosch, lodging and boarding may be had at three rix dollars per month. Brother Edwards has visited our convicts on board of the Hillsborough, lying in False Bay; and though their external condition was indeed miserable, he found, to our joy, that the work of God was still encreasing among them, and that they continued to keep their prayer meetings in our absence as when we were on board.

In printing your letter, we found that we had not Z's enough, the use of this letter being very frequent in the Dutch language. That of the Caffres requires more G and T, K and W than we have. Pray send us fifty of each of these characters more. The size of the character you'll see from the inclosed specimen. Mr. Schonberg, who is treasurer to the new Society, wishes that a complete printing press, on which eight pages in octavo can be printed at once, may be sent to him, with the printer's grammar, for the use of the Society, as no printing-office is in this town, but the number of Z and G should be equal to that of M. I think, if I recollect well, such a press may be had for 20l.

Mr. Schonberg offers to pay the bills of the London Society, either in favour of Mr. Heuser, or any other, at the usual exchange.

Brother Edwards requests that the following books, of which you'll determine the number, may be sent to him, viz. *English Bibles*, and *New Testaments*, *Spelling Books*, *Brown's Dictionary* (with *Mr. Valiant's Travels*) for the instruction of the Boschemen, and also *Mr. Rippon's Hymn Tunes*. I am afraid he has not well considered the difficulty he'll meet with in introducing the English language in a country surrounded with Dutch farmers, in which, besides the Boschemen language, only Dutch is understood.

Mr. Schonberg has subscribed for ten copies of *Capt. Wilson's Voyage*, quarto edition, and requests that they may be sent to him by the first opportunity; and as he is entirely ignorant with respect to the manner of putting up and working a printing-press, he would be very glad if one of the next missionaries were acquainted with it so far as to give him some general



general directions in that art. He wishes also for a sufficient quantity of printing paper, including some blue paper and very thin pasteboard for covers of small treatises. The African Society has resolved to furnish us with money, and pay for the London Society in general here, what it shall want, at the usual exchange. If this be accepted (as it seems to be convenient) I hope you'll acquaint us with your resolution.

By the next post, Mr. *Goeds*, secretary of policy, is to send to Mr. Hardecastle some ideas respecting a mission to Madagascar. He has been in that island, and his observations seem to merit your attention. I recommend me and my brethren to your prayers, and of all our friends among the people of God. Want of paper bids me finish abruptly. The Lord be with you, dear Doctor! I am with the greatest respect,

Your servant and brother in the Lord,

J. T. VANDERKEMP.

[Translated from the Dutch Original.]

To the BRETHREN DIRECTORS of the MISSIONARY SOCIETY,  
in London.

Cape of Good Hope, the 20th of May, 1799.

May the grace, mercy, and peace, of our Lord Jesus Christ  
be multiplied unto you all!

FORASMUCH as you and our beloved and worthy Brethren, Dr. Vanderkemp, Messrs. Kicherer, Edwards, and Edmonds, are arrived here, and have greeted us, on your behalf, with fraternal affection, we desire to express the same sentiments towards you, and our cordial readiness to concur in the same labours of love, animated by the same spirit which has induced you, dear Brethren, to think of the blind heathens. Your address hath excited in us a sympathetic feeling; and a sense of shame that we have hitherto neglected our duty. Oh that we now could act with spirit and great confidence in the Lord!

Your Missionaries we embrace as our fathers and brethren; we most heartily wish to serve them on whatever occasion they may stand in need of our services.

We thank our God, their great Master, that he has conducted to us such men full of the Holy Spirit.

We thank you, dear Brethren, that our God has inspired you to think of our African promontory, sunk deep into sin, by your encouraging fraternal letter to rouse us from our sleep, and to put before our eyes the importance of our duty, to keep pace with you in the work of the Lord.

We hope to be able to co-operate with you in the same spirit, and with the same energy, it having fallen to our lot; for the door is now wide opened to that effect, and the sentiments of many inhabitants, even of our colony, are favourably disposed; since your missionaries have read over to our brethren your encouraging letter. We are deeply affected by it; and, on the proposal of Brother Vanderkemp, we are unanimously inclined to erect also a Society among us, to facilitate the execution of the enterprize of the English Society, although we are perfectly sensible of our unfitness and manifold faults; and that we are in want of a variety of means to obtain that purpose.

For this Society, left to itself, cannot, as yet, perform the least thing, from want of instruments, as well as of sufficient funds. If your Missionaries were four times as numerous as they are, they might do much good; it

it is to be hoped, however, that with the help of God, they may ere long be enabled, at least in some measure, to effect it.

If in the meanwhile the London Society, should be pleased to send hither some Missionaries versed in the Dutch language, and disposed to labour within this colony, this would be of great service to us, and give us much satisfaction.

We shall then, under your protection, exert ourselves to the utmost of our feeble means and abilities to diffuse the gospel, and to co-operate for the eternal salvation of the Heathens, *without* our colony, but chiefly for that of the Heathens, and those *styled* Christians, who are dispersed within it, and stand most in need of that instruction, which we are the more earnestly desirous to give them, as this society has obtained the full consent and approbation of the deputy-governor, Mr. Dundas, and of the attorney-general, Van Ryneveld.

Now, dear Brethren, we recommend ourselves to be remembered in your private and public prayers. We heartily join in your intention and views, tending to advance the glory of God, and devoutly wish, that God, who appeared as man among men, may in his mercy support all your undertakings with his power, so that through your co-operation multitudes of Heathens may prostrate themselves before him, and thus a wide entrance be opened to the everlasting Gospel. May he grant you a free admission to his throne of mercy, to resign all your concerns into his hands.

And may he, after you shall have completed your task here below, grant you a safe entry into his glorious kingdom, where we hope to join you in closer union to lay gratefully down at the feet of Him, who sits on the throne, the honours and blessings with which he vouchsafes to crown your labours.

By order of the Society,

C. S. ECKARD, Secretary.

P. S. We are concerned at our not having received the published papers, sent us by you.

The Brethren Directors are requested to send us by the first occasion for our account, twenty reams medium writing paper; namely, half common fort, and the other half, best sort, cut; twenty bound books of fine medium paper.

We also acquaint you, that we have requested the Dutch Society at Rotterdam, to send us some books, which we stand in need of, to give instruction.

We further leave it to your care to devise the best means for bringing them into our hands as soon as possible.

Happy as we should have been to get this letter translated into English, we have not been able to find any person at the Cape, equal to translate matters of this kind, we, therefore, request you kindly to send your letters written in Dutch.

We propose to you, dear Brethren in Christ, and also all the Directors of this Society, that our Treasury may advance all the money, not only for the Missionaries destined for this country, but also for such as pass here on their journey to other dominions, according to their different wants. And also that ye, dear Brethren, may advance for us the necessary money in England, from whence we must constantly draw many articles we stand in need of.

We wish every twelve months to settle our accounts on this head, and strictly to conform ourselves to your well-meaning love in Christ.

SHIP

## SHIP DUFF.

*To the Editor of the Evangelical Magazine.*

Mr. Editor,

IT having been yesterday intimated to me, that there was an American, at St. Catharine's, near the Tower, from whom I might derive information concerning the *Duff*; and being myself glad of an opportunity of collecting any intelligence relative to the situation of our brethren and friends, I waited upon the person this morning, and after various questions proposed, received such answers as put it out of all doubt of his having seen the Missionaries. For the satisfaction, therefore, of their relations and the friends of the Society, I hasten to state the substance of his account at this interview.

He tells me that his name is John Park, that he is a native of Baltimore, in North America; from which port, he sailed July 16, 1793, in the brig *Patriot*, of 160 tons, Robert Stanley, captain, bound with dry goods to Monta Vidio, in the river de la Plate. At this place, the vessel continued till the 12th of last May, when she failed, and was captured in latitude 26 south, by a French privateer, of 22 guns. In this privateer, he was carried into St. Sebastien, in Spain, from whence he came to England, in order to return to his native country.

During his residence at Monta Vidio, the *Duff* was brought in; being the only person in those parts, who could speak English and Spanish, he was their common interpreter. He knew all the Missionaries—was very frequently with the single men, and was particularly intimate with Messrs. Fuzgibbon, Miller and Joseph Smith. Before he left, the *Duff* was sold, and Capt. Robson, for want of a merchant to credit him, could not purchase. He had, however, procured a brig, the captured Portuguese packet, but whether purchased or chartered he was uncertain. In this vessel, he sailed with all the Missionaries under the passport of Captain Carbonel, to Rio Janeiro. He supposes she left the river of Plate about the 12th or 13th of May, as all were on-board, and the brig lying at short cable, when he saw them last.

Mrs. Gregory, he reports, had an increase to her family while there,—Mr. Howell baptized the child, and himself and Capt. Carbonel attended the service. Of this Frenchman, he speaks in the highest terms; says he regretted that the *Duff* fell in his way; and would have liberated her, if the other officers had not demurred, and insisted upon her being considered a prize. He had, however, restored to the females all their property, by which means they procured for themselves with blankets and other trifles, various conveniences from the Spaniards; who also paid them great attention. Except the second mate, who was much indisposed, they were all in very good health and spirits.

He learnt from the Missionaries, that the *Duff*, at the time of her capture, had been dogged all the day, and it being very rainy and calm, the *Buonaparte*, by means of long sweeps, reached and boarded her about eleven o'clock at night.

From the above account, which I believe to be authentic, there is reason to conclude, that the Missionaries reached Rio Janeiro, and will probably proceed to England with the first Lisbon fleet.

Sept. 23, 1799.

M. WILKS.

P. S. Since the above, letters have been received from Captain Robson, confirming this account.



## MISSIONARY SOCIETY.

Collections of Sundry Congregations received by the Treasurer from the 27th of August to the 23th of September, 1799.

|                                                                                                                     |       |    |    |
|---------------------------------------------------------------------------------------------------------------------|-------|----|----|
| Rev. J. B. Wildbore and Congregation, Falmouth                                                                      | £. 34 | 11 | 3  |
| — T. Wildbore and ditto, Penrhyn                                                                                    | 17    | 8  | 6  |
| Ditto and ditto, at St. Ann's                                                                                       | 3     | 16 | 5  |
| Rev. Mr. Scott and Congregation, Matlock                                                                            | 26    | 0  | 0  |
| Collection at Clavering, Essex, Rev. Mr. Bayley                                                                     | 10    | 0  | 0  |
| Rev. Mr. Gill and Congregation, Market Harborough                                                                   | 25    | 3  | 6  |
| Collection on occasion of a Sermon preached by the Rev. Mr. Harper, of the Burgher Communion, at Lanark, N. Britain | 7     | 14 | 0  |
| Ditto at the Protestant Dissenting Chapel, in Silver-street, Whity, Yorkshire, per Rev. James Brownfield            | 14    | 10 | 0  |
| Ditto at Rev. O. Morris's Meeting, Penzance                                                                         | 27    | 2  | 6  |
| Rev. Mr. Tozer and Congregation, Taunton                                                                            | 40    | 15 | 6  |
| Rev. S. Underwood and ditto, Dorchester                                                                             | 4     | 6  | 6  |
| Collection at Bristol Tabernacle, by Rev. James Steven                                                              | 63    | 9  | 10 |
| Ditto at West Port Chapel, Dundee, by Rev. Mr. Cockin                                                               | 11    | 0  | 0  |
| Ditto at Llangollen, by Rev. Mr. Charles                                                                            | 5     | 0  | 0  |
| A few friends at Dulwich                                                                                            | 2     | 7  | 0  |
| Collection at Frampton upon Severn, per Messrs. Barnard and Bond                                                    | 12    | 2  | 0  |
| Paisley Branch of the London Missionary Society per Mr. Carlisle                                                    | 235   | 18 | 7  |
| Rev. Joseph Robertson and Congregation, Edinburgh                                                                   | 8     | 11 | 6  |
| The Legacy of the late Mr. Archibald Laird, of Greenock, North Britain, who died in his 21st year                   | 10    | 0  | 0  |
| Glasgow Committee of the London Missionary Society, a collection sermon preached by Rev. Mr. Ewing                  | 108   | 3  | 0  |
| Edinburgh Missionary Society, by Mr. John Tauze                                                                     | 400   | 0  | 0  |
| Ditto and Subscriptions, Scarborough, per Rev. S. Bottomley                                                         | 53    | 0  | 0  |
| Addition to a collection at Barbican Meeting, Rev. Mr. Towers                                                       | 18    | 3  | 0  |
| Contributions from Ireland, per Rev. Mr. Cooper                                                                     | 54    | 13 | 9  |
| Collection at the Meeting of Rev. Mr. White, Potterspery, Northamptonshire, per Rev. Mr. Greathead                  | 6     | 8  | 0  |
| Ditto by Rev. Mr. Roby and Congregation, Manchester                                                                 | 31    | 10 | 0  |
| Collection at Northwich, Cheshire, per Rev. Mr. Roby                                                                | 8     | 10 | 0  |
| Dundee Missionary Society, by Mr. Colquhoun, Secretary                                                              | 100   | 0  | 0  |
| Committee of the Perth Society for propagating the Gospel among the Heathen, by J. Dempster, Secretary              | 80    | 0  | 0  |
| Collection at Kilmarnock, North Britain, Rev. Jas. Mackinlay                                                        | 40    | 0  | 0  |
| Ditto at Great Grimsby, Lincoln, Rev. Wm. Smelle                                                                    | 4     | 0  | 0  |
| Rev. Mr. Atley and Congregation, Romford                                                                            | 8     | 14 | 0  |
| Addition to collection made last month at Stroud, Rev. Mr. Harris                                                   | 4     | 14 | 6  |
| Ditto to ditto at Sheerness, Rev. John Fowler, ditto                                                                | 1     | 18 | 6  |
| Rev. Thos. English and Congregation, Wooburn Bucks                                                                  | 70    | 0  | 3  |
| — Mr. Mann and friends, Horsham                                                                                     | 2     | 11 | 0  |
| A small praying society at Wycombe Marsh, contributed at the rate of a half-penny per week each                     | 1     | 8  | 11 |
| Rev. Messrs. Wilkins and Lamb and Congregation, Weymouth                                                            | 18    | 1  | 0  |
| — John Cooke and Congregation, Maidenhead                                                                           | 100   | 0  | 0  |
| — Mr. Millar, and ditto, Wycombe                                                                                    | 25    | 10 | 0  |
| Collection at Brigg, Lincolnshire, Rev. Jas. Clark                                                                  | 3     | 0  | 0  |
| Addition to the Rev. Cornelius Winter's of last month                                                               | 2     | 0  | 0  |

## AMERICA.

*To the Editor.*

DEAR SIR,

I thank you for your welcome communication respecting the revival of religion in Holland; and having just received a packet from Mr. Miller, of New-York, which came to hand only this evening, I am glad to repay the favour in your own coin. Two excellent sermons before the New-York Missionary Society, by Dr. Livingstone and Dr. McKnight, preached on April 23d and 24th, 1799, have annexed to them a report of the Directors of that Society, which gives information of the Rev. Joseph Bullen, of Vermont, being sent as a Missionary among the Chickasaw Indians, a nation on the western borders of Georgia. He had reached Knoxville, in the State of Tennessee, when his last letter was received, dated April 24, and had to travel five hundred miles farther by land before he could reach the Chickasaw towns. He mentions that the Cherokees, who reside in the vicinity of Tennessee, are desirous of having Missionaries among them.

Dr. Jonathan Edwards is just about removing from Colebrook, in Connecticut, being chosen President of Union College at Schenectady, in the State of New-York. This institution, the only one of four or five years standing, has acquired a very respectable character. Dr. John Blair Smith, formerly of Philadelphia, was the late President, but he was within a few weeks returned to his former charge.

Considerable exertions are making in America to send Missionaries into their new settlements on their frontiers. A pastoral letter annexed to the proceedings of the General Assembly of the Presbyterian Church, intimates that a considerable revival of religion has taken place in several parts of the United States. Mr. Miller observes in his letter to me, that "This work of grace is still going on in the middle and northern parts of Connecticut, in many towns in Massachusetts, and in some parts of Vermont, and the north western parts of the State of New-York; in all more than 120 towns and parishes. Besides this, there are comfortable appearances of the same kind in some of the western counties of Pennsylvania, and in South Carolina. O that this glorious triumph of grace may make farther and more rapid progress."

"The continuance of the Missionary spirit in Great Britain fills us with a pleasing astonishment on this side of the Atlantic. The various and extensive plans which have been lately set on foot for propagating the Gospel, and which have received such unexampled support amidst the rapid increase of infidelity, and amidst scenes of convulsion, revolution and blood, appear to me to form an object interesting in a very high degree not only to the Christian, but also to the Philosopher. May he who has the residue of the Spirit, bless and energize the means which he disposes us to use!"

I was much pleased with the observation on the present trial of your faith made in your printed letter. I hope it will be found to be over-ruled for more good than can at present be conceived. Must not the death of James the Apostle, and of Stephen; one of the first Deacons, have been a far severer trial of the faith of the primitive Church? I am willing you should have some good news to counterbalance the late discouragement, and therefore send this off, though in great haste, and remain,

Dear Sir, your's respectfully,

JOHN RYLAND.

*To the Editor.*

SIR,

The insertion of the following extract from a letter of the Rev. Dr. John L. Rodgers, of New York, in the Evangelical Magazine, will be undoubtedly pleasing to most of your Readers, beside Yours,

St. Neots, Sept. 9, 1799.

WILLIAM GORDON.

"I AM happy to inform you, that there is a most desirable attention to divine things in many towns in Connecticut, chiefly the north-eastern parts of it; in many towns in Massachusetts, Vermont, and in the north-eastern parts of this state. There are, at least, 120 towns and parishes, where this blessed work is truly remarkable, and it continues to spread, and it is chiefly among young people, and, in general, free from any thing that looks like enthusiasm. O! that it might spread till it covers our whole land. Our General Assembly, at their last meeting in May, which was held at Winchester, in Virginia, appropriated one day to an enquiry respecting the state of religion in the churches under their care; and they found, in many places, there was a blessed work of God going on in the awakening and conversion of sinners; and where the work was not so remarkable as in some other places, there was more than a common attention to the ordinances of religion. In the course of this enquiry, they were informed of a number of gentlemen, either seven or eight, men of rank and character, who lived in different parts of the country, chiefly in the states of Virginia and Kentucky, who had been open and avowed infidels, and some of them industrious in disseminating their infidel principles, who had, in the course of the year past, or it may be a little more, renounced infidelity, and openly avowed their embracing the Christian faith, and sealed the sincerity of their profession, by sitting down at the Lord's table, in the respective congregations in which they lived. These gentlemen, by what I can learn, had no connection or intercourse with each other—a remarkable instance of sovereign grace! These things I consider as a token for good to our country—the Lord is not leaving himself without a witness among us."

## HOME INTELLIGENCE.

## BAPTIST MISSION.

THE Baptist Society for propagating the Gospel among the Heathen, having been repeatedly solicited by their brethren in India to send out more Missionaries, they have this year been enabled to comply with their requests. Four amiable and intelligent young men, three of whom are married, set sail, with their wives and children, on May 25, 1799. One of them, William Ward, is a young minister, sent out by the newly-formed Baptist Church at Hull, now under the pastoral care of Mr. Lyon. Besides his desire to preach the Gospel to the Heathen, he hopes to be useful in another capacity, having been by profession a printer. The other three, Joshua Marshman, William Grant, and Daniel Brunson, are members of the church at Broad-Mead, Bristol, under the pastoral care of Dr. Ryland. They all possess promising talents for the ministry, and some of them an ardent thirst for acquiring languages. The whole company, including wives and children, amounted to twelve. The captain of the ship, in which they have taken their passage, is a religious man, and has the object much at heart. Letters have been received from them since their departure, dated June 13, 1799, off Cape Finisterre, giving information of their being all comfortably well; of the captain joining with them, in his turn, in morning and evening prayer; and of their having, through his influence,



influence, public worship on the Lord's day upon deck, when one of the Missionaries preaches to the ship's company.

Letters have also been lately received from India up to January 1799, the contents of which are—that the Missionaries are all well; that the printing-press which had been procured was presented by a friend to the Society, and was setting up at Mudnabatty; that the natives who had professed to believe the Gospel continued to afford hopes of the sincerity of their profession; that public worship was steadily carried on, not only at the place of their residence, but monthly at Malda and Dinagepour, where Europeans as well as natives usually attend, and it is hoped with some good effect; that the school, consisting of forty children, continued to be kept up; that another school upon the same plan was proposed to be opened at Dinagepour, by Mr. Fernandez, a gentleman who loves the Gospel, and has already been at considerable expence in promoting it; that handsome subscriptions have been made by European gentlemen in India for carrying their undertakings into effect; and finally, that the Society might expect to be drawn upon in the course of a year to the amount of 2000*l.* for printing the New Testament.

At the close of the last year's accounts the whole property of the Society amounted to 2893*l.* 6*s.* 8*d.* The expences of sending out the last Missionaries, including previous journeys, books, and all other necessaries, will amount, it is supposed, to upwards of 1600*l.* When to this are added drafts to the amount of 2000*l.* for the translation, besides the increased annual allowance for the support of the Missionaries, the necessity to which the Society is reduced of making known its wants, will easily be perceived. And we are persuaded that the friends of true religion throughout the kingdom are so well satisfied of the importance of the objects, and of the care and fidelity of the men to whom the execution is committed, that they will not leave them without the necessary supplies.

We understand that donations are received by Mr. King, the treasurer, at Birmingham; Mr. Fuller, secretary, at Kettering; Mr. Burk, No. 56, Lothbury; Mr. Button, No. 24, Paternoster-row; and Mr. Summers, No. 92, New Bond-street.

#### WILTSHIRE ASSOCIATION.

THE half-yearly Association of the Independents, in this county, was held on Wednesday, September 11th, at Trowbridge, at Mr. Stevenson's Meeting.

In the morning service—Mr. Weston, of Corsham, introduced the service with reading the scriptures, and prayer; Mr. Steven, of Crown-court, London, preached on the appointed subject, viz. "*Love to God*," in the place of Mr. Weston, and concluded with prayer; Mr. Warlow, of Wincanton, read the hymns. Immediately after service, the Lord's supper was administered; Messrs. Warlow, Dunn, of Bradford, Ball, of Westbury, &c. engaged in administering it.

In the afternoon service—Mr. Banister, of Bristol, began with prayer; Mr. Bogue, of Gosport, preached; Mr. Ward, of Melksham, concluded with prayer; Mr. Weaver, of Trowbridge, read the hymns; during the afternoon service, the ministers transacted the business of the county, at the house where they dined.

Evening service commenced at six o'clock—Mr. Honeiwell of Melksham, prayed; Mr. Lowell, of Bristol, preached, in the place of Mr. Warlow; Mr. Mantell, of Westbury, concluded with prayer; Mr. Dunn and Mr. Warlow, read the hymns.

CON-

## CONGREGATIONAL SOCIETY.

ON Thursday, July the 18th, a sermon was preached by the Rev. Mr. Kingsbury, of Southampton, before the Congregational Society for spreading the Gospel in England, recommending the design of that institution, and enforcing the necessity, importance, and utility of village preaching. Text, Psalm lxxviii. 10th and 11th verses,—"Thou, God, hast prepared thy of goodness for the poor, &c."

On Friday the 19th of July, there was a general meeting of the subscribers and friends of the society.

## CHAPELS OPENED.

## SALEM CHAPEL, WOOLWICH.

WAS opened, June 4th, 1799, for the use of the congregation, in the independent interest, under the ministry of the Rev. J. W. Piercy. In the morning, Mr. Reynolds and Mr. Platt, of London, preached; the former from 2 Thess. iii. 16. and the latter from Deut. xxxiii. 3. latter part; and in the evening, Mr. Thorpe, of Penistone, Yorkshires, from Psalm lxxix. 15. Messrs. Harper, Atkinson, Jackson, and McGregor, engaged in prayer.

## BURWELL CHAPEL.

JUNE 18. A new Chapel, capable of holding 500 persons, was opened at Burwell, in Cambridgeshire; and at the same time the Rev. T. Nicklin was set apart to the pastoral office over the independent church there. In the morning, Mr. Hall, of Cambridge, preached from Psalm xxvi. 8. on occasion of opening the place, and Mr. Gardiner, of Cambridge, addressed the ministers and congregation. In the afternoon, Mr. Hopkins, of Linton, preached from Rev. xix. 9. Messrs. Root, of Soham; Town, of Royston; Oars, of Sutton, and other ministers, engaged in the devotional parts of the services.

## CHEADLE CHAPEL.

JULY 23d, was opened a new Chapel, at Cheadle, Staffordshire. The Gospel has never been preached faithfully in this town, in a regular way, in the memory of the present inhabitants. But some neighbouring independent ministers, have, for several years, occasionally preached to a few people in a private house.

Some greater prospects of usefulness having lately occurred; it encouraged the friends of the gospel to assist them in building the present house, which, together with the land, &c. cost them about 200*l*. More than one half of which is paid already. Mr. Boden, preached in the morning, from Psalm cii. 16. Mr. Little, in the afternoon, from John viii. 12. and Mr. Shaw, in the evening, from Romans i. 16. The attendance was large, and great seriousness prevailed, in all the services.

## NEW TABERNACLE, NORTH SHIELDS.

ON Sabbath, the 4th of August, the play-house, at N. Shields, Northumberland, was opened for the worship of God, by the Rev. A. D. Nelson, Swallowell, Durham, who preached in the morning, from 1 John iii. 8. last clause. "For this purpose the Son of God was manifested that he might destroy the works of the devil." In the afternoon, Mr. Wm. Pringle, Durham, preached from Luke v. 5. last clause. "Nevertheless, at thy word, I will let down the net." Mr. Nelson, preached in the evening,

ing, from Mal. 4. 2. "To them that fear my name shall the Sun of Righteousness arise with healing in his wings."

The gospel was introduced here, by Mr. Nelson, in his circuit of village preaching; and as no other convenient place could be found to contain the people that wished to attend, application was made, and the play-house was obtained, and fitted up to contain upwards of 1000 people, and is to be supplied by him in his course of village preaching.

The house was crowded at the opening, and many had reason to say to the praise of grace, that surely the Lord was in this place.

#### CRAYFORD MEETING.

ON Monday, August 26, the new Meeting, at Crayford, in Kent, was opened for public worship. In the morning, Mr. Miffin, of Dartford, engaged first in prayer. Mr. J. Townsend, preached from Acts xii. 24. "But the word of God grew and multiplied." Mr. Bickerdike, of Woolwich, concluded in prayer. Public worship commenced again in the afternoon, when Mr. Percy, of Woolwich, offered the first prayer. Mr. Slatterie, of Chatham, preached from Matt. xxiv. 31. "And he shall send his angels, &c." Mr. Morrison, of London, concluded the service in prayer.

In the morning sermon, the preacher took occasion to tell the illiterate and poor of the congregation, who either had no bibles, or could not read them, that there were persons present who would both teach them to read, and also give them bibles, if they could not afford to buy them. This hint gave rise to a conversation among the ministers and others, after dinner, upon the subject; it was remarked, that there were numbers of schools for the instruction of the young of both sexes; but none for persons arrived at full-age, and that it was natural for such to feel reluctance to mingle in a school composed of children, or taught by young persons.

The importance of teaching persons considerably advanced in life to read the scriptures, was universally acknowledged; and if schools are formed for this class of persons in particular, and they can be induced to attend them, whilst they are instructed to read the letter of scripture, they may also be taught the vast importance of those divine truths of which it is composed, and of which too many, who cannot read, are as ignorant as heathens. This is suggested, in the hope, that it may ultimately lead to the formation of a society for the above desirable purpose, which would also increase the usefulness, and facilitate the operations of those long established societies, who employ themselves in the distribution of bibles among the poor.

#### ORDINATION OF MR. GEORGE BOURNE.

ON Thursday, September 12th, Mr. Bourne, of Melksham, was ordained at Colerne, near Bath, pastor of the United Independent Congregations of Colerne and Marshfield; Mr. Clift, of Frome, introduced the service, with reading the scriptures and prayer; Mr. Mantell, of Westbury, delivered an introductory discourse on the nature of a Christian church, asked the questions; and received the confession of faith; Mr. Honeiwell, of Melksham, delivered the charge, and prayed the ordination prayer; Mr. Jackson, of Warminster, preached to the people; Mr. Ward, the baptist minister of Melksham, concluded with prayer; Mr. Honeiwell, of Melksham, and Mr. Banister, of Bristol, read the hymns.

In the evening service, Mr. Banister, of Bristol, began with prayer; Mr. Jackson, of Warminster, preached; Mr. Gould, of Horningham, concluded with prayer.

POETRY.



## P O E T R Y.

## SWANS OF MORE KINDS THAN ONE.

*Nimum ne crede colori.*—VIRGIL.

BEHOLD yon Swan, with conscious pride,  
Sailing in state along the tide;  
Her feathers like the whitest snow,  
Her neck bent like the arching bow;  
The queen of fowls she seems in fight,  
Our eyes behold her with delight.  
But strip this bird, and look within—  
A snow-white Swan with *footy skin*!  
When fowls for sacrifice were us'd,  
The unclean Swan was still refus'd\*.  
Thus outward beauty oft is seen  
Moving abroad with stately mein;  
Feathers and pride compose the show—  
The mind is darkness vi'd in snow:  
And thus the Swan may well express  
The Formalist's self-right'ous dress;  
In pray'rs and duties often seen,  
Almost Perfection's self, I ween;  
Heav'n seems his own by proper claim,  
Forgetful of the Saviour's name.  
But look *within*—and what is seen?—  
'Tis darkness, vanity and sin.  
For oft what man esteems as pure,  
A holy God may not endure.

IOTA.

*Avros EQn.* IPSE DIXIT.

"THUS spake *Pythagoras*"—his scholars said;  
And all his laws were constantly obey'd.  
"Thus saith the *Lord*,"—should Christ's disciples say,  
And, loving his far better laws, obey.

IOTA.

## POETS AND CHRISTIANS.

POETS are such by birth, 'tis said;  
Nor can by rules of art be made.  
But not by birth do *Christians* shine,  
They are *new-made* by Grace divine.

IOTA.

## REJOICING IN JESUS.

I PRAISE his name,—he sweetly warms  
My spirit with his heavenly love;  
Allures her by ten thousand charms,  
And makes her languid passions move.  
She quits this dull, this dying clod,  
Its cheating smiles, its painted toys;  
Drawn by the influence of her God  
To nobler things and solid joys.

Immanuel is her best delight;  
Oh how he cheers her wond'ring powers!  
Sinks her transported at his feet,  
And there she loves him and adores.  
Here I enjoy perpetual rest,  
My tears, and care, and grief depart;  
Sure I must be secure and blest,  
While Jesus smiles upon my heart.

My heart is full of sacred joys;  
My pleasures, oh! how high they rise!  
Celestial scenes my sight employs—  
The charms of Jesus and the skies.

I would not wish an angel's place,  
While I in this lov'd state abide;  
While I can view my Saviour's face,  
And gaze upon his bleeding side.

This is my bliss, my life, my heav'n;  
Oh! what rich joys these views afford!  
Such precious pleasures can't be given  
As thine, thou fair incarnate Lord.

Kingdoms and crowns their lustre loose,  
The globe itself no more appears;  
Nor can ten thousand worlds disclose  
Such glory as my Jesus wears.

Millions of smiles adorn his face;  
Describeless beauties in him shine;  
Angels and heaven have not a grace  
A thousandth part so much divine.

Oh! could I penetrate the skies!  
Oh! could I reach his dazzling seat!  
I'd give him there my heart and eyes,  
And find my heav'n when at his feet.

JUNIUS.

\* Lev. xi. 13.

MOURN-

### MOURNING OVER A CORRUPT HEART.

AH! silly wand'rer, foolish heart,  
Ever inclin'd to turn aside,  
And like a broken bow, to flout  
From God, to revel in thy pride!

When shall thy treach'ry have an end?  
When shall thy desp'rate reign be o'er?  
When shall my rebel nature bend,  
And this frail potsherd strive no more?

I wander far for happiness,  
To ev'ry broken cistern turn;  
But disappointment and distress  
Unite to make me weep and mourn.

Like Noah's dove, into the ark,  
Dear Lord, I press unto thy breast;  
Thy Saviour speaks, my spirit, hark!  
"Return! and I will give thee rest."

Lo! thy backsliding child attends,  
Forfeats her refuges of lies;  
Her longing eyes tow'rd heav'n she bends,  
And pants and struggles to arise.

But, oh! this clog—my Saviour come;  
Why do thy chariot wheels delay?  
I thirst, I faint to be at home;  
My spirits' bridegroom come away.

ELIZA

### DARK PROVIDENCES.

MY soul, tho' Providence may frown,  
Let not thy trust in God decline,  
Who oft brings our proud spirits down,  
When most his thoughts our rise design.

The dungeon Joseph must prepare,  
That he may Pharaoh's second be;  
And David, ere the crown he wear,  
Must, like a hunted partridge, flee.

When Ruth first Bethl'hem's fields did trace,  
Who would have thought that stranger  
should

Be the great mother of a race,  
Which soon should Israel's scepter hold?

From Moab, urg'd by want, she went,  
But plenty soon at Bethl'hem gain'd,  
Where thriving in the third descent,  
Her offspring over Israel reign'd.

And, which a greater wonder was,  
From her the great Messiah came;  
Thus death of friends, distress and loss,  
Drove her to God, true gain, and fame.

Lord, all thy dealings are a deep,  
Nor can thy ends by us be known;  
Help me my anchor still to keep,  
In storms and calms on thee alone.

J. LAGNIEL

### PHILANTHROPY.

ARE we the subjects of the great First Cause?

Then let us act obedient to his laws;  
We are not doom'd his thunderbolts to throw,

Nor aggravate the mass of human woe.  
Ours is the task to dry the falling tear,  
And whisper sounds of mercy to the ear;  
To comfort the distress'd, relieve the poor,  
Nor turn the fainting beggar from the door,

So shall we fill the circle Heav'n assign'd,  
And act as fellow men to all mankind.

S.

### LORD REMEMBER ME.

Luke xxiii. 42.

OTHOU, from whom all goodness flows,  
I list my soul to thee;  
In all my sorrows, conflicts, woes,  
Dear Lord, remember me.

When guilt lies heavy on my heart,  
Thy merits are my plea;  
My pardon, seal, and peace impart—  
In love remember me.

Let not the errors of my youth,  
Nor sins remember'd be;  
In mercy free, in grace and truth,  
O Lord, remember me!

From Sin's defilement in my soul,  
I long to be set free;  
To save, to cleanse, and make me whole,  
Dear Lord, remember me!

Temptations strong beset my way,  
Lord, to my succour flee;  
Give strength according to my day—  
For good, remember me!

If for my love to thy dear name,  
I should reproach'd be;  
I'll hail reproach, and welcome shame,  
If thou remember me.

When I draw near the gates of death,  
And meet thy just decree;  
Dear Saviour, with my dying breath,  
I'll cry, Remember me!

J. K.





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BIOGRAPHY.

MEMOIR OF MR. J. SANDERS.

**M**R. JOHN SANDERS was born in the beginning of the year 1710, in the parish of Eltham, Kent. His parents were in the husbandry business; but he lost his father while yet an infant. He continued with his mother till about the age of fifteen, when he was taken by a relative to London, and brought up in the capacity of a coachman; for several years he drove what was called *road-work*, (post chaises not then being much in use) and his character was so well known for sobriety and carefulness, that he was esteemed by many of the nobility, whom he occasionally drove to Bath and elsewhere, and who always particularly desired him to be sent in preference to any other person.

In one of these journeys, an incident occurred which he used to relate with pleasure. He was in the city of Exeter, and Mr. Cennick, (who was then in connexion with Mr. Whitfield) was preaching in the high-street of that city, on a large open spot of ground, and surrounded by a great number of people, by some of whom he had been previously ill-treated. Mr. C. was expatiating on the blood of Christ, when a profane butcher, who was among the crowd, said, "If you love blood, you shall presently have enough;" and ran to get some to throw on him. Mr. Sanders was also a by-stander, and, though at that time an entire stranger to divine things, from a sense of the ill-usage Mr. C. had received, and was likely to receive, felt an inclination to defend him. Seeing the man come with a pail nearly full of blood, he calmly went to meet him, and, when he came even with him, suddenly caught hold of the pail and poured it over the man's head. This drew the attention of the

riotous part of the people from the preacher to Mr. S., who, with some difficulty, escaped their rage, by taking shelter in a house, and was obliged to leave the town very early on the next morning. Mr. C., it is supposed, never knew who was his preserver.\*

Mr. Sanders continued his occupation as a coachman, till about the year 1745 or 6, when he bought the place of a yeoman of the guards; but he did not continue long in it, as the then Duke of Devonshire, Master of the Horse to his late Majesty, introduced him into the King's service as road coachman; and, when a vacancy happened, he was made body coachman to his present Majesty, and so continued till about the year 1780. While thus employed, he often received the approbation of his royal master, for whom he ever entertained the most affectionate love and reverence; and when he petitioned for a dismissal, on account of his age, being about 70 years old, it was granted with regret. His Majesty, when riding on horseback through Kensington, if he saw his old servant walking, would often kindly enquire after his health; and the like regard was shewn by the other branches of the royal family. For very lately, when his royal highness Prince Edward, now Duke of Kent, came to view the palace previous to his taking possession of it, he suddenly entered the apartments of Mr. S. (the person who should have apprized him having forgot it), and found him sitting to be shaved; the prince clapped his hand on his shoulder to prevent his rising, and stood leaning against the window till the operation was finished; then, with much good nature, told him he remembered him well, enquired concerning his health, and assured him he should not be dismissed from his apartments, wherever else might be. Thus he had the esteem and regard of the highest personages in the land, and all this seemed to humble him yet more in his own eyes; for his motto to the last was, "Less than the least of all."

It was about the year 1740, that he was first awakened to a true sense of his condition before God, under the ministry of the late Rev. Mr. Romaine, at St. George's, Han-

\* An account of this transaction was found in the pocket-book of Mr. C. after his decease, with an awful relation of two or three of these persecutors being taken ill with a spitting of blood, which continued till they died, one excepted, who recovered, appeared to be converted by this awful visitation, and afterwards followed Mr. C. for a considerable time, whither he went.



over-square. His going to hear him was through the persuasion of his wife, a gracious woman, who has been now dead about 20 years. However, he heard, as he used to say, "to profit; and received such a deep conviction of sin, and such a terror of the wrath of God due to it, that he was sometimes afraid even to sleep, for fear he should awake in hell. This work of the law upon his conscience followed him more or less for about six years, most of which time he was trying various means to render himself acceptable to God, and vainly endeavouring to make Moses and Christ copartners in this work; but that Holy Spirit by whom he was taught, would not suffer him to rest here. He was permitted to try to the utmost of his power, and he found the utmost of that power was only able to bring him into greater bondage. At last, by the gradual work of the Spirit of God, he was brought into the liberty of the children of God; but not without many severe conflicts with the grand enemy of souls, and many hard-fought victories obtained. The first time he ever attempted private prayer, he thought some one struck him on the back, and it had such a terrifying effect on him (though naturally he feared not the face of any man) that he was soon obliged to leave off and quit the room; but the next evening retiring in the same place, he kneeled down opposite the door, that he might see (as he expressed it) if any one entered. Thus he was enabled to persevere, and, as he confessed, with strong cries and tears, offered up his supplications to God, until, like his divine Master, he was "heard in that he feared," delivered from that state of bondage, and brought into the "glorious liberty of the sons of God;" and then he was enabled to comply with the admonition of the Apostle, and stand fast to the end in the liberty wherewith Christ had made him free. At the same time he demonstrated that this freedom did not lead to licentiousness, by his close walk with God, like Enoch, for almost half a century, and by his zeal for the glory of God and the good of souls. Almost at his own expence he opened a little place at Kensington, for the preaching of the gospel among the poor, and maintained it for some years, till a chapel was built in the town; this, with many other works of faith and charity, (in which he always disclaimed merit) will praise him yet in the gate, and one day be acknowledged as the effect of divine grace before an assembled world. He was indeed as a private Christian, a burning and a shining light; but

but, in his own estimation, a brand plucked out of the burning; for in the former part of his life he run into much excess of riot, and could rank with the chief of sinners, having committed sin with greediness and drank in iniquity like water; which made him often say, nothing but sovereign and distinguishing grace could ever have reached him; but he used to rejoice that it *had* reached, and therefore could never enough testify his gratitude to that Jesus who lived and died for him; and of his interest in whose redeeming love for two or three years preceding his death he scarcely entertained a doubt.

In his last five years, owing to his advanced age and weakness, he regretted that he was hindered from going to hear some of his dear old friends preach occasionally at the Lock Chapel, particularly the Rev. Mr. Newton, for whom he had a peculiar regard; as, indeed, he valued every minister that preached the glorious truths of the Gospel, and seldom could leave them till he had testified his affectionate respects for them. Often has the writer of this seen his eyes sparkle, as it were, with pleasure, and overflow with tears of gratitude and transport at the very name of Jesus: it was indeed music to his ears, and balm to his heart; the many happy hours the writer has spent in his company for three or four years past, particularly on Lord's day evenings, will not soon be forgotten nor the relish of them lost; when, with the most hearty Améns, he accompanied every expression in prayer that tended to exalt the name of his beloved Jesus, or that related to the enlargement of his kingdom, and to the welfare of precious and immortal souls. How did his heart burn within him, like the disciples of old, while conversing about the unmerited grace and favour he had received, and of the glory which he believed was laid up for him in a brighter and a better world! Thus faith and hope kept him waiting and watching till this glory should be revealed, especially for the last two years of his life, when he daily expected to be called from time into eternity; which happy event took place August 13, 1799, at the advanced age of near 89.

He was taken ill on the Wednesday or Thursday preceding, and from the first there appeared little or no hopes of his recovery. But he was supported during his illness in such sweet composure of spirit, and such perfect resignation to the will of God, that the promise was fully verified to him, of being kept in perfect peace, his mind being stayed upon  
Jehovah;

Jehovah. Thus he lay till within a few hours of his death, when the enemy appears to have made his last attempt. For, comparing his journey from this world to the difficult ascent of a steep hill, he expressed a fear he should never reach the top of it. His attendant, a gracious woman, immediately replied, "Dear Sir, you will reach it—you are almost at it—your Captain stands there and you must follow him." He then stretched out his hands, and, with a divine smile upon his countenance, seemed for a few moments to be praying; and shortly after, looking up and waving his hands, he said "Look—look there," and presently again, "Hark!" as if his departing spirit saw and heard a convoy of ministring angels waiting to receive him, and then, reclining on his pillow, sweetly breathed his happy soul into the bosom of his Redeemer.

Thus lived and died this venerable saint, who happily exemplified *the life, the walk, and the triumph of faith* so excellently described by the honoured instrument of his conversion, Mr. Romaine; for whose memory he always retained the most affectionate regard; and like whom, his hope and confidence was fixed on the Rock of eternal ages.

A funeral discourse was preached for Mr. Sanders, by the Rev. Dr. Lake, of Kensington, from Job v. 26. "Thou shalt come to the grave in a full age, like as a shock of corn cometh in its season;" and a like token of respect was paid to his memory by Mr. Fielder, of King's-road, Chelsea.

#### TO A FRIEND UNDER SPIRITUAL DISTRESS.

MADAM,

Halifax, 21 May, 1799.

**T**HERE is a common saying, that it is never too late to repent and reform. This maxim I apply to myself, in reference to my correspondence with my friends. As I advance in life, I feel a growing backwardness to writing; not because the affections of high esteem and regard decline, but because I have in general so much upon hand, and have so much to write in my profession. I wish I may be enabled to say something that will do you good, now I have begun. I suppose you are much in the same situation as when I left London. I feel for the affliction of your family, and sincerely desire it may be a blessing to you all. There are awful changes in this world. Smiling Providence sometimes blesses our state for years together, and then we experience a reverse of circumstances. "I was not at rest," says Job, "and yet trouble came;" that is, with greater force, and with larger measure. We should live in expectation of it. Here is nothing permanent. As



the sun rises and sets; and the moon waxes and wanes, so it is with all sublunary things. Winter is necessary as well as Summer. Rains and frosts have their advantages to fit the earth for produce. Sunshiny weather is much more pleasant than fogs and damp, but both come by his pleasure who rules the skies. We cannot have things as we wish. Our minds must be controlled, and our towering spirits brought down. He brought down their hearts by labour, and various exercises, in the wilderness; and yet they were to praise the Lord for his goodness. We know not the reasons of his mysterious dispensations now, but we shall know hereafter. Now his ways are in the great deep, and his footsteps past finding out; but at a future time, when the whole scheme is complete, we shall see abundant reason to admire both the wisdom and goodness of God. Then we shall say, he has done all things well. His designs are executed, his love has been displayed. Mercy mingled the cup, though its ingredients were bitter; and the kind hand of a skilful Physician presented the draught. The cup which my heavenly Father has prepared, shall I not drink it? I submit myself humbly to his direction. His prescriptions have always been the best, and I fall into his gracious will concerning me in all things. What reason have I to find fault? Surely, goodness and mercy have followed me all the days of my life. Let me review his ways, and learn to be content. Have I lacked any thing? My misgiving fears have presented a thousand difficulties, and raised unpleasant sensations in my mind; but how have these creatures of imagination fled. I have feared where no fear was. I have troubled myself needlessly and in vain. May I learn wisdom by what I have suffered; and if God has been so good to me in time past, may I not humbly depend upon him for time to come? "Thou hast enlarged me when I was in distress; have mercy upon me, and hear my prayer." I praise his name for grace received, and trust him for the rest. And why should I not? His love is the same; his promises are the same; and the fidelity which is engaged to bring them into effect. My life was of no more account with God in years that are past, when his candle shone on my head, and his ways dropped fatness, than it is now. Nor was there in me any more merit to recommend than there is now. God's providence still continues over the whole creation; over the meanest part of it as well as over the noblest and most exalted. Why should I dispute his goodness? His sun rises every day, and I enjoy the benefit of it in common with the rest of the world. The lilies grow, the grass springs, and nature buds and blossoms in its usual way. I therefore  
give

give my fears to the winds, and here drop my unbelief. Am I a child of his family, and will he discard me? Shall his grace grow weary of his saints? Does he design to bring me to Heaven; and as a pledge of it, has he already brought me so far, and done so much for me, and will he give up my interests for life and comfort, when he can take care of me, and provide for me, with so much ease? O my God! I will repine no more. I will no more dishonour thy love and guardian care. This, my solemn declaration shall witness against me, if I should in future abandon myself to distrust. Write these things on my heart, and let them be continually before mine eyes! I commend myself to thy mercy! Thou art my faithful Creator; do for me what thou seekest to be the best, and bring me to thy heavenly kingdom. I. C.

## REFLECTIONS ON HEB. XIII. 8.

*Jesus Christ, the same yesterday, and to-day, and for ever.*

**W**E live in a world of changes. The sun rises, ascends to his meridian, and knoweth his going down. The wind is changeable, to a proverb. The face of the earth is varied according to the seasons. Winter and spring, summer and autumn, form a grateful vicissitude. The sea also is in perpetual motion.

The scenes of providence are continually shifting. Look back to the records of earliest antiquity, and survey the world at large. Ancient history shews how universal empire passed from the Assyrians to the Medo-Perians—from the Medo-Perians to the Greeks—from them again to the Romans. Look at modern Europe. That single event, the revolution of France, in 1789, how many changes has it already produced, not only in France, but in almost all the world! Or if we confine our attention to our own country.—*Here* trade is at a stand, *there* it is enlarged; now families are increasing, soon they are diminished. Mutability is inscribed on all human affairs; but, blessed be God! “Jesus Christ is the same yesterday, to-day, and for ever.”

Some often change the place of their abode. This year they have pitched their tent in Dan; next year, perhaps, they will have removed as far as Beersheba. Some have the affliction of uncertain health, while others are of a light and fickle disposition of mind; and others have more changes in their circumstances than either in body or mind. Listen to the voice

of a mourner in Zion. Sometimes I think I have a good hope through grace; then soon again I am in doubt. Hope revives, cheers me for a while, and then declines. Sometimes I can say, Lord, thou knowest all things, thou knowest that I love thee; then again I am in Doubting Castle, and feel, in no small degree, the tyranny of giant Despair. Old disciples have seen and felt many changes in themselves and others. Often have their fairest prospects been suddenly clouded, and their best conducted plans overturned; but it is their happiness that Jesus Christ is the same yesterday, to-day, and for ever.

The discovery God has made of himself, has been by a gradual change of dispensation. He appeared to Adam in paradise; he revealed himself to the Patriarchs; the Patriarchal dispensation made way for the Mosaic; the Mosaic introduced the Christian dispensation; the Christian dispensation leads on to the ultimate glory in heaven. Christ is the substance of them all, and he is the same, yesterday, to-day, and for ever.

In the above motto the apostle puts the believing Hebrews in mind of the exemplary lives, the holy doctrine, and peaceful end of their ministers. There is, in the scripture before us, a striking contrast between the mortality of Gospel ministers and the immortality of Jesus Christ. As if the apostle should say, 'True, you can have *their* prayers no more; but Jesus ever lives to make intercession for you. They can preach no more; but Jesus lives to teach you. You can no longer have the advantage of their private counsels; but the Wonderful, the Counsellor, will still be your spiritual guide. Jesus Christ is the same *yesterday*, before time began to roll—*to-day*, while time rolls on—and *for ever*, when time shall be no more.

Jesus is immutable, as he is the Son of God.\* Deity cannot change. Some old divines, referring to the incarnation of Christ, remark, that he remained what he was, and became what he was not. Immutability, in a qualified sense, belongs to his character as the Saviour of sinners. Was he an able Saviour in the days of his flesh? He is so now. He is *now* able to save to the uttermost of our danger, of our desires, of our duration; and he is as willing to save now as when he said "Him that cometh I will in no wise cast out."

To all those who have believed through grace, Jesus is unchangeable in his *love*. He has made us exceeding great and precious promises, and we know in whom we have believed. Whom he loves he loves to the end. Pretended friends may deceive us. Our real friends may be removed from us to a dis-

\* John i. 14, 18. iii. 16, 18. ; John iv. 9.



tant part of the world; or they may be reduced to straits and poverty, and so rendered incapable of helping us; or they may die. But Jesus cannot deceive, he cannot be removed, he cannot be impoverished, he cannot die.

Let us glance at the *offices* of Christ. The truth, as it is in Jesus, is immutable. His doctrines abide the same.\* His atonement avails equally for believers of the old and of the new dispensation.† His intercession, founded on his own merit, not ours, shall ever prevail. "He ever liveth to make intercession for us." The kings of the earth die like other men: at the touch of death they drop their sceptres and go down from their thrones into the dark grave; but the kingdom of Jesus is an everlasting kingdom, and of his dominion there shall be no end. His laws and ordinances need no revision or amendment; nor shall they ever be repealed. It appears hence

(1.) That we need not hesitate to say Jesus is a divine person, for he is immutable. 'Tis God that says, "I change not."‡ 'Tis of God alone it can be said, "with him there is no variableness nor shadow of a turning."§ Angels are not naturally immutable. Witness the everlasting chains and darkness of those who kept not their first estate.

(2.) That we may rest safely upon Christ for salvation. The Christian leans not upon a broken reed, nor stands upon ground that will give way. "Here is firm footing—Here is solid rock—All, all is sea beside."

(3.) That there is a great propriety in ministers preaching Christ constantly—Christ in every sermon. The late Mr. Ryland (walking up and down in his school at Enfield) used to say, "Simplify and repetition—Simplify and repetition are the maxims for a school." May not the ministers of the Gospel transfer these maxims with advantage to the School of Christ?

(4.) That Christians should imitate the immutability of Christ, in the steadiness of their principles, temper and conduct. Reubenites, unstable as water, shall not excel. An unshaken firmness of character well becomes a Christian while he is travelling in the plain road of duty. Queen Elizabeth's motto was "*semper eadem*," i. e. always the same. "My beloved brethren, be ye *steadfast, immoveable*, always abounding in the work of the Lord, forasmuch as ye know that your labour is not in vain in the Lord."

Stratford.

W. N.

\* See ver. 9. † Rom. iii. 25. Heb. ix. 12. ‡ Mal. iii. 6. § Jam. i. 12.

## ON EVIL SPEAKING.

*Dead flies cause the ointment of the apothecary to send forth a stinking savour, so doth a little folly [disgrace] him that is in reputation for wisdom and honour. Eccles. x. 1.*

**W**HEN persons, by a profession of religion, acquire a good name among men, and for a time support it with respectability, the whole of their character is laid open to suspicion, when, though rigidly tenacious of outward forms, and declared enemies to an irreligious practice, they privately, without any apparent sense of evil, transgress the plainest precepts of the word of God. Christians are exhorted not to speak evil of one another; and who will venture to support *their* claim to religion, who, as busy bodies, go from house to house, not merely bringing the characters under view, but designedly putting such constructions on their conduct as have a tendency to tarnish their good name? "Judge not (saith our Lord) that ye be not judged." But we are led to doubt, and not without reason, whether such can be at all influenced by the spirit of the Gospel, who, under a mask of religion, devise, publish the grossest slanders, and lay to the charge of others, things that they know not. To wound a character in secret, yet in such a manner as that it shall soon be discernible to all, is a far greater evil than an open attack, where the injured has an opportunity of making his defence. Sin does not cease to be evil, though practised in secret; and the malicious whisper circulated among a few friends does not cease to be slander, because not published on the house top. Where the law of Christ has reached the conscience, it will influence the conduct; and where sin of any kind is willingly practised and persevered in, does it not amount to a demonstration, that the transgressors are yet in the gall of bitterness and bond of iniquity? To make and envenom arrows of calumny to wound the innocent, will certainly exclude such hellish artificers from a seat with those "who have clean hands, and a pure heart." "Instruments of cruelty are in their habitations; O my soul, come not thou into their secret; unto their assembly, mine honour, be not thou united."

The profession of religion, which they vainly suppose entitles them to preference, can be no palliation to the offence; for, if under that profession, they take the liberty to mangle the characters of others, they wrest religion to a purpose

purpose subversive of its design, and quite contrary to the spirit of the Gospel.

They act from that spirit which worketh in the children of disobedience, and imitate the conduct of the devil, the accuser of the brethren. "As a little folly disgraces a man that is in reputation for wisdom and honour, so will lying slander, &c." soon forfeit a good name, however fair the reputation otherwise stands; for deliberately to lie, slander, and calumniate, will soon unmask a character to the discerning, who are naturally led to infer that the religion of such is fraudulence and deceit. What other sins would not such practise, provided they could be concealed? To make great pretensions to religion, and at the same time to be deliberate in falsehood, in calumny and slander, is to make clear the outside of the platter, and leave the inside full of ravening and wickedness.

If those who are the objects of their slander are blameable, in unnecessarily circulating evil reports, they betray a want of that charity that thinketh no evil, and covereth a multitude of sins; and if they wound the people of Christ without a cause, they wound Christ himself; for they that harm his people, touch the apple of his eye. Not less obnoxious to society are they, who, under the base counterfeit of friendship, under flattering lips and a deceitful tongue, conceal enmity and distrust; and who, on every convenient opportunity, shew their hatred in the most malevolent insinuations: "one speaketh peaceably to his neighbour with his mouth, but in his heart he layeth wait for him." Such characters deserve to be excluded from every religious society, and sent among the foxes of the field.

If such deceitful conduct, as I now reprobate, can be consistent with a state of grace, what fiery trials must men of that description come through before they leave this world. They may expect to feel in the most poignant manner, the lash of their own censures reverberate with increased severity on themselves. Like serpents lurking in the way, they mark every step, and are ready to take the advantage; and with equal caution, as those accursed animals, ought such characters to be avoided. Though in the most express manner the sacred scripture condemns lying, back-biting and evil-speaking, there are, who use their bibles with much sanctity, to appearance, on whose practice, in these particulars, the scriptures have not the smallest influence.

"A good name," says Solomon, "is rather to be chosen



sen than great riches." To have their good name sullied by calumniating men, is an evil dreaded by all who value reputation. Men are often exposed to some corporal punishment, or to the ignominious gaze of the multitude, for pilfering their neighbours' property; and if a good name is rather to be chosen than great riches, those who rob others of their good name are guilty of a greater evil, than if they had plundered their houses, or rifled their pockets; it would then be a punishment highly merited by the offenders to expose them to public contempt. There is a practice in some reformed churches, that sinners of a certain description, such as fornicators and adulterers, are publicly rebuked for their offence, on the Lord's-day, in the face of the congregation. And why should not liars, backbiters and slanderers undergo the same discipline? Certainly the qualities of crimes were not properly judged of, or these evil spirits had been first in the list of those on whom such censures are inflicted; for liars, whoremongers and idolaters, with every thing that worketh abomination and maketh a lie, shall have their portion in the lake that burns with fire and brimstone. How preposterous to expose to public view those who in the violence of temptation have fallen in the snare, who feel the pangs of godly sorrow for their offence, while others regardless of all truth, frame falsehood, and utter deceit, to the wounding of the innocent, and the dissolving of the most sacred ties of friendship with impunity; and in a sanctimonious manner, observe all the duties of religion with so much archness, as would Satan himself transformed into an angel of light.

If persons would seriously consider the evil of such a practice as opposite to the plain instructions of revelation, if they would think of the injury it does to others, and the reproach it brings upon religion; if they weighed seriously the dangerous consequences that may ensue to themselves, they would, it is hoped, at least attempt to put themselves under such restraints, which, if they did not assist in cherishing that charity that thinketh no evil, might assist in preventing their casting about firebrands, arrows and death. With what grace can they pray, "Lord forgive us our trespasses as we forgive them who trespass against us," when, not merely by circulating reports injurious to the characters of others, but by framing falsehoods, and taking advantage of every circumstance in their lives, they study to sully their unblemished reputation? Alas, how many call Christ, Lord, Lord, who do not the things which he commands!

In

In reading these few reflections, many will readily conclude, that the writer of them has had some persons in his view: I acknowledge the picture is drawn from life, and with a design that those into whose hands it may fall, and who are exhibited in it, may have such a view of themselves, as may make them detest the vices they now practise. He who speaks and writes at random has no claim to attention. He who speaks or writes in such a general manner, as to make no impression on the mind that may lead to some useful enquiry, will have but a small share of success; but to write or speak so plainly, that those who read or hear, may have an opportunity of making a particular application to themselves, will, at least, if it does no more, afford the author this satisfaction, that he has done his duty, and that the objects of his reproof will be inexcusable if they do not repent. That every one who reads this, and who is censured by it, may make as pointed an application of it to himself as if he heard Nathan saying to him, "Thou art the man," is the prayer of

ADJUTOR.

## ON THE EXEMPLARY BEHAVIOUR OF MINISTERS.

### LETTER VII.

DEAR SIR,

**A** RIGHT general preaching of divine truths is not sufficient. You must rightly divide and address them to the consciences of your hearers, as unconverted or converted, as strong or weak, as legally or evangelically wounded in spirit, or as fallen into scandal or error.

In dealing with *unconverted sinners*, you must, 1. Plainly lay before them their inexpressible sinfulness of heart and life, particularly in rejecting Christ; and the infinite, the everlasting misery to which by their sin they are exposed; \* but not so as to leave them no ground of hope in Christ, or as to make them attempt their own deliverance by the works of the law. † 2. You must earnestly urge upon them the absolute necessity of having their state, nature, and practice changed, in order to escape the damnation of hell. ‡ 3. The gospel descriptions and offers of Christ, and his all-sufficient, suitable and everlasting salvation, must be clearly exhibited to, and urged upon

\* If. lviii. 1. Ezek. xvi. 2. iii. 18. xviii. 4. xxxiii. 8. If. iii. 11. Matt. xi. 20—24. Rom. i. 28—32. ii. 4, 5, 8, 9. iii. 10—19.

† Ezra x. 2. 1 Sam. xii. 20. Rom. ix. 30—33. x. 2, 3. Gal. ii. 16.

‡ Jo. iii. 3—5. i. 12, 13. Ezek. xviii. 31. xxxiii. 11. Luke xiii. 3, 5, 24. Matt. vii. 13—23.

them.\* 4. The true nature of believing in Christ must be explained to them, and they urged, under the influence of the Holy Ghost, to essay it with all their heart.† 5. All hindrances of immediate believing on Christ drawn from worldly entanglements; thoughts of their having already believed, or of their having time enough for it hereafter, or of being able to believe when they will; or drawn from the unchangeableness of God's decrees, the greatness, nature and continuance of their sinfulness, the unworthiness of their persons, must be carefully removed; and the insufficiency, the impropriety or falseness of them, be clearly laid before their minds.‡

In thus dealing with them, it is necessary that you not only cry and look for the almighty working of God's Spirit, but also manifest the most tender compassion to them.§ Most patiently bear with them, notwithstanding many relapses, and persevere in labouring with them, though apparently obstinate,|| till they appear past all hope,\*\* and exercise the utmost prudence in laying hold of every promising opportunity of prevailing with them;†† in dealing more softly or sharply with them, as their number is greater or less,‡‡ in proportioning your reprehensions to their sins, and teaching their minds without irritating their spirits;§§ in forbearing the public reprehension of sins which are scarce known by your hearers, and in studying a gradual detection of sins which have been long customary in your places.

In regard to those who are *already converted*, you must, 1. Labour to establish them in the truths of God.||| 2. Stir them up to try, strengthen, renew, exercise their graces,\*\*\* and in

\* Song v. 10—16. Pro. viii. Pf. xlv. 1.—8. and lxxii. Is. vii. 14. and ix. 6. 7. and xlii. 6. 7. and xlix. 1.—8. and lii. 15.—15. and liii. and lv. 1.—7. and xxv. 6. and xxviii. 16. and xxxii. 2. Jer. xxiii. 5. 6. Dan. ix. 24. Zech. ix. 9. 10. Col. ii. 9. and iii. 11. and i. 19. 1 Cor. i. 30. Is. i. 29. and iii. 14.—21. Acts ii. 36. and iii. 26. and xiii. 26.

† Heb. xi. 1. 13. Is. xlv. 22. Pro. xxiii. 26. and i. 22. 23. and ix. 4. 5. Matt. xi. 28. Jo. i. 12. and iii. 16. and vii. 37. and vii. 37.

‡ Matt. xxii. 2.—10. Luke xiv. 16.—23. Pro. i. 32.—32. Is. i. 18. and xliii. 24. 25. and xlv. 12. 13. and lv. 1.—7. Rev. xxii. 17. and iii. 17.—20. 2 Cor. v. 20. and vi. 1. 2. Ezek. xxxiii. 11. and xxxvii. 11. —14. § Jer. iv. 19. and ix. 1. Mic. i. 8. Luke xix. 41.

|| 2 Tim. ii. 10. 14. 25. 26. Tit. iii. 2. 3. Eccl. xi. 6.

\*\* Acts xiii. 46. and xix. 9. Matt. vii. 6.

†† Luke xii. 42. Job xxxiii. 22.—24. 2 Chron. xxxiii. 11.

‡‡ Ezra x. 13. 1 Cor. v. 5. §§ Acts xvii. 22.—31. and ii. 14.—36.

||| Acts xiv. 22. and xv. 36. and xviii. 23. 1 Pet. v. 12. 2 Pet. i. 12.

Jude 3. Phil. i. 27.

\*\*\* 2 Cor. xiii. 9. Rev. iii. 2. 2 Pet. i. 10. 1 Cor. xvi. 13. Eph.

vi. 10.—18. Col. iii. 10.



walking worthy of their new-covenant state and privileges,\* that they may enjoy more fellowship with God;† and answerably to their different circumstances, may adorn the Gospel by a life of faith, love, candour, humility, zeal, prudence and constancy.‡ 3. Urge them to grow and increase more and more in grace, holiness and virtue.§ Shewing them the proper means of so doing, and warning them against every hindrance.

Those who are *strong in faith and knowledge*, you must feed with strong meat, teaching them the deeper and more difficult mysteries of God's word, and press them to practise the more difficult duties of religion,|| particularly to contend boldly for the truths and interest of Christ,\*\* and carefully to beware of doing any thing which is not expedient as well as lawful;†† to beware of pride, self-conceit, or contempt of weak brethren,‡‡ and to prepare for heavy and sharp trials and sufferings. §§

Those who are *weak in the faith*, you must feed with milk, the plain truths of the Gospel and commands of the law,|| never proposing things in their hearing which they are not able to bear, \*\*\* nor urging them to practise the hard and extraordinary duties of religion.††† Deal meekly with them in their doubts and never vex them with unseasonable or violent debates.‡‡‡ Cheerfully submit to the meanest offices which can promote their edification, and even willingly abate of your honours, dress, or salary, as occasions may require, for that end, §§§ never break the peace with them, nor even abate in your affection for them on account of their differences in judgment.|||| Warn them against rash peremptory judgments in matters intrinsically indifferent,\*\*\*\* to do nothing with a doubting conscience,†††† and to beware of indulging obstinacy in their doubts.‡‡‡‡

I am yours.

\* Eph. iv. and v. † Jo. xiv. 21. 23. ‡ Phil. i. 27.—29. Rom. xi. 15. Gal. v. and vi. Eph. iv. 6. Phil. ii. 4. Col. iii. and iv. 1 Theff. iii. 5. Tit. ii. 10.—14. Heb. xii. and xiii. James i. 5. Jude. Acts xxiv. 16. § 2 Pet. iii. 18. and i. 5.—8. || Heb. v. 14. and vi. 10. Acts xx. 27. Matt. xiii. 11. Mark iv. 34. \*\* Heb. xiii. 7. Jude 3. Phil. i. 27. †† Rom. xv. 1. 2. and xiv. 21. 1 Cor. viii. 9. ‡‡ 1 Cor. iv. 7. Rom. xi. 20. §§ Jo. xiv. 16. Acts, xiv. 22. Jo. xxi. 18. || 1 Cor. iii. 2. Heb. v. 12. \*\*\* Mark iv. 33. Jo. xvi. 12. ††† Matt. ix. 14. ‡‡‡ Rom. xiv. 1. and xv. 1. §§§ 1 Cor. ix. 19. 20. 1 Theff. ii. 7. 8. |||| Phil. iii. 15. Matt. xxviii. 10. If. xl. 11. \*\*\*\* Rom. xiv. 3. †††† Rom. xiv. 5. 23. ‡‡‡‡ Jam. i. 19. Phil. iii. 15. 1 Cor. xi. 16.

## THE FALLEN STATE OF MAN.

**W**E lately surveyed the blissful height where once we stood.\* We must now behold the dreadful pit into which we are all sunk. The human heart is a dark and deep abyss, which we cannot fathom. Its veins and windings we are not fully able to discover and dissect; even with the searching knife of the divine word. "The heart is deceitful above all things, and desperately wicked; who can know it?" However, we may see enough of our sinful state to confound our foolish pride, and close for ever our boasting lips. We learn from unerring writ, that man in honour did not abide. His primeval glory soon departed. *Ichabod* is now written upon him in legible characters. His present state is a state of sin and misery. Seriously to contemplate this melancholy theme, can hardly be pleasing to the proud heart of man; but the knowledge of it is absolutely necessary to our embracing the Saviour; and consequently, to our salvation. By some it is, in a great measure denied, but it never can be disproved. The very denial of it, in many cases, proves its awful reality. If we open our ears to the voice of Scripture, and shut not our eyes against ocular demonstration, we shall soon confess, that in man the gold is become dim, and the fine gold changed. Moses, that meek man of God, faithfully relates, that our first parents were expelled from paradise, because they had fallen from God. Their children were begotten in their own sinful likeness, and their first born even murdered his own brother. As the earth filled with men it filled with violence. Such was the wickedness of Adam's posterity, that every imagination of the thoughts of their hearts were only evil, and that continually. God saw their wickedness, and determined to destroy them for it with a deluge of water. When the world was again repopled, from Noah, whom God had spared, the whole race was still corrupt. The imagination of man's heart was evil from his youth. In the days of Job, his friends never spake a greater truth than when they said "Man is born like the wild ass's colt;" and, that he is "abominable and filthy, and drinks in iniquity like water." In David's time, none were righteous, no, not one. Solomon observed that folly was bound up in the heart of a child. Isaiah said, all were as an unclean thing. Jeremiah pronounced the human heart to be desperately wicked. On the same subject, the New Testament writers assert the same things. Jesus himself, whose Spirit inspired both the prophets

\* Evangelical Magazine for May last, page 232.

prophets and apostles declares, that men loved darkness and not light; and that out of their hearts proceed evil thoughts, murders, adulteries, fornications, thefts, false witness and blasphemies. That, such being the case, "Except a man (*is*, any one) be born again, he cannot enter into the kingdom of God." His apostles assert that the natural or unrenewed man receiveth not the things of the Spirit of God; but that his carnal mind is enmity against God. Those for whom Christ died, are the ungodly and unjust. The best men that ever lived have abhorred themselves. They have freely owned that they were conceived and shapen in iniquity; and that in their flesh dwelt no good thing. All, all are children of wrath *by nature*. Every man, and every part of man is utterly degenerate.

His *understanding* is darkened. The God of this world has blinded his eyes. He is not only in the dark, but absolute darkness itself. In matters of real religion, he is so ignorant, as not to know the shadow from the substance, or the form from the power of godliness. He puts things for each other that essentially differ. Light for darkness; bitter for sweet; good for evil, and evil for good. His *memory* is so injured that it forgets what it should retain, and retains what it should forget. It recollects the injuries of men, and forgets the mercies of God. The remembrance of things temporal is ever present; while that of God and Christ, death and eternity, heaven and hell, only occurs sometimes. His *reason*, that noble faculty, which exalts him so far above the brute creation, and does great things for him in commerce, science, and politics, fails him in his researches to discover the origin of misery; as also, the nature of true felicity, with the way to its attainment. This humbling truth is clearly attested, by clouds of learned philosophers, though without design, in their multiplied and contradictory opinions concerning the chief good. Such is become the folly of what proud men call reason, that as Dr. Young says, "She nurses folly's children as her own, fond of the foulest." She has been known to exert her utmost powers in direct opposition to divine revelation. She has lifted up her voice, even in behalf of vice and immorality. As to the *will*, alas! it is not less refractory and rebellious against God, than the understanding is dark, and the memory treacherous with respect to the things of God. The *affections* are in a state equally disordered. The natural man is a lover of pleasure and the world more than of God. He longs for what he should loathe, and delights in what he should detest. He fears men, who can at most only kill the body; but he fears not God, who is able to destroy



destroy both body and soul in hell. His *conscience*, the best of all his fallen powers, is sadly polluted. Suppose it to be faithful to the light it has, yet it is often so blind as to see very little; and of course, so deaf as to hear little; so dumb as to say little. In some it is seared as with a hot iron. Whenever it is alarmed in any, it seeks to be appeased by improper applications.

But we proceed to observe, that while the fallen soul of man is void of all good, it is full of all evil. It is dreadfully swollen with pride, vanity, and ambition. It is sadly infected with covetousness, jealousy, and impatience. It is replete with envy, hatred, and malice. It is the horrid abode of wrath and sloth. Revenge, distraction, and despair reside therein. Surely it is a cage of unclean birds—a nest of vipers! Who can wonder that man, when savingly convinced, is a terror to himself? The whole man is corrupt and needs cleansing, body, soul, and spirit. As the corruption is general in the whole race, so, if grace prevent not, at one time or another it breaks out in every man. As is the heart such will be the life; if only we make a little allowance for the workings of hypocrisy. By nature the neck is stiffened with pride. The eye is wanton. The ear opens to filthy conversation, in which the tongue readily joins. The palate, throat, and stomach are seats of dangerous indulgence. The hand plucks the forbidden fruit, and the feet run the broad way. That such is the sinful state of man, as expressed or implied in every passage of holy writ. The same is obvious in the ways of all who follow the desires and imaginations of their own hearts. It is also confessed and bewailed by all who are in the way to heaven.

He who is thus sinful, must be *miserable*. Sin brought death and every woe into the world. It is a vale of tears, because the theatre of wickedness. In our sorrows we read our sins. In the natural world the religious philosopher reads the evidence of it's Author's displeasure with it's sinful inhabitants. Man gets his bread by the sweat of his brow, because of sin. We read the fall of man in the spontaneous produce of the earth; in the rigours of winter, and in the suffocating heats of summer; in terrible storms, excessive rains, ruinous inundations. The man must be blind who beholds it not in the noisome prison, and the frightful gibbet. How visible is it in hostile fleets and armies, with all their instruments of death? Whatever is found, whether in the animal or vegetable parts of the creation, hurtful to man, may be brought in evidence of his fall from God. Work-houses, hospitals, and infirmaries, with all the diseases incident to the body, and death at the close; "all, all at-  
test

test the solemn truth." The learned professions, whether their object be to secure our rights, restore our health, or save our souls, prove our fall; in as much as they are only rendered necessary by man's iniquity.

The miseries of this life, however varied, great and heavy, end with life. Death terminates all sublunary things; but the finite creature has sinned against the infinite Creator, and against infinite obligations; and, as such, is become obnoxious to infinite punishment. His sufferings cannot atone for his sins, and therefore he is liable to suffer for ever. Having lost the image of God we are exposed to the curse of his law. We are under the power of Satan, and exposed to those vials of endless wrath prepared for the Devil and his followers. How dreadful the punishment which separates between men and the most distant hopes of happiness! The punishment of pain and loss, which even the terms *hell*, *unquenchable fire*, and *blackness of darkness for ever*, &c. fail fully to express? In this point of view, what a poor, diseased, destitute, enslaved pitiful object is fallen man! If in the midst of it he fancies himself well, still greater is the cause of lamentation. Who that is raised by the Redeemer from the ruins of the fall, would not fly to alarm his fellow men of their dreadful danger, and point them to the safe and tried remedy. Such is the grand object of the Missionary Society. Hail! holy brethren, in the face of every discouragement go forward. The salvation of one soul will more than recompense all your labours, S. B.

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### MISSIONARY EXTRACT.

*To the Editor of the Evangelical Magazine.*

SIR,

**I** WAS much struck with reading, very lately, Bishop Hurd's sermon before the Society for the propagation of the Gospel in foreign parts. Though it was preached many years before the Missionary Society was established, or even thought of yet it seems so appropriate, especially as coming from a dignitary of the establishment, that I hope, the following quotation therefrom may be of use.

"The difficulties, the dangers, the distresses of all sorts which must be encountered by the Christian Missionary, require a more than ordinary degree of virtue, and will be only sustained by him, whom a fervent love of Christ and the quickening graces of his Spirit have anointed, as it were, and consecrated to this arduous service. Then it is, that  
we

we have seen the faithful minister of the word go forth with the zeal of an apostle, and the constancy of a martyr. We have seen him forsake ease, and affluence; a competency, at least, and the ordinary comforts of society; and with the Gospel in his hand, and his Saviour in his heart, make his way through burning deserts and the howling wilderness, braving the rage of climates, and all the inconveniences of long and perilous voyages; submitting to the drudgery of learning barbarous languages, and to the disgust of complying with barbarous manners, watching the dark suspicions, and exposed to the capricious fury of impotent savages; courting their offensive society, adopting their loathsome customs, and assimilating his very nature, almost, to theirs; in a word, enduring all things, becoming all things, in the patient hope of finding a way to their good opinion, and of succeeding, finally, in his unwearied endeavours to make the word of life a salvation not unacceptable to them.

"I confess, when I reflect on all the those things, I humble myself before such heroic virtue; or rather I adore the grace of God in Christ Jesus, which is able to produce such examples of it in our degenerate world. O! let not the hard heart of infidelity prophane such a virtue as this, with the disgraceful name of fanaticism or superstition." P. 9,

Yours,

A sincere friend to the Missionary Society,  
and a member of the Established Church,

Oct. 5. 1799.

J. W.

#### CHEARFUL RESIGNATION TO THE DIVINE WILL.

*Be still and know that I am God.* Isa. xlv. 10.

**T**HE design of God in all his dispensations, is the happiness of his people. This consideration should not only reconcile them to all they meet with in their earthly pilgrimage, but become a constant source of joy. That those who are strangers to the divine life in their souls, and who are without God in the world should be fretful and discontented, when their hopes and schemes are frustrated, is not to be wondered at; but that any who have been convinced of the vanity of every object beside God, and have been enabled to make a covenant God in Christ Jesus their portion, should repine at their lot, whatever it may be,



both unreasonable and ungrateful, that they have no just grounds for it is certain; yet that such a disposition prevails is undeniable.

A small degree of attention to the conversation and conduct of many who think themselves (and whom we should be ready to think) improperly judged, were they not numbered amongst the disciples of Christ, would sufficiently prove the fact. The dishonour such bring upon their profession, and the injury they do themselves, is not small. It would be easy to point out the unhappy consequences that must necessarily follow a disposition of this kind; but let the dishonour done to God, and the destruction of their own peace, suffice.

Now, I presume, in order to chearful resignation to the divine will, there must be, not only barely an acknowledgement of God's hand in our concerns, but such an acknowledgement as arises from a conviction of his love in all he suffers to befall us; an acknowledgement which arises not only from the consideration of his character as a being of infinite perfections, but that these perfections are exercised for our advantage; not only that every circumstance is by the permission and direction of Him who cannot act wrong; but that every circumstance is particularly permitted and directed for our advantage. This I conceive to be the foundation of chearful resignation to the divine will; and this is only realized, by true believers in Jesus Christ; and so far as this is realized, there will be grateful acknowledgement, and chearful obedience, as the necessary consequences.

By grateful acknowledgement, I mean thankfulness to God for all he with-holds, as well as all he gives; that our situations, callings and circumstances; and that our possessions, duties, and sufferings, are just what they are. By chearful obedience may be understood, a readiness on all occasions to do and suffer the divine will, because it is the divine will; and as the former implies cordial approbation of all God requires, so this delights in the fulfilment of it.

That this is the duty and privilege of the believer is certain: that it is his *duty*, appears from his dependence on God for all that he receives.

As God is a perfect being, he cannot act amiss: as he is a sovereign, he has a right to dispose of the affairs of his creatures as he pleases; as he is infinitely good, he wills, in all things, the happiness of his people here, and their eternal bliss hereafter.

That it is the Christian's *privilege*, follows of course; what is his duty is also his privilege; it is his privilege as it is his happiness; and we are so far only truly happy as we are chearfully resigned to the divine will. As to be given up to our own wills is misery and distress, so to know no will but God's is the summit of our happiness.

That we may experience this, let it be our first concern to know that God, who has the direction of all our affairs, and who only can work in us that chearful resignation to his divine will, which is attended with unspeakable advantages here, and, through Jesus Christ, a sure prelude to an admission into those blissful abodes, where the will of God is perfectly and chearfully performed, and happiness reigns in the highest perfection.

N.

### HINTS ON PRAYER.

**P**RAYER is the sweet and strong breathing of the newborn soul, toward a covenant God in Christ; ever wishing to draw in the life-supporting air of heaven, and to live in its own proper element. No hunted hart ever panted more after the water brooks, than a believing soul will pant after communion with God through the blessed Jesus.

The beloved object of prayer is a reconciled Father, whose heart is full of tenderness to the complaints and miseries of his dear children,—his promises are the declarations of his pure love—a dependance upon his fulfilling them, does him honour, and is sure always to bring down the blessing.

The Holy Spirit teacheth the children of God how to pray in faith. He helpeth their infirmities in prayer, strengthens their graces, and bestows on them all their comforts. He enables them to come with boldness, and have access with confidence.

Whatever their Father has freely promised to give them in Jesus, they ask in faith, nothing wavering, for they know his promises cannot fail, and as they find them daily fulfilled, their holy familiarity with him increases. He draws near to them, and they draw near to him.

This mutual intercourse is the source of much joy, and makes the house and ordinances of the Lord a delight; for there he is always disposed to hear, and will fulfil his promise to his children, "I will make them joyful," says he, "in my house of prayer."

T. D.

ANECDOTE.

ANECDOTE.

**T**HE Rev. Samuel Welles, one of the ejected ministers, being visited by the Rev. Mr. (afterwards Dr.) White, minister of Kidderminster; Mr. White said, "I wonder, Mr. Welles, how you do to live so comfortably: methinks you, with your numerous family, live more plentifully on the providence of God, than I can with the benefits of the parish?"

Mr. Welles, on another occasion, cheerfully professed, that he had not one carking thought about the support of his family, though he had then ten children, and his wife big with another. And no one will call in question the sincere trust in God of a man, who with a large family, changed a situation which brought him 200l. a year, for one of 100l. that he might do good to more souls; and refused afterwards one of 300l. for the same reason.

REVIEW OF RELIGIOUS PUBLICATIONS.

*A DICTIONARY of the HOLY BIBLE: containing an historical Account of the Persons; a geographical and historical Account of the Places; a literal, critical, and systematical Description of other Objects, whether natural, artificial, civil, religious, or military; and an Explication of the appellative Terms, mentioned in the Writings of the Old and New Testament. The whole comprising whatever important is known concerning the Antiquities of the Hebrew Nation and Church of God; forming a sacred Commentary; a Body of Scripture History, Chronology, and Divinity; and serving in a great measure as a Concordance to the Bible. By the Rev. JOHN BROWN, late Minister of the Gospel at Haddington. A new edition; carefully revised and improved with the Author's last Additions and Corrections. In two Volumes, price 14s. bound. Ogle.*

**T**HE nature of this useful work is fairly stated in the title. It hath for a long time met with great acceptance in the churches of the saints; and this edition has the advantage of the corrections and additions, which the Author made on a copy of the work, during several years before he died. Mr. Brown's extensive reading, indefatigable industry, and almost unequalled acquaintance with the oracles of God, wonderfully fitted him for a work of this kind. It will be found to be, to the divine and the private Christian, both what Johnson is to the English linguist, and what the Encyclopædia is to the man of science.

PERIODICAL ACCOUNTS *relative to the Baptist Missionary Society*, No. V. 8vo. 80 pages, 1s. Button, 1799.

**T**HE contents of this Number are remarkably interesting, and will sufficiently shew the importance of the publication, viz. Letters from the Missionaries up to October 1798; Answers to Questions put to Mr. Carey; Resolutions of Committee Meetings in England; Questions by Rajah Keeshore, and Answers by Mr. Fountain; Correspondence between Mr. Carey and the Missionaries at Malabar; Village Preaching in England; &c.



*A VINDICATION of the CALVINISTIC DOCTRINES of Human Depravity, the Atonement, Divine Influences, &c. in a Series of Letters to the Rev. T. BELSHAM: occasioned by his "Review of Mr. Wilberforce's Treatises;" with an Appendix to the Author of "Letters on hereditary Depravity." By THOMAS WILLIAMS, Author of "The Age of Infidelity," &c. 8vo 256 pages, 4s. boards. Williams, Chapman, &c.*

IN our review of Mr. Belsham's book, we had occasion to observe how far he had deviated from the Doctrine of the New Testament; and that, with all the boast of rational religionists, it is impossible that their scheme can hang tolerably together, because truth only is consistent. This writer has pursued these ideas through all the points Mr. B. has controverted, and in each of them shewn, by a variety of evidence, that, however the modern Unitarian principles may agree with certain systems of philosophy, they are repugnant to the Scriptures, inimical to practical religion, and inconsistent among themselves.

The subjects considered in these letters are the following: the Test of Truth; the depravity of Human Nature; its Origin; the Quantum of moral Evil; of Satan, and a future Punishment; of Atonement; the Origin and Design of Sacrifices; Intercession of Christ; Terms of Acceptance with God; of Divine Influences, and experimental Religion; Effects and Consequences of the Calvinistic System; and, in the Appendix, a farther Examination of the Scripture Doctrine of Human Depravity; and its possibility, physically and metaphysically considered.

Under the head of Christ's Intercession, Mr. B. had extravagantly said, "We are *totally ignorant* of the place where he resides, and of the occupations in which he is engaged." Mr. W. contrasts with this the language of the Apostle, "He is now at the right hand of God making intercession for us." Mr. B. questions what can be meant by intercession; and thinks the New Testament "Writers themselves annexed *no very distinct idea* to it." This his antagonist properly exposes; but we were rather surprised he has omitted to observe the different manner in which the verb *προσκαίω*, to plead, or intercede, is used with the opposite prepositions *κατα*, against, and *υπερ*, for. For (Rom. xi. 2.) it is said of Elijah, that he pleads or makes intercession (*κατα*) *against* Israel; but of Christ, that he pleads or makes intercession (*υπερ*) *for* his people. So Outram (de Sacrificiis, cap. vii. lib. 2. sect. 8.) observes, The same phrase employed in Rom. xi. 2, is repeatedly used in the Maccabees for an *accuser*, and is the evident opposite of that applied to Jesus. And the same elaborate writer remarks, that the Jews have adopted the term *Paracletos* (פֶּרַקְלִיט) to denote an *advocate*; and its opposite (*καταπρό*) קַטְיוֹר for an *accuser*.

In justice to our Author, we are constrained to remark, that he has discussed the above subjects with considerable ability and candour. In a prefatory address to Mr. Wilberforce, Mr. W. apologizes for the use of the term *Calvinistic*, which he observes has, by various arts, been rendered odious and unpopular; yet, as under this term Unitarian writers generally comprehend the doctrines of Human Depravity, the Atonement, Divine Influences, &c. he considered himself as obliged to use it, though he is sensible "these truths are no less dear to thousands who do not pass under the denomination of Calvinists."

*HYMNS for the Use of SUNDAY SCHOOLS, selected from various Authors. 36 small pages, 2d. Chapman.*

THE judicious Editor of this small collection has freely availed himself

self of Dr. Watts's compositions for children, to which he has added from various other authors; but the whole, comprising 43 hymns, is expressly confined to subjects adapted to Sunday Schools. The profits, if any, are to be devoted to the Sunday Schools in Kent.

*The Reason of Faith, or an Answer to that Enquiry, wherefore we believe the Scripture to be the Word of God.* By JOHN OWEN, D. D. Abridged by JOHN KIRKPATRICK. 12mo. 126 pages. Knott, &c.

DR. Owen's works certainly do not need our encomium; but we cannot withhold our cordial approbation to this judicious and seasonable abridgment; which, we are happy to find, is shortly to be followed, as a proper sequel to the present work, by a like abridgment of the Doctor's *Reasons of Prophecy*, or the causes, ways, and means of understanding the mind of God in his word, &c. to which, we persuade ourselves, he will be encouraged by the public approbation of the present tract.

**RELIGIOUS CORRESPONDENCE; or twelve Epistles, consisting of Inquiries, Directions, and Advice concerning Experimental and Practical Religion. To which are added, nine short Experimental Hymns.** By JOSEPH WHITEMOUSE. 2d Edition, with a recommendatory Preface, by the Rev. G. BURDER. 12mo. 50 pp. 6d. Chapman.

THE subjects of these letters are purely experimental. Mr. B. whose judgment claims considerable respect, observes truly, that these pages contain many useful hints, especially to young professors. The writer treads rather an unbeaten tract, and descends to some particulars not generally noticed.

**A PACKET FOR YOUTH; or Evidences of Christianity, drawn from the Mind.** By a LADY. 12mo. 115 pp. Knott.

WE cordially agree with Mr. Little, in his recommendation prefixed to this piece; that much praise is due to the fair Authoress, if not for originality, yet "for the care and accuracy with which she has compiled and cast into a new form the best thoughts of the wisest and best of men on this subject."

**THE FLYING ANGEL, a Sermon, delivered in the new Meeting-house, Armagh, Ireland, before the Committee of the Evangelical Society of Ulster, May 27th, 1799.** By W. COOPER, 8vo. 24 pp. 4d. Chapman.

THIS popular preacher has made an ingenious and animated application of Rev. xiv. 6. to the occasion before him; and we observe with pleasure, evident improvements since his former publications.

**Christianæ Militiæ Viaticum; or a brief Directory for Evangelical Ministers.** By J. RYLAND, D.D. 2d Edit. very small, 9d. bd. Button.

WE have noticed this excellent little Tract, chiefly to add the Author's name, which was omitted in the first edition.

**Warning from the Grave: a Sermon occasioned by the Death of Mr. ZACH. HORLICK, (aged 92) preached at Painswick, by CORN. WINTER.**

**The Dying Christian's Testimony to the Preciousness of Christ: a Sermon occasioned by the Death of Mr. J. FRYER, (aged 27) preached at Frampton, by CORN. WINTER. Both Sermons, 72 pp. Wood, Shrewsbury; Chapman, &c. London.**

THE pious and venerable preacher endeavours to improve these two solemn instances of death in early life, and in old age, to the living of all descriptions

descriptions, but more especially the friends and neighbours of the deceased, and by combining the warning voice of the law with the sweet encouragement of the gospel, to alarm the sinner, and to console the believer. To all such attempts let every reader say—Amen.

To the latter Sermon the Author has added an Elegy, by E. Gardiner, Esq. and some account of Mr. F.'s experience, which is very nearly the same as appeared in our Magazine for August. Of Mr. Horlick, some account was also given in our Magazine for April last.

#### ERRATA.

In addition to the Errata in the Missionary Sermons, noticed in our last, we are desir'd to notice the following in the Sermon of Mr. Tozer, viz.

Page 38, for *Spain*, read *France*—p. 39. l. 21, for *prayers*, read *prays*—p. 40. l. 17. add, "but Faith is not dismayed"—p. 41. l. 5. for *not so*, read *so*—p. 46. l. 16. begin the sentence thus, "having also predicted the awful dissolution of the Jewish State"—p. 50. l. 3. beginning of the sentence, read *prayer*, without an interrogation—p. 52. l. 8. for *bat*, read *have*—p. 53. l. 2. add, "and others, whose example we have followed"—p. 54. l. 14. for *did*, read *do*—p. 55. l. 6. for *mercies*, read *merits*.

#### OBITUARY.

##### MRS. DRAKE.

**L**ATELY, at Olney in Buckinghamshire, aged 88, died, Mrs. Elizabeth Drake. This venerable woman was the relict of the Rev. John Drake, formerly pastor to the congregation of Independent Dissenters in the same town; and whose acceptable labours in the Lord's vineyard were continued among them for more than 40 years. He died in the year 1775, in the 76th year of his age. And it may be truly said of him, that he adorned the profession of godliness, by a life of exemplary piety and an attention to the duties of his charge; and that having fought the good fight, and finished a course of holiness, he received the reward of his labours, and entered into the joy of his Lord.

Mrs. Drake, the subject of the present memoir, was the daughter of Mr. William and Rebecca Blifs, late of Northampton. Happy in the advantage of pious parents, whose instructions and example were blest to her soul, she was early in life admitted a member of the church of Christ, under the late pious Dr. Doddridge. The principles and practice of her youth were confirmed and strengthened through a long and useful life, and shone forth with increasing lustre unto the period of her dissolution. Her uniform piety, christian meekness, patience and cheerfulness, under many trying dispensations, manifested that her views were fixed on objects of more certain duration and solid enjoyment, than those which this transitory world can present, and which she speedily knew were secured to her by faith in the blessed Redeemer, on whose merits alone she depended.

Her last illness, which was long and painful, evidenced her superior consolations; and as her dissolution approached her prospects brightened, and she earnestly desired to realize the transporting objects of her faith. Often did she say with Paul, that she longed to depart and be with Christ, and with holy rapture exclaim with the devout Watts—

"O glorious



## OBITUARY.

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“ O glorious hour ! O blest abode !  
I shall be near and like my God ;  
And flesh and sin no more control  
The sacred pleasures of my soul.”

The influences of genuine religion on the mind and conduct were never more conspicuous than in the last hours of this amiable christian, not a murmur escaped her lips, and her whole deportment strikingly displayed the most pious resignation, and unfeigned gratitude. A lively sense of thankfulness, for every assistance afforded by her affectionate relatives, greatly alleviated the painful task of attending a dying bed, and rendered it at once a scene solemnly pleasing and instructive. That hope which excludes fear prevailed over the weakness of recoiling nature : In no one instance was she known to shrink at, but often triumphed in the contemplation of the solemn change. She “ knew in whom she believed, and that He was able to keep that which she had committed to him.”

It is worthy remark, that it was her earnest wish and prayer that, if consistent with the will of her Divine Master, her passage from time to eternity might be *easy*; and take place on a Lord's day. In this she was indulged. Her departure was about two o'clock Lord's day morning, October 28, 1798; and so gently did her peaceful spirit enter into “ that rest which remains for the people of God,” that her attendant, though near the bedside, was not sensible of its flight, until some time after the happy change.

Thus lived, and thus died this pious matron, leaving behind to lament her death, (if *such* a death can be lamented) besides grandchildren, two sons and a daughter, viz. Mrs. Newman, the wife of a respectable grazier, near Kettering, and Mr. John Drake, an eminent tradesman in Northampton. The other son resides at a considerable distance from Olney. It was a pleasure to Mrs. Drake, to observe, that several of her grandchildren appeared to be treading the paths of wisdom in their early years; and one in particular whose views are directed to an imitation of the steps of his venerated grandfather.

Her funeral sermon was preached from her favourite words, Phil. i. 23. “ having a desire to depart,” &c. by the Rev. T. Hillyard, whose well known faithfulness and zeal, extensive candour, undissembled piety, and general usefulness, are sentiments sufficient to prove him a proper successor to her late highly valued, and much lamented husband. S. G.

### MR. JAMES BASCOMB,

WAS, for twenty years, an honourable member of the church of which I am an unworthy pastor. For near that number of years his health has been declining; but neither infirmities, fatigue through the labour of the week, nor bad weather, prevented his walking eight miles on the Lord's day to hear the Gospel. He was a man of great modesty, said but little, had many doubts and fears respecting his state, and could scarce ever suppose himself more than a seeking-soul.

During his last confinement, which was about three weeks, his prevailing doubts were removed by the application of that scripture, Matt. xiv. 31. “ O thou of little faith, wherefore dost thou doubt ?” then he said he longed to depart to be with Jesus.

A little before his death he had a view of the heavenly world, and said to a friend that was standing by, “ It appears like the purest gold.” The same friend said, “ Supposing the Lord were to give you your choice, either

either to die, or to be raised from living a poor man to be a potentate, which would you choose?" "O!" said the dying man, with peculiar energy, "I would choose death, because death will introduce me into the company of my dearest Lord." Those words, recorded in Rev. iii. 20, were much blessed to him; the former part of them he repeated, viz. "Behold I stand at the door and knock;" and a friend, who was with him, repeated the connexion; but he said, "What I have mentioned is enough; God has given me that, and I want no more." Thus died this poor, but eternally rich, saint, February 1799.

We have reason to hope that his dying sayings and death have been rendered a blessing to his neighbours.

*Dorebaster.*

S. W. U.

#### MRS. ELIZ. WEST.

ON Sunday, March 17th, 1799, Mrs. Elizabeth West, of Strood, Kent, entered into the joy of her Lord. She died of a consumption, aged 44. She ranked among those followers of the Lamb who feel more than they express, and perhaps more than any of their brethren suppose. Her natural disposition was reserved; but when she found herself at liberty her words were weighty, and it was apparent she felt what she said during her long and painful illness. She was never known once to murmur, nor complain. When asked repeatedly, whether she did not, at times, feel inclined to hard thoughts of the Lord's dealings with her, through the extremity of her illness (for the last five or six weeks of her life she was not able to lie in her bed) her answer was, "I am satisfied with the Lord's dealings with me." During one part of her confinement she was favoured with more of the bright beams of the sun of righteousness than usual; but she expressed herself apprehensive that this gracious visit would be succeeded by a night of darkness. The event corresponded with her expectation, but she fled to Christ for succour. One expression upon this occasion, will not soon be forgotten, "Lord, don't let me spend my eternity with the wicked; thou knowest, when I was well I never loved their company." But the Lord's dealings with her were very merciful, for had she been exercised with much soul darkness, as the affliction of her body was so very painful, her case would have been dreadful indeed. Perhaps as it refers to Christian experience, the words of the prophet, Zachariah xiv. 6. have been seldom more exemplified, her experience was neither very light, nor very dark; that is, she appeared the subject of a scriptural and good hope through grace, though she did not enjoy the triumphs of faith, till faith was to give place to eternal vision and enjoyment. From the general sameness of her experience, and as it did not amount to joy unspeakable and full of glory, the enemy would sometimes attempt to reason her out of her hope; but she would express herself as determined to leave her case in the Lord's hands, not without some hope, that though she was then in heaviness it would soon be otherwise. Friday evening, prior to her dissolution, she expressed a desire of having her interest in the Redeemer made so clear as to leave no doubt on her mind, and repeated the following lines as expressing the prevailing wish of her soul.

"Jesus, I love thy charming name,  
'Tis music in my ear;  
Fain would I sound it out so loud,  
That earth and Heaven might hear."

She

She said that she had always been afraid of death, but, though she could not account for it, she had now no fear at all. As heavenly day dawned on her soul every cloud fled away. For some time before she died her weakness was so great, that it was with pain she conversed with a friend, but the morning on which the Lord called her home she sung hymns with the greatest freedom and ease, particularly

“Jesus, thy blood and righteousness,  
My beauties are, my glorious dress,” &c.

On Saturday night, when it was proposed to her to take the sleepy draught which she had been accustomed to for many nights without the least success, (as it only confused her head) she declined it by saying, she was desirous of dying sensible, if it were the Lord's will; which favour was, in mercy, granted her. About eleven o'clock she desired Mrs. W——, to read a chapter and go to prayer, as it was the last time they should ever pray together in this world. About two o'clock in the morning (which was two hours before she died) she called for her eldest daughter, and in a solemn manner charged her to be dutiful to her poor father, and to shun vain companions. The violence of disease had taken away the sight of one eye for some days, and in the night she lost the other; but she said, “I have a light and glory in my soul.” At another time she said, “What are my five months illness compared to the happiness which I now feel in my soul!” in this happy frame she passed the night, with singing at intervals, and about four o'clock on the Lord's day morning, she made her triumphant entrance into glory.

Strood, Kent.

G. M.

#### MRS. ALDERSON.

MARCH 18, 1799, died, Lydia Alderson, of Luddenden Dean, near Halifax, in the 86th year of her age. She made a profession of love to Christ more than thirty years, and appears to have received her first religious impressions by means of the last sickness, and death of her mother, from which time she diligently attended the means of grace, at Booth Chapel, and preserved a conversation consistent with her profession. She had, in general, been timid and weak in her confidence respecting her interest in Christ, and for nearly the last two years of her life she suffered severe indisposition of body, and great spiritual distress; insomuch, that though she never lost the use of her reason, yet she was for some time so much under the power of temptation, that she gave room to fear lest she should put an end to her life; and even when the violence of her distress ceased, she still remained in a state of darkness and despair. For some weeks she dared not read the bible or other religious books, and when her friends attempted to comfort her, by applying to her the divine promises, they laboured but in vain: for she was now continually saying, that they belonged not to her, that none of her friends could do her any good, and if she were ever delivered, none but the Lord could bring it to pass. Though there is reason to believe she had a long time lived a life of prayer, and had often found it good to draw near to God, yet, now she was so much in heaviness and despair, that she could take no comfort in this duty. However, she was so far preserved by the Keeper of Israel; that, in general, while she endured violent assaults from the tempter, at the same time she manifested her regard to the means of grace. And when she drew near to the end of



her sufferings by death, she seemed more than usually engaged in breathing out her desires to God in secret prayer.

Though she was of a sickly constitution, and enjoyed but a poor state of health a considerable time before her death; yet that which may be called her last sickness, was but of short continuance. And when she became apprehensive of the approach of her death, she dreaded it by reason of her hopeless state of mind, which remained till a very little time before she left this world. For the writer of the article visited her within a few hours before she died; and, upon conversing with her about the state of her soul, she said, "If she had but hope, she should be happy." Upon telling her that she made herself unhappy, by yielding to unbelieving thoughts, she answered, "Yes; it is that which has killed me."

However, soon after this, she seemed to be more easy, and to sleep a little; and when she awoke, she began to inform her husband and children, that she was not then afraid of death. This information naturally gave her friends and relations much satisfaction: and one of her children desired to know if they might inform a person, who had been to see her, that she was relieved and comfortable; to whom she answered, "Be not too hasty." But, upon a second enquiry, she said, "They might make known the happy change which had taken place in her soul."

Now her countenance, which had indicated the terror and despair of her mind, was altered, and bespoke the composure, hope, and peace, which she experienced. And immediately her soul, which had so lately dreaded, above all things, the idea of launching into the eternal world, with quietness and serenity quitted this state of existence to enjoy everlasting peace and glory.

J. F.

WE are extremely sorry to announce the death of the excellent Mr. PIERCE of Birmingham, on the 10th ult. after a long and distressing illness. We hope shortly to be able to present our readers with some interesting memoirs of this valuable man.

## RELIGIOUS INTELLIGENCE.

### MISSIONARY SOCIETY.

OUR last dispatches, dated May 1st, from Captain Robson, apprized us that he was about to leave Monte Video in a few days, and proceed to Rio Janeiro, uncertain whether he should there procure a conveyance to England, or to the places of his original destination. But having just received another letter from him, dated Lisbon, the 2d instant, we hasten to relieve the anxiety of the friends of our institution, by informing them that he and all the Missionaries safely arrived there the 21st of last month, after experiencing a peculiar Providence, as the annexed letter, received this morning from Mr. Howell, will sufficiently explain.

On their arrival at Lisbon, a mercantile house, through the recommendation of Captain Todd, readily supplied Captain Robson with cash for defraying their passage to England, which he procured in two vessels, one to London and the other to Falmouth, as appears by the following extract from his letter.

HACKNEY,  
October 16th, 1799.

By order of the Directors,  
JOHN EYRE, Secretary,

"The present arrangement stands thus:

By the *Fortitude*, Captain Robert Harrow, for London.

Mr. Jones, wife and three children; Mr. Clark Bentom; Mr. Spence Broughton; Mr. John Jerrard; Mr. James Mitchel; Mr. Griffith Parry; Mr. James Reid; Mr. Joseph Smith; Mr. William Waters.

By the *Packet* to Falmouth, (Prince of Wales, Captain Todd.)

Rev. William Howell and son; Mr. John Beatie, wife and two children; Mr. Joseph Cooper; Mr. Thomas Fitz Gibbon; Rev. W. Gregory, wife and four children; Mr. George Greig and wife; Mr. John Guard; Mr. Walter Hawkins, wife and daughter; Mr. James Hayward; Mr. John Levesque and wife; Rev. P. Levesque and wife; Mr. John Macdonald; Mr. Daniel Miller; Mr. James Smith; Mr. William Soddy; Dr. Samuel Turner; Rev. J. L. Vardy and wife; Mr. Charles Wilton; Mr. John Youl; Mr. David Smith, first mate; Mr. Curling, jun.

Mr. Hughes and Mr. Hill are prevented from accompanying the above, from the indisposition of their wives. I hope they will be raised up, and enabled shortly to follow.

I greatly regret the amount of the bills which I shall be necessitated to draw previous to my departure from Lisbon; and am also sorry that the present course of exchange should happen to be so much against London. I shall not fail to study the utmost frugality; and am firmly persuaded that every necessary draft will be duly honoured, on appearing.

Though it would be very desirable to bring the four remaining Missionaries with me, when I am enabled to quit Lisbon, yet I scarcely think it right to stay solely on their account, as they can now have any medical or pecuniary assistance that they may be in want of. I am, however, bound by the ties of conscience and gratitude to stay some short time to use every effort for the liberty of Seignior Marcos da Costa Guimrange, who in the hand of Providence was the instrument of releasing us all from Monte Video. He, since our arrival, has not as yet been suffered to go on shore. Mr. Howell and Mr. Smith will more fully speak of that business."

To Joseph Hardcastle, Esq.

MY DEAR SIR,

Lisbon, September 26, 1799.

WE have just learnt, by a Paper from England, that you have had information of the afflictive providences that overtook us in our important expedition. I have the satisfaction, however, to say, that the Lord has brought us through all to this place in safety, and in a good state of health, excepting two or three of the women, who may probably soon be better, with the conveniences and comforts to be had on shore. Our sufferings, upon the whole, have not been what we might have expected, when we had the misfortune to be captured by the Buonaparte; nor what our friends in England would probably conjecture from the accounts we have seen; nor have they, I assure you, Sir, been half so numerous as our mercies. Many very singular interpositions of the Divine goodness have indeed attended us since our departure from England, the whole of which I trust we may soon have an opportunity of relating *viva voce*, of which, however, that of our being conducted to this port is none of the least to be admired.

We were taken by the convoy of the Brazil Fleet to Lisbon, not far from the spot where we were captured, when we were again pleasing ourselves with the prospect of entering the harbour of Rio Janeiro for the purpose of procuring some necessary supplies, and where we hoped to be able to fix

the plan of our future movements. Every arrangement in view was, however, by this unexpected event, completely superseded; and it was now no longer a question where we should go, but where we *must* go. Such a peculiar providence indeed, you will readily judge, put an end to every debate on this subject, and finally determined our duty to return home *re-in-fecta*.

Painful, my dear Sir, as this only alternative was at first felt by some, it has probably been more than counterbalanced by the satisfaction of being able to perceive so clearly the path of duty, which must otherwise have been very complex and difficult to ascertain for the general satisfaction of so numerous a body of people. The bereaved, forlorn state, however, to which many of us had been reduced by the French, was taken into the account, and altogether we could not but conclude it was the will of God, for wise and just reasons of his own, to frustrate this Mission, and to forbid any further attempts to carry it into effect. "Be still and know that I am God," was the solemn and impressive lesson inculcated by it upon every mind that gave it the consideration it seemed to demand, and "I will (yet) be exalted among the Heathen," the only consolation left us to enjoy in such trying circumstances. But what was our surprise and astonishment when we perused the account in the London Chronicle of the calamitous situation of our Brethren in the islands where we were going! Suffice it to say, my dear Sir, it affected us not a little; it served, however, at the same time, to throw a new light on the peculiar providence that had befallen ourselves, and supplied the place of a thousand arguments, not only to reconcile us to the severe dispensation, but also to fill us with admiration at the condescension and goodness with which it seemed pregnant—in a word, every difficulty attending it, which has often confounded and perplexed us, now appeared to be explained; and we could as easily justify him in his dealings with ourselves as with them. *The Lord reigneth* is become the text for every day, and is formed to preach a powerful sermon to some of our feelings as well as our judgment.

I trust one of the effects of these awful visitations, upon my own mind at least, has been to humble and to quicken me in prayer, that the Lord would support and comfort the friends of the Missionary cause in general; and the Directors in particular, that their hearts may not faint nor their hands grow slack amidst the discouragements they must feel, and the reproaches they must meet; and surely they are not called to sorrow as men without hope, as if the Lord had forbidden us to believe, that he will protect an interest of such magnitude and consequence from sustaining any real injury by so painful a method of teaching us his sovereign will; but he is able to make the wrath of man to praise him, and has often, before this, been pleased to adopt the most unlikely measures to us to effect the leading desires of our heart. His counsel shall stand, and he will do all his pleasure; and what a consoling reflection, that that very counsel respects the preservation and propagation of the cause in question and the cause we had at heart. Yes, Sir, the Directors and the numerous friends of the institution will take courage and strengthen themselves in the Lord their God. They will also try to profit by the disappointment, and be better qualified than ever to meet the difficulties and to manage the concerns of an undertaking which appears to require as much experience as zeal and wisdom to conduct with success; nor shall the cause they have so heartily espoused and laboriously pursued, be any the worse for suffering in the estimation of indifferent spectators on the one hand, and active enemies on the other, while it has so many promises of truth and goodness to stimulate



stimulate and encourage its patrons, and to insure its prosperity. The zealous king of Israel, it seems, had occasion to beseech God in the same terms which are accommodated to our own case, and in behalf of the same interest, "Arise, O Lord, let not man prevail, &c." and they who wish to escape disappointments in such a way, have only to sit still and look on, and do nothing; they may then congratulate one another upon their having had nothing to do with a work, which in their own judgment, has yielded little but disgrace to its active supporters; but they lose all the satisfaction and honour of having attempted what the noble spirit of Christianity suggests, what the calls of duty urge to, what the good prophets of our God foretold, and what the Apostles, the first missionaries of Christ, sanctioned by example.

I purposed embracing the first opportunity of a passage to England, but I believe it is now settled that we shall all be disposed of in the fleet which is expected to sail in less than a week. We do not care how soon we are removed, because our continuance here is both expensive and uncomfortable. I cannot help remarking how good the Lord has been to us, how his especial care and kindness have been accommodated to our trials, as they have been varied, and has infinitely exceeded them all; and should it please him to preserve us to see you, a more particular recital of his gracious dealings cannot fail to do good. I flatter myself an interview with many of my christian friends will be productive of the same effect, and that much more good may come out of this broken Mission than many are aware of, or are willing at present to believe. I beg, Sir, you will take the trouble to present my dutiful respects to the Gentlemen in the Direction; they will have the condescension to accept my best wishes for the furtherance of the great and good design for which I was employed, and believe me to be their

Very obedient servant, for Christ's sake,

WILLIAM HOWELL.

*Sunday, October 12.*

P. S. I open my letter just to say, that by a kind Providence I have arrived with many of my brethren, single and married, at Falmouth this morning, by the Packet that I expected would bring this to England. The particulars, which I have neither time nor room to insert, Mr. Smith, the Mate, will communicate; and I hope in the course of a few days to have the pleasure of relating others myself. At Falmouth we have met with all needful pecuniary assistance to convey us to town, and abundance of affection and kind treatment also.

IN addition to the above letters, we have now the satisfaction to inform our readers, that all the Missionaries, Messrs. Hill and Hughes excepted, are safely arrived; and though they have experienced many changes, and, at times, considerable hardships, they are in perfect health, and some of them appear strengthened by the voyage. Those who came in the Prince of Wales packet narrowly escaped falling into the hands of three French cruisers, to the westward of Scilly, and several of the convoy, in which the Fortitude sailed, were captured by the same ships. The Fortitude, off the Isle of Wight, was, in a gale of wind, in great danger of being drove on shore. The Impregnable of ninety-eight guns, which convoyed them, is herself run aground, and will be entirely lost. Thus, to the end of the voyage, they had to sing of judgment and mercy. The Committee of Examination sit very often to enquire into the frame of their minds, relative to the great missionary work; some entirely relinquish it; others seem unwilling to decline, yet think proper to wait the determination of the

the Society, relative to their next missions; and the greater part, so far either from declining or acting with reserve, bless God for bringing them into such a school of useful instruction, and consider themselves the servants of the Society, to go when and where they may appoint.

To JOSEPH HARDCASTLE, Esq.

DEAR SIR,

IN hope that you have received ours of the 18th of May, to the Rev. Mr. Eyre, this serves to acquaint you of the receipt of your most agreeable favour of the 16th April; the answering of which we have intentionally deferred until after the general assembly of our society here, in order to give some notice of what has passed here. We herewith send you a sermon preached on that occasion by our worthy brother the Rev. Mr. Krom, as also a short account of the proceedings of our society in the year past. We have not been able as yet to do much in the service of our Lord, yet we aspire to do as much as lies in our power in the furtherance of his glorious kingdom here and elsewhere, thankfully acknowledging, at the same time, the good hand of God with us, encouraging us with the hope, that if our poor endeavours are pleasing to him, he will bid them good speed, and will let us see, (as you encouragingly say), yet greater things than these. It will be very agreeable to us to keep up continual correspondence with you. Especially we desire to be informed of the happy success of your proceedings; we greatly long to hear of our dear brother, Dr. Vanderkemp and his company, and rejoice with you in the happy prospects that have offered, though we agree with you that the dangers are great and many, yet so much the greater cause we shall have for thankfulness, if the Lord be our help. We communicated to Mr. Vanderpauwe what you wrote us concerning him, which was very encouraging to him, yet he remains an object of compassion. In our general assembly we took into consideration the sending of some missionaries to America, where some acres of land were offered us for tillage; but for the many and unsurmountable difficulties attending that undertaking, we were obliged to lay it aside. We look out for other opportunities to try what we can do; and among these is the desire and proposal of General Bowles, about which we desire you to give us all further information and elucidation you can obtain.

Our correspondence with the Society of Basil has been productive of many agreeable letters we received from them, which have been useful to excite among us that same evangelical spirit with which the worthy Mr. Steinkof seems to be influenced. We have published their accounts in order to be read in the monthly prayer meetings in this country; of these No. 1 to 7 accompany this.

Of the Society in East Friesland we have not as yet received many particulars; but one of our members has furnished us with some information from thence, of which we send you a copy; time did not permit us to translate it, we hope you will have opportunity to get it done.

What we have done within, and upon the borders of our country, you will see by the accounts we send, to which we refer you. We are endeavouring to get as much information as we can from several places in our country, where the Lord, since the erection of our society, and the introduction of prayer meetings, has, in a remarkable manner, poured out his good Spirit, by which a very great number of the lower class of the people is awakened to a serious concern to fly from the wrath to come, and to seek for salvation in Jesus Christ, as offered in the gospel. Our

worth

worthy member, Mr. Brem, has spent some days at Dordt, where several are in great concern for their salvation. He met and spoke with some of them in a company, and found among them such adorable traces of the almighty and victorious grace of God, that signally discovered, that they not only desired to be saved from hell and perdition, but by a true and sincere conversion to be saved also from the dominion of sin and Satan. Remarkable were the exercises and experiences of some, who risked their all in leaving their former sinful courses to follow Christ and his cross.—Some gospel ministers are remarkably inspired with zeal, in the service of their glorious master; and their endeavours have been crowned with success. We are projecting the publication and distribution of some small religious tracts, to spread more and more the knowledge of our Redeemer, and to inflame love to him in the hearts of sinners.

Glory be to his grace, he has made our society serviceable to unite many in love together, and without partiality to join hands in the furtherance of the Redeemer's kingdom. When we rightly consider one another we get courage to hold on and go forward, and to follow the Lamb whithersoever he may lead us. As yet our society has nothing published except our address to the true lovers of Christ; but some of our members have now in hand a small tract, which will be followed by more, designed to acquaint our nation of the nature and design of our Society, by giving them sundry accounts, extracts, &c. to excite and inspire them to take the religion of Jesus at heart. Mr. Brem, though near 78 years of age, works hard in the publication of a *Gospel Treasury*, in the form and imitation of your *Evangelical Magazine*. He longs to get the *Magazines* of this year, as also of November and December of last year.—We kindly thank you for what you have already sent us, and take the freedom to desire you to continue your favours, in sending us all the publications that respect your Society and its concerns.

We remain, with brotherly love and esteem,

Your servants in the Lord Jesus Christ,

In the name of the Directors of the N. M. Society,

ADRIAAN VAN OORDT, President,

B. LEDEBOER, Secretary.

ROTTERDAM,  
8th August, 1799.

#### MISSIONARY SOCIETY.

Collections received by the Treasurer from the 25th of September to the 25th of October, 1799.

|                                                                 |   |       |    |     |
|-----------------------------------------------------------------|---|-------|----|-----|
| Rev. Mr. Wraith and Congregation, Hampstead                     | — | £. 11 | 8  | 0   |
| Addition to the Collection at High Wycombe                      | — | 2     | 5  | 8   |
| Collection at the New Tabernacle, Plymouth, Rev. Charles Sloper | — | 21    | 12 | 0   |
| Rev. James Weston and Congregation, Corsham, Wilts              | — | 10    | 0  | 2   |
| Rev. Mr. Whitehead and Congregation, Creaton, Northamptonshire  | — | 20    | 1  | 6   |
| Rev. J. Collifon and Congregation, Walthamstow                  | — | 23    | 17 | 10½ |
| Collection at Newbury, Berks, per Wm. Graham                    | — | 12    | 12 | 0   |
| * Ditto at Lenham, per Rev. Mr. Gooding                         | — | 3     | 6  | 0   |

\* The Rev. Mr. Gooding is informed that the Collection from a Society at Lenham, amounting to 4l. 12s. 6d. was regularly paid to the Treasurer, and will be found in the published accounts, with the Missionary Sermons of this year, under the letter L.

New



|                                                            |   |   |         |
|------------------------------------------------------------|---|---|---------|
| New Methodist Itinerancy at Hanley Green, Staffordshire,   |   |   |         |
| per Rev. Robert Little                                     | — | — | 7 1 0   |
| Collection at the late Countess of Huntingdon's Chapel, at |   |   |         |
| Ebley, Gloucestershire, Rev. John Chamberlaine             | — | — | 10 0 0  |
| Rev. And. Thompson and Congregation, Berwick upon Tweed    | — | — | 17 0 0  |
| Rev. Richard Evans and Congregation, Appledore, Devonshire | — | — | 14 6 6  |
| Rev. Mr. Clough and Congregation, Morley, near Leeds       | — | — | 28 5 0  |
| Missionary Friends, per Rev. Mr. Parsons, Leeds            | — | — | 52 0 0  |
| Glasgow Missionary Society                                 | — | — | 200 0 0 |
| Rev. John Lowry and Friends, Cleneneas                     | — | — | 10 10 0 |
| A Legacy, by Miss Grier, late of Armagh                    | — | — | 13 17 0 |
| From the Evangelical Society of Ulster                     | — | — | 21 0 0  |
| Rev. Wm. Hockley and Friends, Newport, Essex               | — | — | 7 17 6  |
| Rev. Isaac Taylor and Congregation, Colchester             | — | — | 9 5 0   |
| Rev. Archibald Douglas and Congregation, Reading           | — | — | 50 0 0  |
| Collected from the Congregation of the late Rev. Mr. Cado- |   |   |         |
| gan, at the New Chapel, Castle-street, Reading             | — | — | 100 0 0 |
| Collection at New Elms Chapel, near Vauxhall, by the Trus- |   |   |         |
| tees                                                       | — | — | 5 0 0   |
| Rev. Thomas English and Congregation, Wycombe              | — | — | 3 1 0   |
| Rev. Mr. Parish and ditto, Wellington, Somerset            | — | — | 3 0 0   |
| A few Friends, at Tooting, Surry                           | — | — | 4 4 0   |
| Collection at Castle-street Chapel, Exeter, Rev. Mr. Allen | — | — | 22 6 6  |
| From a Hampshire Farmer                                    | — | — | 2 2 0   |
| Contribution from Cumberland, by Rev. J. Jefferfon         | — | — | 3 13 6  |
| Rev. Mr. Jackson and Congregation, Warminster              | — | — | 37 6 6  |

*Extract of a Letter from a Missionary in India.*

Calcutta, Feb. 4, 1799.

SOMETIME ago, I took a jaunt up the river about 80 miles, in the Anne, and being in company with a gentleman, who knew the country and language, I had an opportunity of seeing much of the manners and customs of the natives, who, I am sorry to find, agreeable to report, are a deceitful and dishonest people, and some of their religious rites and superstitions gross and abominable. The following are of that description. Almost every family of respectability and property has household idols to whom they pay their devotions; particularly one of greater importance and magnitude, which I believe they annually decorate at great expence, and throw into the Ganges; out of which, after remaining there some time, and leaving all its trappings and ornaments behind, they draw the skeleton of the idol, being composed of bamboos, and again replace it in its former seat in the house. Their lavations, ceremonies, and devotions, in and about the Ganges, are endless. Innumerable are the sick, who from great distances are brought to the banks of it to die—into which, when they are dead, they are instantly thrown (as indeed all who die near it) where they are devoured by fishes, sea-fowls or wild beasts; or carried down to the sea, some leagues into which they have been seen floating. Horrid and barbarous customs! But happy would it be for the credit of human nature, if those were the worst! The practice, two instances of which I saw, of burning widows along with the corpses of their deceased husbands, is still more barbarous and horrid. The manner of performing this infernal custom is partly as follows. Having dug a round pit in the ground, commonly near the river Ganga, (as they emphatically call the Ganges) and erected a large pile of wood, &c. they place the

the corpse on it, and after performing a number of ceremonies by the Brahmans, Widow, &c. and having led her three times round the pile, they place her likewise upon it in a conjugal posture with the corpse of the deceased husband; immediately after which they are covered over with a great quantity of fuel, which is pressed and held down with strong bamboos by two or more men; then the pile is fired, and burning with the greatest fury, instantly suffocates the woman, who is seldom after seen to stir, and soon consumes the bodies. In the mean time the Brahmin's relations, &c. run backward and forward round the pile with their hands sometimes lifted up, and, in their own way, pray (I believe) that the soul of the person may have a speedy and safe conveyance to heaven, of which, in such circumstances, they have no doubt—for they believe these things to be meritorious of future happiness. Alas! for the ignorance of man! But this is not all; some of the devotees who aspire to a higher degree of honour and happiness than their neighbours, one of which I saw, hold up one of their arms for many years, till it becomes quite stiff, and the nails grow through the backs of their hands, repeating, at the same time, one or more of the names of their Idols. The arm of the man, which I saw, was become quite stiff in an erect posture, as if it had been its natural position, and his nails were of an enormous length, though, by accident, not grown into his hand. As might be expected, he was of a gloomy melancholy appearance, would not speak to any, but constantly in a low tone, repeated the name of his dumb and deaf idol. O that they were wise, that they knew the name of the true God, and Jesus Christ, whom he hath sent! Another of their superstitions, which is the last that at this time I shall mention, is equally barbarous and absurd, which is sitting night and day surrounded with fire in the hot season, and in water in the cold;—how long, indeed, I cannot say; but I am ready to think, that, in such circumstances, it cannot be long. May the Lord have mercy on them! O what need have they of the Gospel, and instruction in the knowledge of the truth as it is in Jesus! This, according to his word, we rejoice to know will one day be the case; the Lord hasten it in his own time.—Amen.

*Extract of a Letter from Dr. W. ROGERS, of Philadelphia.*

*Philadelphia, June 22, 1799.*

DIED, of a short illness, at Salem, New-Jersey, on Saturday the 3th instant, the Rev. ISAAC SKILLMAN, D. D. his remains were interred at the Baptist Church, of which he was pastor, on Lord's-day afternoon, at four o'clock, attended by a numerous assembly of all denominations.

An excellent sermon, suited to the occasion, was delivered by the Rev. Mr. German, from John xvii, 4—"I have glorified thee on earth: I have finished the work which thou gavest me to do."

Dr. Skillman received his collegiate education at Nassau Hall, and had his doctorate conferred by the University at Providence, Rhode-Island, in September last. He was justly esteemed a man of superior mental powers, and of real literary abilities. He was initiated into the ministry about 30 years ago, by the Baptist Church, in New-York; was pastor of the 2d Baptist Church at Boston, for some time; and for these several years past has laboured successfully, as a faithful steward in the vineyard, at Salem. By the purity of his life, the zeal of his ministry, and by his late pressing labours to advance the interests of Zion, and to restore peace and harmony among brethren; his praise will long remain in our churches, deeply impressed in the minds of his Christian friends, and especially of those who

have been immediately benefited by his labours.—“*The memory of the just is blessed.*”

“The above mournful event was recognized in Philadelphia, on Lord’s day last, P. M. by a discourse preached by the Rev. T. Ustick, from 2 Cor. v. 5.—“*Now he that hath wrought us for the self-same thing is God, who has also given us the earnest of the Spirit.*”

The same respectable correspondent adds, “In some parts of our country there is a considerable revival of religion; though in this metropolis, and our cities and great towns, generally, a very great deadness prevails.”

Another American correspondent mentions a great revival of religion, last winter, at Hartford, in Connecticut, under the ministry of the Rev. Nathan Strong, who has lately published a volume of Sermons, which are highly esteemed in that country. Dr. Hopkins, of Newport, an eminent divine, gets very infirm, having had a paralytic stroke some months back, from which he does not expect to recover; he can still write, though it is with pain.

#### ITINERANT SEMINARY.

THE remark of our blessed Saviour, respecting the time of his own personal ministry on earth, may well be applied to the present day, “The harvest truly is great, but the labourers are few.” We are required, therefore, to pray that the Lord of the harvest would send forth more labourers; and, connected with our prayers, we are bound in duty to use all lawful means to promote this important purpose. The number of Gospel Preachers, though greatly increased, is yet inadequate to the supply of destitute churches, and spreading the word of God in numerous dark villages around us, where access may be obtained. Influenced by these considerations, at a Meeting of Ministers, held at Hanley, Staffordshire, September 5, 1799, it was resolved to propose to their brethren, and the friends of religion at large, the establishment of an institution under the above appellation.

Present,—Messrs. R. Little, of Hanley; J. Whitridge, Oswestry; T. Honeywood, Stone; J. Smith, Leek; R. Everall, Ellsmere; J. Wilson, Northwich; W. Jones, Namptwich; T. Hitchin, Bromstone; J. Hanforth, Congleton; S. Chesters, Uttoxeter; J. Wilson, Drayton; T. Weaver, Shrewsbury; J. Lewis, Wrexham; and G. Burder, Coventry.  
Mr. WHITRIDGE, in the Chair.

I. *The Design of this Institution* is to afford useful instruction to pious persons, who possess radical qualifications for the Christian ministry; but who, from various circumstances, cannot enjoy the advantage of a regular course of studies. The first object in view, is to render them acceptable and useful Itinerants; and, secondly, that those who may be deemed sufficiently qualified, may afterwards become stated Ministers of country congregations.

II. *The Direction:* This Institution shall be under the management of a Committee, consisting of seven persons, chosen by the Subscribers; who shall have the power of appointing a tutor or tutors, admitting the students, regulating the time of their continuance in study, and directing their labours, in conjunction with the tutor or tutors, during the time of their connection with the Seminary.

III. *Support:* The support of this work must be derived from the voluntary Subscriptions of Individuals, Congregations, or County Associations; and, as it is not proposed that the institution shall be of any long continuance, it is hoped that the contribution will be more liberal.

A generous



A generous Friend in Scotland, whose great exertions for the spread of the Gospel by itinerant preaching are not confined to the North, has kindly offered, towards the support of this institution, £100 for the education of *ten* Students; and double that sum, if *twenty* are procured.—From the calculation formed, it is hoped that the support of each student will not amount to £30 per year.

IV. *Qualification of Students:* The students must be persons who have given evidence of a work of grace upon their hearts; possessing good natural abilities; of competent standing in the church; and who are recommended by the society to which they belong. Single men will be preferred; but married men may be admitted. Where it is practicable, it is wished that the students continue in their respective callings, during the term of their instruction, and thereby reduce the expence of education: but where this may be deemed inexpedient by the Committee, a discretionary power may be used.

V. *Method of Instruction:* The English language shall be taught grammatically, together with a due attention to pronunciation, and neatness in writing. A course of reading shall be prescribed, in divinity and history; and the students duly examined as to their understanding the different authors put into their hands. The principles of rhetoric and logic, and the different branches of natural philosophy, shall be taught and explained as far as shall appear necessary. The various sentiments of religious sects, the system of evangelical theology, and proper methods of instruction by preaching, shall be illustrated in lectures delivered by the tutors. Those students who seem calculated to fill important stations, may, in addition to the above, be instructed in the learned languages.—As no building will be provided for the students, they are to attend the tutors at certain times for instruction, as may be appointed.

VI. *Term of Continuance:* Two years shall be the *general* time allotted for study; during which, the students may be employed occasionally, in catechising, reading sermons, or preaching in villages, at the discretion of their tutors, or the Committee: yet, if the Committee are satisfied with the attainments of any, the above time may be shortened. Each student shall engage to labour two years after the expiration of his studies, under the direction of the Committee, if required.

*Subscriptions* to this Institution, we understand, will be received by any of the Ministers above-mentioned; and also by James Neale, Esq. St. Paul's Church-yard, London.

Before the Meeting was broken up, it was resolved, That the Thanks of this Meeting be given to Messrs. R. Haldane and Jos. Parry, for their generous offers of pecuniary assistance.

At a Meeting of the Ministers of the *Warwickshire* Association, September 11, 1799, the following Resolution was made.

Resolved, That the Plan of the Itinerant Seminary, proposed by the Ministers of Staffordshire, &c. appears to us worthy of attention; and that it be printed, together with our Circular Letter, and presented to our respective congregations.

#### ESSEX ASSOCIATION, AND CONGREGATIONAL UNION.

ON the 17th and 18th of September was held at Rochford the half-yearly Meeting of the associated congregational ministers in the county of Essex. The private business of the association was conducted as usual, on Tuesday evening and Wednesday morning, after which the public service began.

began. Mr. Churchill, of Ongar, prayed and read the scriptures. Mr. Cooper, of Chelmsford, offered the general prayer. Mr. Chaplin, of Stortford, preached from Luke xxiv. 47; and Mr. Jennings, of Thaxted, concluded with prayer.

It was at one of the meetings of this association that "the Congregational Union for the spread of the Gospel in the county of Essex and its vicinity" took its rise. The brethren agreed to bring the subject before their respective churches, and to recommend that messengers should be sent from the different societies to consult together and form a plan for carrying on the design. They accordingly met at Dunmow, on June 5, 1798, when an union of congregational churches with their pastors commenced, the sole object of which is to spread the Gospel. The plan was printed and communicated to the churches. Liberal subscriptions were then sent to the committee appointed for one year. We are happy in being informed that the "Union," thus established, has already been useful, by opening and supporting schools, procuring places for preaching, and promoting its design in other respects, in different parts of the county. A general meeting is annually held, when the report of the committee is heard, subscriptions received, a sermon preached on the occasion, and a new committee appointed for the ensuing year. The present committee is composed of the Rev. Messrs. Jennings, Cooper, Stevenson, Newton, Chaplin; and Messrs. May, Pattison, Johns, Stock, Dixon, Matthews, and Dils.

#### LINCOLN AND NOTTINGHAM ASSOCIATION.

ON Thursday the 3d of October, the United Association met at Horn-castle. On the preceding evening, a discourse was delivered by Mr. W. Smelle, from Luke x. 18. In the morning, the Associate Ministers met by nine o'clock for prayer, and the arrangement of the service of the day. Public service was introduced by Mr. Macdonald, by reading the scriptures, and prayer. Mr. Woodward preached from Psalm iii. 8; and immediately after the sermon, the ordinance of the Lord's supper was administered. In the evening service, Mr. White delivered a discourse from Rom. i. 16. Mr. Macdonald preached from Matt. xxiv. 14; and Mr. Thompson dismissed the congregation with prayer.

In the interval of public worship the Associate Ministers resolved, That the next meeting be held at Pinchbeck, on the last Wednesday in May 1800, and that Messrs. Thompson and White preach on the occasion.

#### SABBATH SCHOOLS.

SABBATH evening catechetical schools have been for some time established in the North, and some of the ministers who have lately visited those parts have been so much gratified with the institution, that they have attempted to raise similar in England; Mr. Moseley, in particular, has formed two at Long Buckby, since his return, and has been the instrument of beginning three in the neighbourhood of London, viz. at Hoxton, Kingsland, and at the New Mulberry Gardens' Chapel.

The effects have, in many instances, proved the plan calculated to promote the cause of vital religion. Many young persons have already been converted; and the parents of several, drawn by curiosity to hear [their children, have been also brought to the saving knowledge of Christ. A number of youth being deeply impressed with divine things, have at several places formed prayer meetings among themselves, and give good evidence of the sincerity of their profession.

As Sabbath schools differ materially from Sunday schools, the following account may not be unacceptable to our readers. The latter are principally designed to teach children to read, the object of the former is religious instruction only: Sunday schools are for the poor, these are equally intended for the offspring of the rich.

These exercises are principally conducted by gentlemen, and respectable tradesmen. While their ministers go on in their stated labours, these feeling a concern for the happiness of the rising generation, assemble the children in convenient places, and by informing their judgments in the mysteries of divine truth, and exhorting to the duties of religion and morality, endeavour to train them up in the nurture and admonition of the Lord.

No children are admitted under the age of eight, nor any who cannot read. They generally meet on Sabbath-day evening, and are placed according to their age; the Sunday school children by themselves, and the sexes separate. The exercises begin with requesting an account of the texts and sermons heard through the day—their names are then called over, and those marked who are absent. A few minutes are spent in prayer—a short portion of scripture is then repeated, which had been appointed on the preceding sabbath, and in a familiar manner the teacher endeavours to draw forth the ideas of the children; one question being asked from the Assembly's catechism, they give the answer with the proofs at length, and the catechist endeavours to explain and apply the truths contained in the answer to the question; in conducting this part of the work Fisher's explanation of the Assembly's catechism is commonly made use of, both by the teachers and scholars.\* After this is over, the teacher delivers a short address, with the view to impress upon their hearts the great truths contained in the scriptures, and answer in the catechism; then, mentioning the scriptures to be repeated and explained the next sabbath evening, the whole service concludes with another short prayer.

#### ORDINATIONS.

JUNE 11th, 1799. Mr. F. FRANKLIN, late a student in Bristol, was ordained co-pastor with the aged and reverend J. Butterworth, Baptist Minister, of Coventry. Service began by singing; after which Mr. Harrison, of Shiffnal, read suitable portions of scripture.—Mr. Lawr. Butterworth, of Evelham, spoke on the nature of a gospel Church, and asked the usual questions.

Mr. Franklin gave his confession of faith, &c.—Mr. L. Butterworth, prayed the ordination prayer, accompanied by laying on of hands; Dr. Ryland, of Bristol, delivered an affectionate charge from Hebrews iii. 1. Mr. Fuller, of Kettering, preached to the people, from 1. Peter ii. 1—3.

In the evening, Mr. Gray, student from Bristol, prayed; Mr. Morris, of Clifton, preached from 1 Peter ii. 7. and concluded the day by prayer; and the presence of the Lord Jesus, rendered the day both pleasant and profitable, to the numerous auditory which attended.

JULY 30, 1799, the Rev. WM. MERCHANT was ordained to the pastoral office, over the Independent Church, at Laver Bretton, near Colchester, where his labours have been attended with remarkable success; (see Evangelical Magazine for Sept. 1798.)

\* A new edition of this Catechism, abridged and improved, is preparing for the press, by Mr. Moseley.

Mr.



Mr. Newton, of Witham, commenced the services of the day, by prayer and reading; Mr. Ray, of Sudbury, gave a discourse on the nature of a Gospel Church, and received the confession of faith, &c. Mr. Hobbs, of Colchester, prayed the ordination prayer; Mr. Stevenson, of Castle Hedingham, delivered the charge from 2 Tim. iv. 1 and 2. Mr. Crathern, of Dedham, preached to the people from Acts ix. 31; Mr. Stevens, of Colchester, concluded with prayer; Mr. Kemp, of Colchester, read the hymns. In the evening, Mr. Ray, preached from Acts xi. 23.

AUGUST the 30th, the Rev. Mr. LYNDALE, late minister at Bridlington, in Yorkshire, was set apart to the pastoral office in the New-road, St. George's in the East, over the church, lately under the pastoral care of the Rev. Thomas Bryson. Mr. Buck read the scriptures, and engaged in prayer; Mr. John Townsend delivered an introductory discourse; Mr. Crake then engaged in prayer; after which Mr. Morris preached from Heb. ix. 6. "Accomplishing the service of God;" and Mr. Thorpe, of Pethestone, in Yorkshire, concluded in prayer. The hymns were given out by Mr. Stollery.

SEPTEMBER 5, the Rev. F. DIXON was ordained to the pastoral charge of the Independent Church Meeting, in Lee Croft, Sheffield. Mr. Dawson began the service by prayer and reading the scriptures; Mr. J. Boden made some suitable introductory remarks; Mr. J. Reece proposed the usual questions, and received the confession of faith; Mr. R. Alliott engaged in prayer; Dr. Williams gave the charge; and Mr. W. Burgess preached to the people, and concluded with prayer.

N. B. Mr. Dawson has lately removed from Evelham, to the Church and Congregation of the late Mr. Harmer, in Sheffield.

SEPTEMBER 25, the Rev. W. STONE was solemnly set apart to the pastoral charge of the second Baptist Church meeting, in White's Row, Portsea. Mr. Kingsford read portions of scripture suited to the occasion, and prayed; Mr. Saffery, of Salisbury, made some introductory remarks on Christian liberty, asked the usual questions, and received the confession of faith; Mr. Bogue prayed the ordination prayer; Mr. Hutchins, of Unicorn-yard, London, gave a solemn charge from Acts xx. 28, latter part; Mr. Griffin prayed; Mr. Horsey addressed the church from Heb. xiii. 22; Mr. Winton, of Exmouth, concluded with prayer; Mr. Perry, of Brockhurst gave out the hymns. In the evening, Mr. Bogue preached from Psalm lxxvii. 3.

The variety of ministers of different denominations engaged in the above service, happily evinces their agreement in the most important articles of the Christian faith, and that they can associate together in the most friendly and Christian manner to witness the order of each other's churches.

The congregation was crowded, and the divine presence was evident in their serious attention to the whole of the service.

#### CHAPEL OPENED.

A new Independent Meeting-house was opened at Belper, Derbyshire, July 12th. This congregation was raised about eight years ago, and is now in a flourishing state, under the ministry of Mr. Gawthorn. The services of the day were conducted by Messrs. Reece and Boden, of Sheffield; Alliott, Nottingham; Kirkpatrick, of Sutton; Smith, of Melburn; and Jones, of Kibworth, Leicestershire.

POETRY.

## P O E T R Y.

AGUR'S WISH.—Prov. xxx. 7, 8, 9.

KEEP me, O Lord, until I die,  
 (Enlight'ned, fervent Agur cries)  
 From want too low, or wealth too high,  
 Remote from vanity and lies :  
 Left growing rich I should grow proud,  
 And madly aim at being great ;  
 Or 'join in fashion's gaudy crowd ;  
 Or, rash, intemperate, on my fate :  
 Left, having not a want to feel,  
 I should thy needful hand deny ;  
 Or with presumptuous heart of steel,  
 " Who is the Lord ? " like Pharaoh cry.  
 So, if thy wisdom seeth best,  
 From being very poor preserve ;  
 Left, by too pungent want distressed,  
 I plunder—or, desponding, starve.  
 Left chilling Penury's cold blast  
 Should quench each gen'rous grateful  
 Or, sunk in wretchedness, at last [ flame ;  
 I impiously blaspheme thy name.  
 But bless me with a middle state ;  
 My daily bread and peace prepare ;  
 Not over mean, nor over great,  
 But trusting to thy constant care.  
 I would not seek the world's renown,  
 Nor be entangled in its wiles ;  
 I'd have my head above its frown,  
 I'd have my heart above its smiles.  
 I'd have the means of being blest ;  
 I'd have content my bliss to know ;  
 And Gratitude's expanding breast ;  
 And Piety's young heav'n below.  
 I'd have the pow'r of doing good ;  
 I'd have the will that good to do ;  
 I'd stand as firm as Moses stood,  
 And be as meek and humble too.  
 I'd have a mind for science fair ;  
 I'd have a soul of pious zeal ;  
 I'd have a friend my joy to share,  
 And have a heart his love to feel.  
 I'd be with patience blest, to bear  
 The pains or trials thou shouldst send ;  
 I'd only live while useful here,  
 Then find a calm and peaceful end.  
 But since I know not how to crave,  
 And thou well knowest to bestow ;  
 That state, that portion, let me have,  
 Wherein thy praise I best may know.

ALIIQUIS.

FROM THE 8th PSALM:

WHILE yet the sun, with parting ray,  
 Prolongs the toils and cares of day,  
 From Salem's towers, a lofty stand,  
 Oft I behold the subject land.  
 To fill th' extensive field of sight,  
 Vines, olives, herds, and flocks, unite ;  
 Thick harvests bend to every gale,  
 And joy and plenty crown the vale.  
 High rapturous thoughts dilate my breast  
 Yon orb, that fires the kindling west,  
 Since first his ample course began,  
 (Proud I exclaim) has told for man.  
 For man, bedew'd by vernal showers,  
 Earth blooms, and fills her lap with flowers ;  
 For him her ripened products fall ;  
 He guides, enjoys, and governs all.  
 The hours roll on ; involved in shade,  
 Flocks, pastures, vales, and mountains  
 fade :  
 New scenes unfold ; a glowing sky  
 Draws and arrests my ravish'd eye.  
 Ere long, profuse of lambent beams,  
 Far seen, the moon's pale crescent gleams ;  
 And stars on stars, in throng'd array,  
 Round heav'n pursue their nightly way.  
 Fled are the dreams that fancy plann'd ;  
 The airy sceptre quits my hand ;  
 While earth, unmatch'd of late, appears  
 A point, a speck, mid nobler spheres.  
 O'erwhelm'd, unnoticed, lost, forgot,  
 Sad I deplore my abject lot ;  
 And taxing fate, for partial thrift,  
 Deem life so mean a worthless gift.  
 Ah, cease, my soul ! and better taught,  
 Check the wild range of wand'ring thought.  
 Forbear, exposed to equal blame,  
 Th' extremes alike of pride and shame.  
 The eyes of God, with boundless glance,  
 Review Creation's wide expanse ;  
 Contain the whole, yet singly note  
 The weightless evanescent mote.  
 The power who, bent on deeds of grace,  
 Call'd worlds to life, and peopled space ;  
 That power, in wise and just decree,  
 Assign'd the fates of man—of thee.  
 Be still ! confess thy actual state ;  
 Low, but not mean, and humbly great :  
 And, unalarmed, sedately eye  
 The mist that veils futurity.

\*

### A TRIBUTE TO SUFFERING HUMANITY.

*Occasioned by seeing the Figure of an African  
kneeling in Chains, with the Motto,  
"Am I not a man, and a Brother!"*

**P**oor sable child of woe! in vain  
For mercy thou dost bend;  
Unfeeling men thy suit disdain,  
Nor to thy tears attend.

Enslav'd themselves by lust and pride,  
Regardless of thy chain,  
Thy sorrows they will but deride,  
And aggravate thy pain.

But there's a righteous God on high,  
Who marks the sufferer's moan;  
Whose ear is bow'd at misery's cry,  
And hears the prisoner's groan.

From realms of light he came to take  
The needy from the dust;  
Nor shall his mercy e'er forsake  
Those, who that mercy trust.

Send forth thy light and truth, O Lord!  
And Africa's sons shall share  
The saving blessings of thy word,  
Their drooping hearts to cheer.

So shall their savour'd souls possess  
True liberty in Thee;  
And each renewed heart will bless  
The grace that set them free.

J. A. K.

### ISAIAH LXII. 1.

**F**OR Zion's sake I'll not restrain  
The voice of fervent pray'r;  
Jerusalem shall still remain  
The object of my care.

Ere long, as bright as perfect day,  
Her righteousness shall shine;  
Her great salvation shall display  
The attributes divine.

The nations shall thy glory see,  
Their kings with wonder view;  
Thou blest'd by God's own lips shalt be,  
And by him nam'd anew.

A crown of glory in his hand,  
A royal diadem;  
What worldlings fancy rich or grand,  
Thou safely may'st contemn.

No more forsaken shall thy land  
In desolation lie; [stand,  
Lov'd, own'd, and honour'd, shalt thou  
The home of God most high.

Thy builder shall in thee rejoice,  
And in his love shall rest;  
Thy God shall own thee as his choice,  
Forever, ever blest. S. G.

### A SONG IN A STORM.

*By the late Rev. SAMUEL PEARCE.*

**I**N the floods of tribulation,  
While the billows o'er me roll,  
Jesus whispers consolation,  
And supports my fainting soul,  
Thus the lion yields me honey,  
From the eater food is giv'n;  
Strengthen'd thus I still press forward,  
Singing as I wade to heav'n,  
Sweet affliction! Sweet affliction!  
That brings Jesus to my soul!

'Mid the gloom the vivid light'nings  
With increased brightness play;  
'Mid the thorns break sweetest flow'rets,  
Looking beautiful and gay;  
So in darkest dispensations  
Doth my faithful Lord appear;  
With his richest consolations  
To re-animate and cheer.  
Sweet affliction! Sweet affliction!  
Thus to bring my Saviour near!

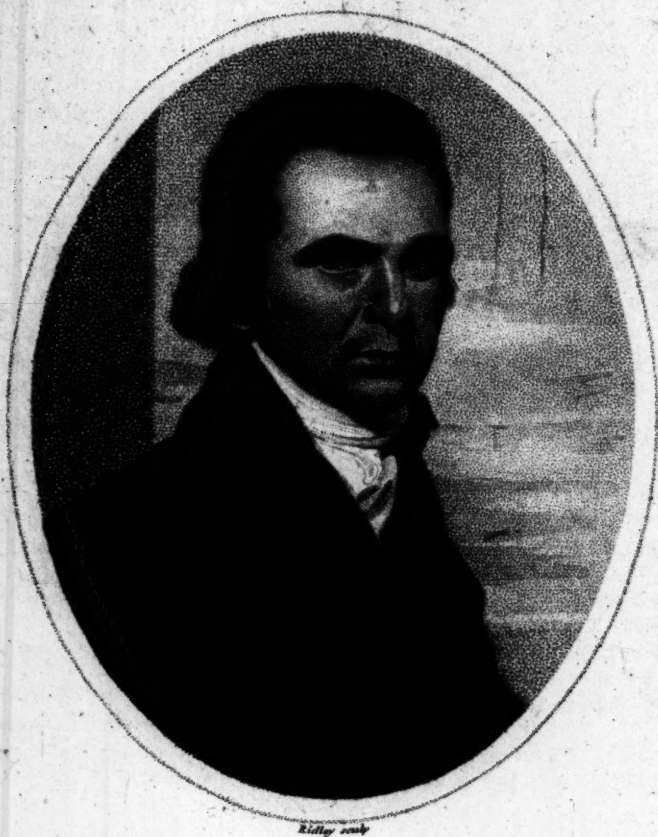
Floods of tribulation heighten,  
Billows still around me roar;  
Those who know not Christ they frighten,  
But my soul defies their pow'r.  
In the sacred page recorded,  
Thus his word securely stands;  
"Fear not, I'm in trouble near thee,  
"Naught shall pluck thee from my hands."  
Sweet affliction! Sweet affliction!  
Which to such sweet words lays  
claim.

All I meet I find assist me  
In my path to heav'nly joy;  
Where, tho' trials now attend me,  
Trials never more annoy!  
Wearing there a weight of glory,  
Still the path I'll not forget;  
But reflecting how it lead me  
To my blessed Saviour's feet,  
Cry, affliction! Sweet affliction!  
Haste, bring more to Jesu's feet.





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*Kilby sculp*

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*Birmingham.*

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THE  
**Evangelical Magazine,**

For DECEMBER, 1799.

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**BIOGRAPHY.**

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THE LATE REV. JOHN BEATSON, OF HULL:

**M**R. JOHN BEATSON was born at Cottingley-Hall, near Beeston, in the parish of Leeds, on the 31st March, 1743. His father was a respectable farmer, and his mother descended from a family of considerable repute, in the West-Riding of Yorkshire.

At an early period of his life, he was placed at the grammar-school, in Leeds, where, for many years, he was the companion of the late Rev. Joseph Milner, author of "Gibbon's Account of Christianity considered," and several other religious publications.

There was a singular coincidence in the lives of these good men. Educated at the same school—engaged in the same public work, though in different departments—settling in Hull nearly at the same time—and after having been particularly useful in their respective connexions, dying in the same year. It is much to their credit, that though they entertained different sentiments in theology, their friendship, which began in the playful days of childhood, was perpetuated through all the succeeding periods of life.

Mr. Beatson continued at the grammar-school until he had made considerable progress in those branches of learning which are usually taught in such places; and afterwards he remained at home, improving his mind under the tuition of a clergyman, until he was about 18 years of age.

The late Mr. Edwards, minister of the Independent Congregation at White-chapel, Leeds; a man as remarkably distinguished for his success in turning many to righteousness, as for his ministerial abilities, being at that time deservedly popular, Mr. B. was induced to hear him, and



under his ministry received those serious impressions which gave rise to the most important transactions of his future life.

Mr. Edwards soon began to conceive great hopes that his young friend was designed by Him, who is the giver of every good and perfect gift, for public usefulness in the church, and accordingly advised him to embrace an opportunity that offered, of putting himself under the care of Mr. Scott, who was tutor of the Academy at Heckmondwicke, with a view to his more immediate entrance upon the work of the ministry. But Mr. B. declining the proposal, was requested by Mr. Edwards, and the church under his care, to make some trial of his gifts among them. Notwithstanding his natural timidity, he at length complied with their request; and being universally approved, he was encouraged to preach in the neighbourhood as occasions offered.

Mr. Beatson's talents as a preacher, and his zeal in the good cause in which he had embarked, soon rendered him conspicuous. The Independent Church, at Cleck-heaton, being destitute of a pastor, invited him to preach to them; and with that people he spent a year to their great satisfaction. But having changed his views on the subject of baptism, he resigned his charge, and was baptized at Bradford, by Mr. Crabtree, on the 25th of December, 1767, in which neighbourhood he continued preaching occasionally, until the close of the following year, when he accepted of an invitation from the baptist church and congregation at Sutton in Craven, and was shortly after unanimously chosen to be their pastor.

His labours in this obscure place were very acceptable, and a much larger congregation was speedily collected than could have been expected in such an unfavourable situation. But Mr. Beatson's abilities were evidently calculated for a larger sphere of action, and he consequently had a variety of invitations from different parts of the kingdom. He remained, however, at Sutton for about two years, and then removed, in the year 1771, to Hull, where he spent the remainder of his days.

Mr. Beatson continued to labour as an active, zealous minister of the Gospel, with increasing respectability and usefulness, until the year 1794, when, from a violent nervous complaint which had been increasing for several years, and which had greatly injured his constitution, he was under the necessity of declining his public services.

Upon

Upon the choice of a minister to succeed him, a division took place in the church; and as the chapel in Salt-house-lane was too small to admit of any farther increase of the congregation, "it was thought by several, upon due deliberation, that a separation would be the best measure;—a measure most likely to promote peace and mutual goodwill,—to satisfy all, and to extend the knowledge and influence of true religion." With these views, a few of the members withdrew in October, 1794; and in the following year erected a new place of worship in George-street. Mr. B. still remained a member of the church in Salt-house-lane, and, though unable steadily to resume his public labours, preached occasionally, and assisted both congregations with his friendly and judicious advice.

Towards the close of his life he frequently attended the evening lectures in George-street; and as he was always greatly respected by that people, he was earnestly requested to attend the ordination of their present minister, on the 7th of March, 1798. Though much debilitated, he complied with their request; and those who were present will long remember in what an impressive manner he delivered himself on that solemn occasion. This was the last time he ever spoke in public. In the following week his illness increased so rapidly as to confine him to his room, where he languished under the accumulated pressure of his afflictions until the time of his dissolution.

In his last illness he frequently declared that the doctrines of the Gospel were his support and consolation in the pangs of dissolving nature, and the prospect of eternity. To a friend, the last time he saw him, taking him by the hand, he said, "You see here only the remains of John Beatson. With respect to the churches of Christ on earth, I can do nothing now but *wish*—and my *best wishes* attend you. I know in whom I have believed, and that he is able to keep that which I have committed unto him." He would have repeated the remaining part of the passage, but his strength failed him. On the day following, the 24th April, 1798, he received his dismissal from this vale of tears, in the 55th year of his age. His remains were interred at Preston, agreeably to his own request; and his funeral was attended by many of the members of both the Baptist churches of Hull, and several others by whom he was much respected. His funeral sermon was preached on Lord's-day evening, the 5th of May, 1798, at George-street

street chapel, Hull, by the Reverend James Lyons, minister of that place, to a very crowded audience, from 2 Sam. iiii. 38. "*There is a great man fallen in Israel.*"

A more particular account of the life of the late Reverend John Beatson will appear, as advertised on the cover of this Magazine.

### AN ESTIMATE OF THE CHRISTIAN CHARACTER.

TO ascertain the value of characters, we should be able to make out the principles, and their influence, by which such characters are formed: their principles, as they relate to the divine will; their influence, as they affect society; or in other words, their sentiments and views in the relation they bear to God; and the effects of those sentiments and views in the relation they bear to men. With respect to the former, we are certain it is the will and command of God that we should be humble, thankful, and holy: and these tempers of mind the principles of a Christian beget, nourish, and perfect. By the knowledge of himself and of his God, he is able to discern something affecting, and abidingly impressive of the vast disparity there is, in every point of view, between a sinful worm of earth and the adorable Jehovah. This makes him feel little and worthless in his own account. And, while it serves to restrain and counteract every temptation to be proud, and high-minded, and to dispute the right of his Maker to dispose of him, and to act toward him as he pleases; it has also a happy tendency to render him less affected by the applause or censure of mortals, and less liable to be hurt by either. He knows he is nothing in himself but imperfection: and this is a reason why he should submit to God, and be patient toward men: a reason which enters into his feelings, and is interwoven with all his religious sentiments: a reason which he can no more divest himself of than he can cease to think. His principles must inspire him with thankfulness; for they originate in the knowledge of that mercy of God toward him which has passed by others, and of which he deems himself the most undeserving, and the most unpromising subject. He is sensible he is saved by grace: taken into favour with God by the righteousness and death of an exalted surety, provided and accepted for him. He knows he is delivered from wrath through him: that the blood of his Prince was the purchase of his ransom; and that by virtue



toe of this grace towards him, nothing shall be allowed to befall him which his reconciled Father will not render subservient to his good. His Saviour loved him and gave himself for him; and declares, in consequence thereof, he shall never perish. And every believing consideration of this surprising grace is a pure spring of gratitude that must exist as long as he is able so to reflect.

The Christian's love, holiness and obedience, must be traced to the same cause, and flow from the same source. The knowledge of the Lord's love to him, prompts and disposes him to love again. The author of this grace being holy, is a cogent reason why he should be like him: and a conviction of his character, in this view, as supremely excellent and amiable, supplies the desire of being like him, and instigates to prayer for the same end. But he receives the spirit of love and holiness in the grace that extricates him from ignorance, bondage, and death.

His obedience springs from sense of obligation, founded in this very principle; and will be preserved and regulated by it; and, were it to meet with no opposition from his sinful nature, would be as perfect in degree as it is in kind. He loves his Saviour with his whole heart. His subjection, therefore, to him is voluntary and of choice; and every failure therein will be his punishment and his grief. He was bought for the service of Christ. This he has been taught: and he must prefer this service to every other, because only in it he can be easy, comfortable, satisfied, and secure. His mind is enlightened to discern its propriety and beauty, and his heart is formed to relish its sweetness. It is in this service, in a word, his freedom consists, and in it alone his best pleasures can live: and as obedience to his Lord and Master thus corresponds with the leading desires of his mind, growing attainments therein will constitute the principal views, wishes, and pursuits of his life. To honour and please him is indeed the native, unequivocal language of the Christian's principles, and the ardent breathing of his heart.

A creature thus related to the Lord in the way he has appointed, from the principles he has implanted, and for the end he has purposed, must be a character infinitely valuable in his account. It is a character formed by himself, for himself, and after the image of himself; and cannot, therefore, be less than his pleasure and delight.

The happy effects of these principles, &c. for the good of  
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society may be naturally expected, and easily determined. It may, indeed, be supposed that the workmanship of divine grace should be designed to answer some good and valuable purpose to the bulk of mankind: and their being called the light of the world, the salt of the earth, &c. are testimonies in favour of the beauty and usefulness of their characters, which their tempers and practice may be supposed to justify and confirm. Their holy dispositions and examples must emit, like the sun, a sacred brightness, excellent and glorious: and by another similitude, must serve to counteract that tendency to putrefaction and destruction, which is universally visible in the principles and manners of men about us.

The love of Christ cannot live in the heart without the love of our neighbour for Christ's sake. This is the noble and valuable characteristic of grace. It is that which can do all things, and bear all things for the good of another; and that which makes the righteous more excellent than other men. It seeketh not her own, thinketh no evil, and means and wishes none. The Christian, therefore, inspired therewith, is above serving himself at the expence of another's good, or on the terms of another's injury. The cunning and art usually employed for this purpose, enter not into his composition, and are denied by his principles and calling. His rejoicing is in acquisitions of a very different kind, to wit, in those of simplicity, uprightness, and love. He need not seek to profit himself by circumvention, fraud, or over-reaching; for his heavenly Father hath promised him every thing needful without; and his faith supersedes the use of such practices, and his conscience and peace would be violated thereby. That frame of mind which constitutes him upright with God, will render him the same towards men.—But love inspires pity, and pity, under the government and influence of truth and grace, will be directed toward every case of known distress, whether of any enemy or friend. Hence a Christian is set for the defence of the injured, and the relief of the afflicted. His Saviour commiserated and helped him in trouble, and has set him an example that he should follow his steps. He considers the exigent and needy as having a legal claim upon him for some use of what the Lord his God has lent him with that view, whether it be little or more: and to withhold from the poor and afflicted he is taught is to rob and to deny his Maker. The same principle which inspires compassion  
and

and tenderness will make him ready to forgive. He has had much forgiven himself, and it would be criminal in him to be backward to shew the same kindness to others.—But a good man will guide his affairs with discretion; he is ever merciful and lendeth. Hence the Christian will be industrious and frugal, temperate and prudent, that he may be able to give to all their due, and be generous and charitable therewith; to owe no man any thing, but to love.—In a civil capacity, his obedience to the powers that be, is what he owes to that God who hath ordained them to rule: and the same reasons which induce him to fear the one, prompt him to honour the other. He is therefore peaceable and quiet, and willing to render to Cesar the things that are Cesar's, as well as to God the things that are God's. As a parent he is desirous to have his offspring happy in the fear and knowledge of God. The grace that has instructed and saved him, lays him under the obligation of instructing and saving them, by every mean in his power, which precept and example can supply. In the character of a master he is concerned to be just and faithful, tender and kind; not requiring what is unreasonable, not withholding what is due, and in that of a servant to be diligent and upright, humble and meek: careful of his master's property, interest and credit, out of regard to him whom he owns and serves as his Master in heaven. Thus in every capacity the Christian fills, in every relation he sustains, in every business he undertakes, he acts by a perfect rule, the word of God, and has a principle correspondent thereto, in his heart, to act from; by which such a rule becomes more or less attainable and pleasant. The law of uprightness and love is in his heart, and his concern is to incorporate it with his life. To this he is called, and for this is more or less capacitated and qualified, by having Christ in him the hope of glory, and the source of strength and sufficiency.

The Christian's principles and character, therefore, when truly exemplified, are calculated to diffuse lustre and happiness in every direction. He is in favour with God, and the native influence of that state is to be a blessing, and nothing but a blessing to men. Contemplated in this view, his value is beyond estimate, and his worth above the power of calculation to ascertain. May grace only enable every disciple of Christ to act in character, and his price, to true wisdom and discernment, will appear above rubies. H. K.



# THE RIGHTeous MORE EXCELLENT THAN HIS NEIGHBOUR.

REFLECTIONS ON 1 CHRON. IV. 9. 10.

*"And Jabez was more honourable than his Brethren," &c.*

IT is impossible to say whether the life of a Christian ought most to abound with prayer, or praise—with prayer for mercies needed, or praise for blessings imparted; they are graces which ought never to be separated; "in every thing, by prayer and supplication, with thanksgiving, let your requests be made known unto God."—The believer's circumstances in this life, are never so *ill*, but he has much to be thankful for, nor so *well*, but he has many wants to be supplied; and for these supplies, the Lord will be fought unto, and enquired of by his people.

To those who are unacquainted with the plague of their own hearts, and therefore, substitute the form for the power of religion, it may seem unnecessary that the duty of prayer should be so earnestly and repeatedly inculcated upon the disciples of Jesus; but those who feel their awful backwardness to engage in that high and holy privilege, will thankfully accept every well meant hint upon so important a point. With a view to this, as there is something in example, which is calculated to strike the mind with peculiar force, let us attend to the subject before us, and suggest a few thoughts as they offer themselves for our consideration.

The very name of this distinguished person is significant, Jabez, "*A child of sorrow*"—a name, not only applicable to him, but to all the degenerated posterity of Adam; "Man is born to trouble, as the sparks fly upward."—But it is a circumstance which the Holy Ghost hath thought proper to record that this expressive name was given him by his Mother, "because she bare him with sorrow." Doubtless her design herein was to set up a grateful Ebenezer to that goodness, which not only brought to the birth, but gave strength to bring forth; and probably to be a memorial to her beloved son, of the duty which he owed to her, who had suffered so many pangs on his account, and of what he must expect to encounter in his passage through the sinful world into which he had been brought—for though descended from the highly favoured Tribe of Judah, in which the heavenly Shiloh condescended to take our nature, Jabez must be taught by daily experience, that, "Human greatness

nels confers no exemption from the cares and sorrows of life, on the contrary, its share of them frequently bears a melancholy proportion to its exaltation."

Of Jabez it is said, that, "*he was more honourable than his brethren,*" not only, I presume, on account of his temporal circumstances, but because, he was so eminently distinguished with the favour of Him, "*whose blessing alone maketh rich, and addeth no sorrow with it;*" for, in the estimation of a gracious heart, "*Honourable age is not that which standeth in length of time, nor that is measured by number of years, but wisdom is the grey hair unto man, and an unspotted life is old age.*" Be ambitious then, O my soul! Be ambitious, O my reader, to aspire after "*that honour which cometh from God only*"—to experience the regenerating power of his grace—to bear the Redeemer's image—to enjoy the light of his countenance in his ways—and finally to be for ever exalted in his righteousness.

That which particularly distinguishes the character of Jabez, is, that he was a man of prayer. "*He called upon the God of Israel, saying, O that thou wouldest bless me indeed, and enlarge my coast, and that thine hand might be with me, and that thou wouldest keep me from evil, that it may not grieve me.*" Observe, his prayer was presented to the only true and proper object, "*The God of Israel*"—a God in Covenant—even to Him, who hath said, "*Look unto me, and be ye saved, all the ends of the earth, for, I am God, and there is none beside me, a just God, and a Saviour!*"—Mark, the holy fervour with which he addresses the glorious object of his adoration, "*O that thou wouldest bless me indeed!*" that I may not only partake of thy special favours, but enjoy *Thee* in them, as my satisfying and eternal portion. The matter of his prayer is choice and comprehensive. "*Not only do thou bless me indeed,*" said this true Israelite, but, "*enlarge my coasts,*" not merely as it respects the things of this life, but, above all, with reference to the richer blessings of thy grace. Was it not saying in effect, "*O Lord enlarge my heart towards Thee, and towards thy cause and people, increase my faith, enliven my soul with thy love, brighten my hope, that with greater diligence and delight, I may run the race which thou hast set before me.*" And, "*Let thine hand be with me!*"—As a God of *power*, to protect and keep me. (Isaiah xii. 10.) As a God of *providence*, to supply me. (Psalm civ. 27. 28.) and as a God of *grace*, to sanctify and bless me. (Phil. iv. 19.) O that thou wouldest also "*keep me from evil, that it may*  
not

not grieve me."—What an holy jealousy had this amiable character over his own heart! Conscious of much remaining corruption within, of much abounding evil around him, and taught of his God to know that it is not of man that walketh to direct his own steps, or keep his own heart, he betakes himself to his God with humility. Happy the man who is blessed with such tenderness of conscience, who, instead of verging to the extreme of his liberty, shuns the very appearance of evil, divinely enabled to engage the guidance and protection of Omnipotence, by the powerful plea of believing prayer.—Such was the character of Jabez.

This Israelite, like his great progenitor, was not only a pleader, but a prevailer with the Lord. "*God granted him that which he requested.*" Nor shall it ever be said that praying breath is lost.

"Does not the word still fix'd remain,

"That none shall seek His face in vain."

Yes!—the Lord may *delay*, but he will never *deny* those blessings to his children, which are for his glory to grant, or for their good to enjoy. "Look unto the generations of old, and see if ever any trusted in God and were confounded."—Open thy mouth wide, saith the God of Love, and I will fill it."—What then my reader is thy petition, and what is thy request? Does sin lie heavy on thine heart?—Do fierce and fiery temptations assault thy soul?—Are thine inbred corruptions like a mighty torrent, ready to overwhelm thee?—Do doubts and fears depress thy spirit?—Or, art thou sinking under the pressure of temporal afflictions?—Remember, Jesus is still on his throne, and still it stands on record in the faithful word, "Call upon me in the day of trouble, and I will deliver thee, and thou shalt glorify me.—Tarry thou, then, the Lord's leisure, be strong, and he shall comfort thine heart; wait I say, upon the Lord."

J. A. K.

#### AN ALTAR FOR A MEMORIAL.

Gen. xxxiii. 20. "*And he erected there an altar, and called it El-elohe Israel.*"

**T**HE practice of erecting altars on various occasions, prevailed much in the patriarchal ages, as is abundantly evident from those set up by Noah, Abraham, Isaac, Joshua, and others. The general design of erecting them was to perpetuate the recollection of God's wonderful and  
gracious



gracious dealings with the children of men. Gratitude was the leading motive. They were intended likewise to convey important instruction to the generations to come, to inspire them with a belief in God's providence and a hope in his grace.

"El-elohe Israel," (i. e. God, the God of Israel) is a brief, but very expressive motto. It conveys an idea of the mutual and lasting relation which subsists between Jehovah and his covenant people. Nor does it refer merely to Israel, "after the flesh," but to Israel in that spirit and faith which seal them the children of Abraham.

The Israel of God are the people of his choice, "Chosen in Christ, before the foundation of the world." In themselves they are equally corrupt with others, and by nature, "the children of wrath." They are separated from the ungodly world by effectual vocation; they carry his conspicuous image in their lives, and demonstrate that they are exclusively devoted to him. They are here exercised with many and peculiar trials. They are sometimes favoured with Bethel manifestations, and at other seasons, have their Peniel wrestlings, in which they also prevail.

It is not among their smallest mercies that they are related to God in a covenant, well ordered in all things and sure. In this covenant it is provided that in Christ, one of the covenant contractors, all the seed of Israel shall be justified and shall glory. This covenant supplies a firm staff in the promises, on which they do sweetly lean when they worship God in the spirit. 'Tis this that blunts and breaks every weapon formed against them; 'tis this enables them by faith to rejoice in the glorious prospect of inheriting their spiritual Canaan, that better country; and emboldens them at the verge of Jordan to exclaim, *We have waited for thy salvation, O Lord.*

O my soul, canst thou claim an interest in the covenant of God? What innumerable obligations art thou laid under—to love him in sincerity and truth—to cleave unto him with full purpose of heart—to serve him in the Gospel of his Son—and, finally, to follow him without the Camp, bearing shame and reproach for his name sake. Thus wilt thou prove thyself an Israelite indeed; and God, the God of Israel, shall give thee his blessing. T. H.

*Alfred's-stone, near Lewes, Sussex.*

## REFLECTIONS

## REFLECTIONS ON THE PLEASURES AND ADVANTAGES OF VITAL GODLINESS:

*In a Dialogue between Philemon and Theophilus.*

*To the Reader.*

**T**HE common civilities of life require, that when strangers are introduced into our company, we should have some information respecting their names and characters;—as I am about to introduce two visitors to thee, it is proper that I should comply with this established custom, and I trust, at the close of the visit, thou wilt have no reason to regret the interview. Philemon is an aged, honourable and deeply experienced Christian, whose happiness it was to be savingly called by the grace of the Holy Spirit in his early youth, and though time has shed his silver frost on his venerable head, his heart still glows with all the holy fervour of his early profession, and, with that generous pleasure which is only known to a gracious heart, rejoices unfeignedly in the salvation of sinners and the prosperity of his fellow saints; hence, it was with a sincere pleasure that he saw the dawnings of divine grace on the soul of Theophilus, a modest amiable youth, who was much persecuted by his father on account of his religious profession. To the affectionate admonitions of Philemon, young Theophilus was peculiarly attentive, and to him as his kind instructor, he freely unboomed his very soul. In a former visit he had given Philemon an affecting account of his father's conduct in opposing his spiritual progress, and, therefore, his aged friend was agreeably surprized to find his countenance brightened with an unusual joy, when he called again at the house of Philemon, who accosted him in the following words:

*Phil.* Welcome, my beloved Theophilus—if I may judge from your countenance, which I believe is the index to the feelings of your heart, the storm is blown over, and the prejudices of your father softened, since I saw you last.

*Theoph.* Your conclusion, my honoured friend, is a just one, and, not only has the heart of my dear parent relented toward me, but I have been favoured with such a manifestation of the Redeemer's love, as no words can describe. Agreeable to your advice when we last met, I retired to my closet to seek directions from the Lord, and was enabled to pour out my heart to him with unusual enlargement. On  
rising

rising from my knees, I took up my bible, and on opening it, that precious passage Luke, xviii. 29, 30, immediately met my eyes, " Verily I say unto you, there is no man that hath left house, or parents, or brethren, or wife, or children, for the kingdom of God's sake, who shall not receive manifold more in this present time, and in the world to come life everlasting." On reading this sweet text, my soul was filled with joy and peace in believing, and from that hour the conduct of my father toward me has been altogether as kind, as it was before the very reverse.

*Phil.* You will readily believe me, Theophilus, when I say, my heart rejoices with you on this occasion, but, as one who would watch over you with an holy jealousy, let me ask, on what grounds do you so confidently affirm that this visit was from God, for sudden impulses of the mind are often unsubstantial in their nature.

*Theoph.* It is my desire to be searched, for this is a point in which it would be awful to err—in answer to your question, let me say, that I do not draw the conclusion merely from the circumstance of my opening the Bible just on the passage I have referred to, though that was more than a little remarkable, but because I derived instruction from the words in these two views,—1. From the solemn declaration of our Lord, I was led to see that all who live godly, and walk closely and consistently with God, must expect the sneer and contempt of a gainfaying world, and—2. That where the Lord give graces thus to act, and to make a believing surrender of the soul with all its concerns for time and eternity into the hands of Jesus,—he stands solemnly engaged by his promise, to carry that man through all the storms and dangers of the way—to bless him in this world, and to exalt him to all the blessedness of eternity; and this, not as the reward of his services or sufferings, but as the free bestowment of unmerited favour.

*Phil.* The account you have given me is both satisfactory and pleasing—and you may rest assured, that none ever did, or shall thus trust in the Lord and perish. Your beginning, my young friend, has been hopeful, and I trust, through divine grace, your rest shall be glorious. I would say to you in the words of an ancient servant of God, "Go on, and the Lord be with thee."

*Theoph.* Your kind advice, on all occasions, demands my grateful acknowledgements, and it would considerably add to the obligations which you have laid me under, if you



would favour me with your views of that animating passage, 1 Tim. iv. 8. in which the Apostle affirms, that "Godliness is profitable unto all things, having promise of the life that now is, and of that which is to come."

*Phil.* The cordial regard which I feel for your present and eternal happiness, my Theophilus, urges me to a cheerful compliance with your request; I will, therefore, freely offer such thoughts upon the subject as may be suggested to my mind. Let us first consider what the character supposes. We read of some in the days of the Apostle, who had the form of godliness, without the power, and I fear there are but too many of such characters in our day, and this is a delusion against which we cannot too carefully guard. A good old puritan writer has given us a short definition of true godliness, by calling it "*God-likeness*"—and it may be properly applied to the character, for a godly man is quickened and made alive to God, by the regenerating power of his Holy Spirit. Like the rest of mankind by nature, he bore the image of the earthly Adam, but divine grace hath stamped upon his soul the image of the second Adam, the Lord from heaven. He is one whose heart and feet are turned to God, and he delights to walk in his ways. The word, ordinances, and house of God, are dear to his soul.—He cordially loves the image of God in others, wherever he finds it, and the people of the Lord are, in his estimation, the excellent of the earth, with whom he delights to enjoy communion and fellowship, with the Father and with his son Jesus Christ. In the concerns of life he is one who sets the Lord before him, and acts in the relations he has to fill, "*as seeing him that is invisible.*" In a word, he is an object of the everlasting love of God, a subject of the grace of God, an heir of God, and a joint heir with Christ, and the divine faithfulness is pledged, that "he shall be kept by the power of God, through faith unto salvation."\*

*Theoph.* Forgive me the interruption, Sir, but I cannot help saying, in the words of the Psalmist, "Blessed are the people who are in such a case, yea, happy are they, whose God is the Lord!"

*Phil.* Yes, my Theophilus, they are, and shall be for ever blessed. And to this truth even an ungodly Balaam was compelled to yield, "*God hath blessed them, and I cannot reverse it.*" But, let us proceed in this important subject, and take a view of the present and future pleasures and

\* 1 Pet. i. 5.

advantages of true godliness; and—1. The godly man has the advantage of the worldling, as he is the happy possessor of a present peace which passeth all understanding; he is taught experimentally to enjoy that promise of his divine Master, “In me ye shall have peace;” and that peace shall reign in his heart, and keep it unto life eternal. In the church, the state, the family, the world, his life and conduct, exemplify that blessed truth, “The wisdom that is from above is first pure, then peaceable, gentle, and easy to be entreated, full of mercy and good fruits, without partiality, and without hypocrisy.”—2. The gain of true godliness is great, if we consider what a satisfying portion it is. Whilst the natural man is continually crying, *give, give—who will shew me any good*—’tis the Christian’s cry, “Lord lift thou up the light of thy countenance upon me!” and then,

“What others value, I resign,  
Lord, ’tis enough that Thou art mine.”

3. That godliness is the greatest gain of the soul, is evident from the support it affords in times of distress and trouble. Grace can enable us to say with pious Habakkuk of old, “Although the fig-tree shall not blossom, neither shall fruit be in the vines, the labour of the olive shall fail, and the field shall yield no meat, the flocks shall be cut off from the fold, and there should be no herd in the stalls; yet I will rejoice in the Lord. I will joy in the God of my salvation.” Should sickness prey upon the vitals, or death lay his cold hand upon the frail tenement of clay, ’tis enough, that he can say with Job, “*I know that my Redeemer liveth.*” A poet of our own has well described such a scene in these beautiful lines:

“Behold the heir of heav’nly bliss!  
His soul is fill’d with conscious peace!  
A steady faith, subdues his fear;  
He sees the happy Canaan near.

“His mind is tranquil and serene,  
No terrors in his look are seen;  
His Saviour’s smile dispels the gloom,  
And smoothes his passage to the tomb.”

4. The conquests obtained by true godliness, justify the assertion of the apostle. The laurels of a Cæsar are weeds, compared with those of the man, who, strong in the power of God, is enabled to overcome sin and self, to brave the ma-

\* James iii. 17.

lice and rage of Satan and the world, to overcome death, and look beyond the grave, not only with resignation, but with triumph.

*Theoph.* Thanks to my beloved Philemon for the views which he has given me of the present pleasures and advantages of godliness. I am constrained to say, "Let me die the death of the righteous, and let my last end be like his!"

*Phil.* That wish is a commendable one, so far as it goes, but it does not go far enough. I trust, grace hath taught you to desire the *life*, as well as the *death* of the righteous; for, 'tis in vain that we wish for the holy enjoyments which are reserved in heaven for the saints of God, unless our souls are regenerated and sanctified by the Holy Spirit in the present state.

*Theoph.* True, my valued friend, and I trust what the Lord hath joined together, we should not desire to separate. But, you have hitherto only taken a view of the advantages of true godliness on this side the river; the subject now calls our attention beyond the present state, and assures us that godliness hath promise of the life that is to come.

*Phil.* It is but very little that the best and brightest of God's people in this militant state, know of the glories of a future world, for what mortal can describe, what eye hath not seen, nor ear heard, nor hath even entered into the heart of man to conceive. There is a fourfold view given us in the Scriptures of the felicities of the heavenly world, which includes all that I am capable of comprehending concerning it.

1. That the blessed inhabitants of that holy state, *behold the smiling face of Jesus without a veil*: hence, the apostle says, "We know, that when he shall appear, we shall be like Him, for we shall see him as he is;" and again, "They shall see his face, and his name shall be in their foreheads." And if it be so sweet, and sweet it is, to get a glimpse of Jesus by the eye of faith on earth, what must it be to dwell in his presence above. 2. The Scripture assures us, that, *entire conformity to the holy image of Jesus*, is another blessed privilege of the saints in light. So long as we are in this vale of misery, we shall more or less be the subjects of sorrow, because we still bear about with us a body of sin and death; every sigh we breathe, and every pang we feel, remind us that this is not our rest, because it is polluted, but, there the blessed inhabitant will no more say  
I am



I am sick, and the people who dwell there shall have all their sins forgiven, and done away forever. 3. We are taught by the sacred record, that *happiness without mixture and without measure*, is the portion of the church above. They shall be eternally satisfied when they awake up in the likeness of their Lord; and—4. What crowns the whole is, that inconceivable happiness of which they are admitted to partake in the presence of the Lamb, shall never know an end.—“They shall hunger no more, neither thirst any more, neither shall the sun light on them, nor any heat,—for the Lamb in the midst of the throne shall feed them, and shall lead them to fountains of living waters: and God shall wipe away all tears from their eyes.”\* “And so, saith the Apostle, shall we be for ever with the Lord.”

*Theoph.* Blessed declaration! and well might that highly favoured servant of the Lord, add, “*Wherefore comfort one another with these words.*” Oh, for more of that soul-refreshing presence of our Redeemer, which is the sure earnest of blessings so great and so undeserved.

*Phil.* To that prayer, my inmost heart says, Amen! And now, my Theophilus, even from the faint sketch of the godly man’s character and comforts, does it not evidently appear, that he alone is the estimable and happy man, who has through divine grace attained the blessed art of walking humbly with his God; though in a changing world his heart is steadfast trusting in the Lord,—he seeks peace and pursues it; and while the giddy herd of empty professors, are perpetually on the wing after something new, and frequently embitter their days, by drinking into an angry and self-important spirit, he possesses an holy indifference to the Shibboleth’s of party rage, and like a deep river glides smoothly and silently along, following the example of his divine Master.† His delight is to do good unto all men, but especially to the whole household of faith, looking for the mercy of God unto life eternal, not as a profitable servant, but as a pardoned sinner. Thus, my Theophilus, may we go forward, until grace is consummated in glory, until we meet to part no more, to “behold the King in his beauty, and eternally enjoy that land, which is yet afar off.”

Having now introduced thee, my reader, to the company of my two friends, before I bid thee farewell, let me put one plain, but important question to thy conscience. What

\* Rev. vii. 16. 17.

† 1. Pet. ii. 21.

dost thou think of the subject they have been discussing? Can the slavery of sin and Satan, or the empty pleasures of the world, afford enjoyments, or lead to comforts like theirs? If thou art capable of serious thought, I know thou wilt answer, *No!* Then, let me add another question,—Art thou acquainted with their Master?—What dost thou think of Christ? Dost thou say, He is to thee *all* and in *all*?—if so, I bless God on thy behalf. Or art thou as yet a stranger to Him?—Then it is not yet too late to seek Him. “Ask, and thou shalt receive—seek, and thou shalt find—knock, and the door of mercy shall be opened unto thee.” So shalt thou say, from happy experience, that the ways of God are ways of pleasantness, and all his paths are peace. And with thine heart join the blessed Apostle in his testimony, that “Godliness is profitable unto all things, having promise of the life that now is, and of that which is to come.”

K.

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### AN ORIGINAL LETTER

*From a German Divine to the late Rev. G. Whitfield.*

MY DEAR SIR,

**T**HE Lord is my strength, and my fortress, and my refuge in the day of affliction. This I experience as a follower and minister of Jesus; and this I experienced when I was in the cruel hands of the Cossacks. Of myself I am incapable of thinking or doing any thing in the least degree pleasing to God, but he enables me to will and to do of his good pleasure, and through Christ nothing is too hard for me. The knowledge of my insufficiency humbles me, it proves the best antidote against spiritual pride, it stirs me up to lay hold on the Lord Jesus, as a weak child lays hold on his parent, and makes me earnest with him for more strength to walk in his ways, and perform his will. Thus when my enemies as roaring lions surround me to devour my soul, their rage is turned upon themselves, and I am safe.—The Lord is also my strength and my refuge in my ministry; he carries on his work against all the impediments thrown in my way by my grand adversary, and helps me to overcome one after another; he often animates my drooping courage, and when I consider the many difficulties you, Sir, encounter in your ministry, and how you overcome them in his name, I take encouragement to believe he will stand by me also.—My heart bleeds to see the greatest part of my congregation

congregation running in the way that leads to certain destruction. When I tell them of their lost state they are angry with me, and want me to prophecy smooth things even on the brink of ruin. O how blind is the natural man! How cruel to himself! Dear Sir, help me in prayer for these lost sheep, pray that the Head of the church would give me more spiritual power and wisdom, that I may *compel them to come in*.

Jesus was my strength, and my fortress, and my refuge when he permitted me to fall into the hands of our barbarian enemies, whose tender mercies are cruelty. I was obliged to send my wife to one of the nearest cities for safety, but I was resolved not to leave my flock. When they saw the Cossacks approach most of them trembled and cried for fear, especially those who before boasted of their courage, and did not make Christ their strength. On such occasions as these, one finds how good it is to be a true believer, and what a difference there is between such, and those who have only the name.—When the Cossacks came nearer, all the people about me ran away, and hid themselves in different places—I took refuge in a hedge. Soon after this, I heard a great noise, for they broke open our houses, and robbed us of every thing valuable, and spoiled what they could not carry away. Having proceeded with the utmost violence in this work for some time, they went about seeking after the people, whom they cruelly whipped till their cries pierced my soul from every quarter, but they had no mercy, and many of my neighbours died a few days afterwards of the wounds they had received. They frequently came near the place where I was concealed, but their eyes were holden that they did not see me. At last it pleased the Lord, when he had first prepared me for it, to let me also fall into their hands, and share in the general sufferings.—After taking from me my watch and money, they took me to my house. They demanded ducats, I brought them all I had, but not being satisfied, they insisted on more, and when I told them I had concealed nothing, one of them drew his sword, and declared he would instantly kill me; but God was my salvation, he *restrained* their rage. They then tied my feet, threw me down and whipped me with great severity, and as they could not get any thing more from me, they took their horses and forced me to run along with them, intending to kill me in the fields. In the midst of all this, I was not afraid, my mind was composed



composed and happy, for I knew in whom I had believed, and was assured he would not suffer me, to fall by the hands of these wicked men. I was left at liberty to return home, where I found considerable damage had been done. I lost three horses, and therefore could not plough my ground, which is of much consequence to me, as my little farm is my principal support. My whole loss amounts to upwards of three hundred dollars. A great sum to me!—Unbelieving anxiety often says, “What shall we eat? What shall we drink? What shall we put on?” But Christ bids me not to be careful, and promises that all these things shall be added unto me; and here I rest, for his word is truth. He feeds the birds of the air, and clothes the lilies of the field, from whence I conclude that he will not let the man who makes him his confidence perish in want. I have often heard you say, that when reduced to the greatest straits in your temporal circumstances, the Lord has appeared for you, that he has not only disappointed your fears, but far exceeded your wishes; this greatly enlarges my confidence in his providence, for what he has done for you he can, he will do for me, though “*less than the least of all saints.*” Dear Sir, continue to sympathize, continue your prayers for us. When at the throne of grace, remember the poor afflicted Germans; be assured you are not forgotten here. And as your last letter was a source of great consolation to me and my wife, we request as a singular favour, that you will write again soon.

Your's, with the greatest regard and love,  
*Deetz, June 20, 1760.* JOHN DANIEL NOHT.

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ANECDOTES.

“GOD WILL HAVE HIS OWN.”

ANECDOTES touching the dealings of God with the souls of his people in their way to conversion—their supports in the way to heaven—and their final conquest over death have always been agreeable, and in many instances greatly useful to the church of God.—Under this conviction, I beg leave to communicate the following anecdote, which from the time it was related to me by a venerable Minister of the Gospel, to the present time, has often administered comfort and encouragement to my soul.

The late Reverend Mr. Tennent of America (an intimate friend of Mr Whitfield's) had in the neighbourhood of  
 his

his abode, a young man of amiable morals; but like many other strict moralists, a stranger and an enemy to the power of religion, particularly the *new lights*, as the godly were then called in New-England. For the salvation of this young person Mr. Tennent felt an ardent desire, and often poured out his heart in prayer that it would please his divine Master to make him instrumental in the conversion of his soul to God: nor did he cease from this labour of love, until he had an answer from above. In the warmth of his heart Mr. Tennent communicated this circumstance to a religious friend, and by some means it reached the ears of the young man, who took all possible care to avoid Mr. Tennent, lest he should become religious overmuch—but, *a chosen vessel must not be lost*.

One morning the good Minister taking an early walk to the house of a planter, at some distance from his own, the youth unexpectedly came in with his fowling-piece, and some birds which he had shot: on seeing Mr. Tennent he would fain have retired, but as the good man had placed himself between him and the door, he could not pass him. Mr. Tennent, with great good humour, entered into conversation with him, examined his gun, and told the youth that he had been a sportsman in the earlier time of his life, and though he thought the piece which his young friend had was a good one, that which he had still at home was a better, and pressed him to go home with him and look at it. The temptation was too strong to be resisted, and his former determination never to enter Mr. Tennent's door was entirely forgotten; and the more so when he had examined, and was begged to accept, his friend's fowling-piece. Wishing to bring him by degrees to an attention to better things, Mr. Tennent engaged his promise to breakfast with him, and proposed, as was his usual custom, to read a chapter, and go to prayer with his family: though the youth did not greatly relish the proposal, good manners forbade him to oppose it: and after reading a portion of scripture, they knelt down.—In the solemn exercise of prayer Mr. Tennent was greatly enlarged, and particularly for the soul of his young guest.—Pride and prejudice fell before the power of the Holy Spirit, and then *was the time of love*. From that day the young man became a convert to Jesus, and lived and died an ornament to the Gospel.—“Such power belongeth unto God.”

DR. MORLEY, afterwards Bishop of Winchester, was a Calvinist, and lived at a time when the Arminian controversy.

very ran high. A country gentleman, who had not studied the religious disputes of the day, being in company with the Doctor, innocently asked him the following question. "Sir," said he, "what do the Arminians hold?" Dr. Morley smartly replied—"They hold, Sir, all the best Bishopricks and Deaneries in the kingdom."

*To the Editor of the Evangelical Magazine.*

SIR,

THE following account of the power of distinguishing grace, may not be deemed unworthy of a place in your valuable collection. I had it from the Reverend Mr. Neale, Pastor of a Dissenting meeting-house in Kichlie, and afterwards called to the charge of the Relief congregation in Anderston, near Glasgow, as a very interesting and singular instance, among many others, of the success of his ministry in his Lord's vineyard.

I am, &c.

*Anderston.*

A CONSTANT READER.

IT was about the year 1770, on the Sabbath morning, that Mr. Neale opened his Bible to mark the passage he had studied through the week, and from which he was to deliver a discourse that day. He looked again and again, but could not find the passage. He then endeavoured to recollect the words, but to his great surprize and embarrassment, neither words nor text could he recollect. He endeavoured afterwards to fix his mind on some part of the sermon he had committed to memory, but all was gone. In this dilemma he lifted up his cry to God, and intreated that he would recal the subject to his recollection, lest he should be a terror to himself and congregation. At this instant that scripture recorded, Rom. viii. 28. darted into his mind with peculiar energy "My soul," said he, "fed upon the precious truth."

But now the time drew nigh, when he must proceed to meeting. He again endeavoured to recollect the subject which he had previously studied; but to no purpose. The above-cited passage, pressed itself upon his thoughts. "When," said he, "I went into the pulpit, I was in the greatest distress and confusion, and said to God, 'I never served thee with nought.'" In public prayer he felt an uncommon degree of the divine influence. While the congregation were employed in singing the praises of God, he

was



was in a consternation, better to be conceived than expressed. The hymn being ended; and having no other alternative, he read the text. He had not spoken many minutes, when he observed a well dressed person, a stranger, apparently in the clerical habit, enter the place. This man, thought he, must have come to hear what the babbler has to say. In this fear he was soon confirmed, for the stranger reclining his head upon the front of the pew, and his body appearing to be agitated, Mr. Neale apprehended he must be talking some nonsense, and that the man was laughing at him. At length he perceived him pull out his handkerchief to wipe his face, that seemed to be bathed in tears. Mr. Neale now began to be relieved from his embarrassment. "Ah!" says he, "this is the work of God. He has given me a text for this gentleman. He has suggested a word in season." So he proceeded in his sermon, and never had he more liberty in delivering a discourse. Through the whole of the service the stranger never raised his head; but seemed to feed upon the message of grace that was delivered.

In the evening he called upon Mr. Neale; and wished for a copy of the discourse he that day delivered. He took him in his arms—said his purse was at his service for the sermon; and added, "Two or three years ago I heard you in such a place; preach upon such a subject, and ever since I have been under the spirit of conviction, and bondage. This day I took my horse and rode to hear you, and blessed be God, he has now given me to see him as my reconciled God and Father in Christ Jesus, and has given me to enjoy that liberty wherewith he makes his people free." This and more did he say, before Mr. Neale could speak a word to him. He then informed him how he had been circumstanced, relative to that text.—He also assured him, that were he to give him the whole world, he could not commit the sermon to writing; for he had delivered it, just as it had occurred to his thoughts in the pulpit.—"We both by this time," continued Mr. Neale, "begun to see the good hand of God in this matter; and his good providence in determining me in such a remarkable manner, to preach upon a subject I had never before prepared, and which he had accompanied with such a powerful efficacy, as to be made an immediate message from himself. This stranger to come fourteen miles to hear me preach that day! to me, it was one of my best days, and one which both by him and me, will be remembered through a long and joyful eternity."

## OBITUARY.

## ELIZABETH PORTER.

MY dear wife, who was taken from this tempestuous world, on the morning of July 1st, in the 43d year of her age, was, as she often expressed, brought under great convictions of the evil of sin when about 14 years old, and constrained earnestly to seek salvation through Jesus Christ; whom she soon found precious to her soul. The decline, which terminated in her dissolution, seemed to originate in a bad cold, attended with a tearing cough, two years and a half ago, which never yielded to any remedy. She bore her long affliction with great patience, yea, cheerfulness, though she often said, from the beginning of her disorder, she believed the cough would bring her to the grave. She was very diligent in the means of grace, as long as strength would permit, and used to say, when friends have expressed their apprehensions, at her going out, "I will go as long as I can to hear the word; the time may come when I may be prevented."

She has often said she never had an abiding doubt on her mind respecting her interest in Christ, amidst all her temptations and trials, since she had been brought to know him: but on Thursday, May 30th, awaking from disturbed sleep, occasioned by extreme weakness, and perhaps, the use of opiates, she seemed rather shaken for a short time, and she said to her husband, with great earnestness, "My dear, do you believe I shall go to heaven?" He referring the question to her, though he had no doubt in his mind, she answered, with flowing tears, "I don't know. Oh what a dreadful thing it will be if I should not after all!" She was then reminded how long she had professed faith and confidence in the Saviour. "So I have," replied she, "but I cannot now." It was said to her, Christ is the same, and his promises are sure to all whom he has called. She answered "I have often told others so." Her husband addressed her nearly as follows: "My dear, it is a most awful thing to be deceived at last; none but God and yourself can tell how things are between him and your soul. What reason have you to believe Christ has called you?" "When I was about 14 years of age, hearing Mr. Jos's preach, I was brought under great convictions, and was distressed and burdened for some time with the guilt of sin; and afterwards, under the preaching of the word, I was enabled to believe in Jesus Christ, and became happy in him." After a little more conversation and prayer she appeared somewhat comforted.

On May 31st, was composed in mind, and said, "He is my refuge in the storm; I believe I shall go to heaven; I wish I was with Jesus!" June 1st she seemed solidly happy, and repeated these lines:

"Sweet fields beyond the swelling flood,  
Stand dress'd in living green;  
So to the Jews old Canaan stood,  
While Jordan roll'd between."

And these,

"Our journey is a thorny maze,  
But we march upward still;  
Forget these troubles of the ways,  
And reach at Zion's Hill."

Likewise,

Likewise,

"Sorrow there shall ne'er be found,  
Sin shall never enter there;  
Wash'd in our Redeemer's blood,  
We shall stand, made free from fear."

She then said to Mr. P. in a familiar way, "I have long thought I should give you the slip, and get to heaven before you." Being seized with a violent fit of coughing, she said, when she had recovered herself, "Goodness and mercy have followed me all the days of my life. Christ is eternally mine."

June 4th. Speaking of her dissolution, she said, "It may be short and sudden, or it may be some time, but I am not anxious about it; it seems to me at present only like stepping out of one coach into another;" and added to her husband, "You will have many thorns and briars to pass through, but I hope the Lord will give you patience!" June 5th, "I shall soon have a better review than the King had yesterday, I shall see the King in his glory!" June 6th, said to Mr. P. "This I think is the last night; I have nothing to do, I have fought the good fight, I have finished my course, I have kept the faith: henceforth there is laid up for me a crown of righteousness." Again, "I am waiting the Lord's good pleasure, I have nothing to do:" a little after, "He will soon come, and come to fetch me;

"My anchor-hold is firm in him,  
When swelling billows rise:"

but they all seem to go over my head, nothing hurts me, nothing distresses me; I know that my Redeemer liveth, I am sure he does!

"No cloud shall arise to darken the skies  
Or hide for a moment my Lord from my eyes."

There will be no more pain, no more sorrow!" Thus to her husband, "Your preaching has been very useful to me; when I have been distressed about any thing, I have been enabled to make it a matter of prayer, and lay it before Jesus; and when I have come to hear you preach, it has been entirely done away. I have endeavoured, for four or five years past, to wean my affections from all things here below, and to fix them on things above;" and then, "O what a Jesus I have!" It was observed to her, He is a loving and sympathizing friend. She answered, "Yes, I have found him so; he has been with me, and has supported me in all my distress and difficulties." After pausing a little, she said to Mr. P. "There will not be much for the worms." In the afternoon repeated these lines:

"Trembling, hoping, ling'ring, flying,  
On the pain, the bliss of dying!"

In the evening,

"Could I but climb those higher skies,  
Where storms and tempests never rise."

June 7th. Being nearly suffocated with the cough, exclaimed "Sweet Jesus, come quickly!" A little after, spoke with a very low voice "He will soon come and take me to his blessed self! He is a portion to the soul, he will be with me when walking through the dark valley; though it is not dark or gloomy to me; I am not afraid to go." After a short pause,

"Every



"Every beating pulse we tell,  
Leaves but the number less."

Doubts and fears subside at his controul; no enemy can come near me, not even the great lion of hell! What is he? Oh if I could but talk!" Here strength failed.

June 8th. She spoke but little, except, "When will the happy hour come!" Sabbath morning. "I find a great change, I shall soon be in a better place." Desired Mr. P. not to leave her, and proceeded thus, "Dearest Jesus! he has loved and died for me, and is now about to take me to himself; he has saved me from the temptation of that wicked devil.

"Of covenant mercy I sing;  
Nor fear with thy righteousness on."

Having dozed a little, she said, "I really thought I was going this morning, I felt such a change; how wonderfully body and soul are kept together!" And added,

"Sweet fields beyond the swelling flood,  
Stand dress'd in living green."

"Jesus saith, 'I am the vine, ye are the branches; every branch in me that beareth fruit, he purgeth it that it may bring forth more fruit; but every loose branch he taketh away.'" A little wine being given her, said, "I shall soon drink better wine than this in the kingdom of Heaven; O for a peep in at Heaven's gate! But the Lord's time is the best:

"When I once shall there arrive,  
Ever happy I shall reign."

There is Abraham, Isaac and Jacob, and all those great men, who have been casting their crowns before the Lamb so many years." Her little boys being brought to her, she kissed them, and said to each, "The Lord bless you! poor little things! The Lord will provide! His blessed will be done, his blessed will be done!" In the afternoon to her husband she said, "My dear, I do love you, but I long to be gone."

Monday morning, she said "My dear, when I awoke these words came into my mind with power; 'Behold the bridegroom cometh, go ye forth to meet him.'" I felt my heart ready." In the evening, "O how sweet those words were to me this morning! *Behold the bridegroom, &c.* I felt such sweetness in my mind I cannot express. Oh how many are lying on their beds wishing for another day or another hour: but the Rock of Ages is my rock: he is an hiding place from the wind, a covert from the tempest, and the shadow of a great rock in a weary land. O if I could but talk! I cannot tell enough of him and his goodness."

She was now become so exceeding weak, and every effort to speak bringing on the cough, very little was said to her, and she was able to speak but little: her husband asking her sometimes if her mind was comfortable, or if Christ was precious, she constantly answered, "Yes." Friday evening she was heard to pray with a low voice, thus, "Blessed Jesus, thou hast kept me from many temptations, thou hast brought me hitherto, and thou wilt not leave me in the time of trial: bless all who are near and dear to me, and leave not a soul, a hoof behind! Bless them in their going out and in their coming in, in their lying down and in their uprising!" Family worship being conducted in an adjoining room, she frequently desired that sweet hymn, as she termed it, (263, Tabernacle Collection) might be sung morning and evening.

"See

"See a poor sinner, dearest Lord," &c.

Which ends thus,

"Ere long that happy day will come,  
When I shall reach my blissful home:  
And when to glory I attain,  
O then I'll look and look again."

A few days before her departure, she repeated as much as she could of the song, from Watts's Divine Songs for Children, called A Summer Evening, which ends thus,

———"And gives a sure hope at the end of his days  
Of rising in brighter array."

On the Saturday preceding her dissolution, the latter part of the 9th chap. of Mr. Romaine's Triumph of Faith, being read to her, she said, "My dear, that has been long the language of my heart." In the night she talked cheerfully to a person sitting up with her, and said, "I shall soon go to meet the bridegroom!" Sunday afternoon, was heard to say "The Lord is my shepherd, I shall not want." Early Monday morning, being asked if Christ was precious and her mind comfortable, she answered "Yes." A few minutes before 8 o'clock, having asked the nurse to turn her in the bed, she shut her eyes and took her flight, without a groan.

Higbgate.

E. PORTER.

#### FREE-GRACE DISPLAYED IN THE CONVERSION AND HAPPY DEATH OF A NOTED HARLOT.

MARY \*\*\*\*\* was the daughter of David \*\*\*\*\* of \*\*\*\*\* who died at the age of 36, leaving four children and a wife near lying in. Mary then was about seven years of age, and from that time, her mother, with some assistance from the parish, provided for herself and children, by nursing and washing, till she was 15; at that early age she was seduced, and from that time till she was 24, her mother as well as herself, lived on the wages of her iniquity. Indeed, she was not like harlots in common, for she avoided drinking, swearing, and lewd discourse. Her stature was genteel, and her address enchanting, so that her visitors were mostly such as could pay for admittance into her company; but two years affliction reduced both herself and her mother to great straits. After selling her fine clothes, &c. they had lived very low. At the beginning of her illness, some like herself used to call and look at her; but they soon became tired of beholding such a spectacle as she then was, and it may justly be said, she was shut out from society, till within about a month of her decease. Mrs. ——— then hearing of her case, felt an earnest desire to make her a visit, and not liking to go alone, requested Mrs. ——— to go with her. They went on Friday, 21st June, 1799, and were agreeably surprised to find the bed, and what few things were in the chamber, so clean; and more so, that one of her late cast should appear so meek, modest, intelligent, and free from the looks of a prostitute. She did not, however, hide from them what she had been; but frankly acknowledged that she had went as far in her wicked course as her constitution would admit; and said, she supposed she should not have altered her mode of living, had she not been afflicted, although her bodily complaints were the consequence of her sin, and she was certain she had brought the affliction she was under upon herself.

The following conversation then took place: How long have you been confined?

confined? "Two years." What have been your thoughts under your confinement? "I often think my sufferings are sent as a punishment for my past wicked life; but I hope I have repented of it, and am now a penitent." Why do you think so? "I am a poor ignorant creature, cannot read, never had any one to instruct me; nor have I ever been at church, or at any place of public worship, since I was fifteen." Have you ever prayed during your illness? "As well as I could." What have you prayed for? "That God would forgive my sins, and relieve me from my troubles, which are very great, but not greater than I deserve." Has no one ever read the scriptures to you? "We have no bible." But you could have borrowed one. "I did once send to a neighbour's for one, but she sent word she was too busy to look for it." Would you like to have the bible read to you, and be instructed from it? "Yes, that is what I have wished for a long time, and frequently have prayed, during the last year, that God would send somebody to teach me; but my character has been so vile, that I have had but little hope that I should be so favoured." Can you think we came to see you with any other motive? "No; and I am overcome, that you should visit such a one as me." Would you like to be dealt plainly with? "Yes." Then we fear, from what you have said, you have not yet had true repentance; and we think it was in mercy to you God did not answer your prayers, to be taken from your troubles. "I have thought sometimes I was not right, the terrors of my mind have been so great."

A brief statement of true repentance, and God's way of saving sinners, was then set before her, to which she listened with great attention; and when prayer was offered in her behalf, she appeared to join therein with great devotion.

The next day, a pious woman was sent with some necessaries she was destitute of; to whom she said, "It must be God that put it into the minds of —— to visit me in my extremity. Their regard to my bodily wants, is a great kindness which I could never have expected; but the prospect of their further instruction is a greater." She hoped they would soon come again, for that purpose; for what they had said greatly affected her mind; as she had never heard of such things before.

Monday 24th, the above two persons made her a second visit, and her answers to their enquiries, as well as her looks, proved she had attended to their former discourse; and before they left her, she requested their prayers; that she might not be deceived, but be made to know the worst of herself.

On Wednesday 26th, Mrs. ——, one of the persons who first visited her, requesting the writer of this to accompany her, they went together; and it appearing to them that God had prepared her heart to receive instruction, and that she was really in an awakened state, the nature of conversion was the subject of discourse; and we had reason to hope that it was not a lost visit. Asking what we should pray for, she replied, "that I may be more affected with my sins, and have them pardoned by the death of Christ; also, that my life may be spared if it is the Lord's will." It was said, "But you have been wishing for death two years." She answered, "Yes, so I have, and had God taken me away, according to my wish, I believe I should have been in a woeful state; but I desire to live now, to evidence that I am not what I once was; and that I may have an opportunity of warning some, I know of, that continue as I was."

Tuesday, July 2d. The effects of converting grace were now the subject of discourse; to which she was all attention, and said, "I do feel myself greatly different since that first visit, which I hope never to forget.

Indeed,



Indeed, I have at times since, especially in the night season, had great distress of mind, and horrors of conscience; but I feel a loathing to what I once loved and delighted in; and I admire the goodness of God, that I was not taken away in my sins. On Saturday 6th, upon being asked the state of her mind, she replied, "This has been race week, and the races have brought to my recollection many of my sins which I had forgot; I never went but once to a race; but the season used to be a market to me in my trade of sin, and had I not been afflicted, I dare say, should have spent this week in the same manner as formerly I did. I never thought of spending a race week in such a way as this has been spent; but I never knew wherein happiness consisted before." She said also, she hoped she valued the bible that had been sent her, as the best present that was ever made her; as from what her nephew (a boy about 11 years of age) had already read to her, she found herself to be a condemned miserable sinner; yet was kept from despair, from such words as these, "Christ came into the world, not to condemn, but to save," and, "when they had nothing to pay, he frankly forgave them both."

Monday 8th. She now appeared to be growing fast in the knowledge of herself and Jesus Christ. Saturday 13th, she discoursed about sin, its deserts, and how it may be pardoned, as one that had indeed found mercy. Thursday 18th, her body was evidently worse; but her mind appeared calm, serene, and spiritual. She seemed overwhelmed with a sense of pardoning mercy, exercised on such a wretch as she had been, and said, her meditations the past night had been such as she could not relate; but they were followed with that calmness she now enjoyed. Guilt on her conscience, which before was like a heavy burden, appeared to her to be removed, and the fear of death seemed to be taken away, adding, "O what a mercy; how greatly indebted must I be to that free-grace you and my other new friends have spoke to me of, if I should be saved at last."

Friday 19th. Mrs. — was with her from 10 to 12 in the forenoon; at her entering the chamber, she put forth her hand, and said, "Oh! how glad I am to see you again; I am certainly near my end; but I see more and more into those things you spoke of at your first visit. *That visit* I shall never forget, and I want words to express my gratitude to you, and the love I feel to that Jesus, who died for sinners. I now trust he died for me, one of the vilest; but I hope soon to see him." She then went on in a sweet strain for a considerable time. Her mother coming to the bed-side, she said to her, "I entreated you last night to promise me, and I do entreat you to promise again, that, after my decease, you go where you may hear those things taught that now so unspeakably support me. I would not have you despair; but pray that you may obtain mercy, as I have done, though such a wretch as deserved no mercy." After this, Mrs. — asked if she could bear her to read a few lines; she replied, "I can, and I should be glad you would." No. 66, of Songs in the Night, was then read, every line of which she seemed greatly to relish; she desired it might be read again, and said, "Blessed be God, these are now exactly my views, though so lately quite unacquainted with this glorious method of salvation." She then paused, and after a short space, said, "But Oh! my sins; Oh! that I had known the things I now know, before! Oh! that I had known them before I entered upon my wicked course! But surely I am renewed, for I think I now know what communion with God is."

Saturday evening, 20th. Having been exercised with extreme pains the last night and this day, she appeared like a corpse, could but just be heard when she spoke, and it was with difficulty she uttered that she felt more of

the evil of sin, and the preciousness of Christ. It was said to her, after one of her violent pains was abated, "These pains are very trying." She answered as well as she could, "Yes; but I have not one too many;" (this was evidently the language of her heart, as under all her extremity of pain she was never heard to utter a repining word, neither was there discovered in her the least impatience), "And what are my pains, when compared with what my bible says Christ endured for sinners! What did he suffer when he sweat, as it were great drops of blood falling to the ground!" At leaving her this evening, her looks bespoke unfeigned gratitude.

Sunday 21st. Her great pains continued, but her mind seemed all composure, and though she was able to speak but little throughout the day, her gestures discovered that she was in a praying frame. Monday 22d. She was visibly dying all day, but appeared quite calm and very devout—pressing the hand of Mrs. ——. At parting, she said, in broken words, "I love you, I love all of you;" but, speech failing, she could get no further; she then lifted up her eyes and one hand, upon which Mrs. ——— said, "You love Jesus better." This her countenance bespoke—was what she would have said, and she at length stammered in reply, "Yes."—Afterwards, she was understood to say, "Oh! how I wish, that, as this house has been a scene of wickedness, it may, after my decease, be a house of prayer." In the evening, being past speaking, she beckoned her nephew to come near. She took hold of his hand, and with uplifted eyes, it is supposed, committed him to God. About five the next morning, her pains ceased, and within twenty minutes after, her spirit took its flight into the eternal world, being quite sensible and devout to the last. May not this relation be an encouragement to those Benevolent Societies, lately established, for visiting, relieving, and instructing the afflicted, who are poor and irreligious?

Newport Pagnell.

A. Z.

#### MARY TURNER, A CHILD.

IT is with peculiar satisfaction I inform you of the happy death of Mary Turner, eleven years of age, and one of the Kent-street Sunday-school children. This child was taken ill on Thursday, the 22d of August, 1799, of an inflammation in her bowels. On the Friday night following, she was heard to pray earnestly for mercy. Her father, on hearing her, arose and asked her what she meant, or who it was she asked to forgive her? "It is God, I ask forgiveness of," replied little Mary. On being asked if she thought she was a sinner, she answered, "yes, father, and I want God to forgive me, and have mercy on me." Her father then informed her of salvation by Christ; he told her that he was the friend of sinners, and desired her to pray to him. "Ah! but will he save me?" she replied, with evident agony of soul. All the next day she continued in prayer to Jesus Christ for mercy. After praying herself, she requested her father to go to prayer with her, and when he had concluded, she seemed much surprised that he had done so soon, and said, "did you think that Jesus died for me?" If you have a desire to be saved from sin, as well as from hell, there is reason to believe Jesus did die for you, said her father. Then she answered, "it is well indeed," and soon after sung,

"How glorious is our heavenly King  
Who reigns above the sky!  
How shall a child presume to sing  
His dreadful Majesty!"

Then

Then calling her sisters together, she exhorted them to be dutiful to their parents. To one of them she particularly said, "If you go on as you have done, where God is, you cannot be:" and added, "I know I have been undutiful to my dear parents myself, but now I am sorry for it. May God forgive me, and have mercy on me." Her father and mother she begged not to grieve on her account.

After this she expressed great thankfulness for the Sunday school; and particularly to the good gentleman and lady, as she expressed it, that picked her up in the street, and brought her to the Sunday school. She then thanked all the gentlemen of the school, saying, they were good gentlemen; they had been very good to her; and added, "God bless them, and have mercy on them." Then turning to her brothers and sisters, she said, I beseech you, by no means neglect the Sunday school, for I have found benefit there, and so may you. After this she requested her father to write a note to her master at the Sunday school, in the morning; and "let him know that I am sick; for I know he will come and see me." Soon after this, she sung,

"To God I cry'd when troubles rose,  
He heard me; and subdu'd my foes."

Here she stopped, and said, "He heard me; will he hear me? yes, he will, and answer me too." Then she sung,

"Here I raise my Ebenezer,  
Hither by thine help I'm come:  
And I hope by thy good pleasure,  
Safely to arrive at home."

After this she called, "Father, father, O I want you;" her father went to her, and asked her what she wanted; she said, "not you, I want my father which is in Heaven." Again she cried, "Master, master, O I want you;" her father asked her which of them; she answered, "you cannot take me to him, for he is in Heaven; Jesus is my master." After this her pains began to increase.

The next day, Sunday 25<sup>th</sup>, she said little; but as her pains subsided, she was found praying to the Lord Jesus to help her. In the afternoon she sung very loudly, "Hallelujah, praise the Lord;" and said, "I have no desire to live here, for this is a wicked world." Monday 26<sup>th</sup>, I visited her, and asked her if she knew me; with a smile on her countenance she answered, "yes," and mentioned my name. The enemy of souls had this day buffeted her much; I asked her what she thought of Jesus Christ as a Saviour; she said, "I believe him to be the Saviour of sinners." And have you reason to believe Jesus died for you? here she stopped for some time, and said, "I hope." I then began to interrogate her respecting her hope; but her pains returned with such violence, that she cried out, "Dear Lord Jesus, help me;" and her groans were truly affecting. As I was speaking to her mother of the doctor, she cried out, "O my heavenly doctor." I asked her what doctor she meant; she answered, "The Lord Jesus." I then took an occasion to speak to her of the compassion and love of Jesus to sinners; but before I had concluded, she was thrown into a convulsion, and continued in it during the time I staid. The next morning I found her in great pain; crying, "Lord Jesus help me." I told her that Jesus would help her if she did but put her trust in him. "I hope," said she, "that Jesus died for me." It appeared this morning very evident,



evident, that Satan had harrassed her, respecting her interest in Christ; she would repeatedly ask whether God could pardon so vile a sinner as she was, and then cry, "Heavenly Father, have mercy on me; and, Lord Jesus, save me from hell." Some time after she had been thus wrestling with God in prayer, she clasped her hands together, saying, "I have got him, I have got him, O precious Christ." Her father said, "perhaps the Lord may raise you up again, and then you and I shall be companions, and talk of the best things. Should you like that?" she looked at him, and said, "But father, perhaps the Lord may take you with me to heaven, should you like that?" "Yes," answered the father; then she sung,

"When I can read my title clear,  
To mansions in the skies;  
I bid farewell to all my fear,  
And wipe my weeping eyes."

After this she said, "God is a Spirit, and the God of Spirits;" and after a short pause, cried, "God has got his arms around me; Jesus Christ will soon take me beyond the clouds, and beyond the skies."

Wednesday 28th, she was taken to Guy's hospital, where she suffered much on account of the behaviour of the bad women in the ward with her; whom she reprov'd, telling them that if they continued in that state, they would surely go to hell. They threatened to beat her if she spoke to them; therefore, on account of the wickedness of the women, her mother remained with her.

The next day, (Thursday) she was visited again, and exhorted to pray to Jesus; she answered that she did; but on account of the women, she said very little; neither could any of the visitors speak so freely as they wished to do. However, what she said was in a very low tone of voice, so that only now and then a word could be heard. Such as "Come, come, come Lord Jesus, come;" about eleven o'clock in the evening, she said, "O Lord Jesus make my bed," and then requested her mother to turn her, and immediately fell asleep, I trust, in the arms of Jesus. Thus died this dear child, in the eleventh year of her age.

Her character and behaviour when at school, was such as engaged the attention of our friends, though, dear child, she was almost naked. When at her books she did not, as most children, idle away her time, but was attentive to what was said; and when addressing the children, I have always found her hanging upon my lips. Her behaviour at the place of worship was very serious; in short, her conduct such as always attracted the notice of the visitors, who spoke of her with approbation.

Her parents being poor, our friends buried her at their own expence; 4 boys carried her to the grave; 6 girls held up the paul; and 130 children followed. The Reverend Mr. Knight spoke over her, and addressed the children in a most pointed and affectionate manner. Most of the children and their parents were present, and were much affected. My earnest prayer to God for you is, that as he has in a remarkable manner stirred you up in behalf of the rising generation, that you may live to see our temples crouded with children, crying, Blessed be the King of Israel, &c.

T. CRANFIELD.

RELIGIOUS

## RELIGIOUS INTELLIGENCE.

## MISSIONARY INTELLIGENCE.

**I**N our last we mentioned, that Messrs. Hughs, Hill, and Capt. Robson remained at Lisbon. The latter are now safely returned in health. Mrs. Hughs had been unwell from the time of leaving *Monte Vidio*; on her arrival, notwithstanding every kind of medical assistance was procured at Lisbon, the complaint assumed an aspect that threatened an hasty termination of her life; and about the time of Capt. Robson's sailing from Lisbon she departed this life.

Mr. Hughes appears to bear the stroke with a due mixture of conjugal tenderness and Christian submission. The following letter to the Rev. Mr. Eyre, will shew the state of Mrs. H.'s mind in the hours of approaching dissolution.

Rev. and Dear Father in Christ Jesus,

*Lisbon, Nov. 2d, 1799.*

**I**N my last, dated Oct. 19, I mentioned that various and heavy had been my trials since I left England; but were these all put in a balance they would be light indeed, compared with that which is now come upon me. The Lord in his wise providence has taken away the dearest of my temporal comforts. This is a loss only known and felt by those who have lived happily in the marriage state. How little could I before condole with those who had been visited by similar bereavements. But amidst all my affliction, I desire to submit to the will of the Lord, in taking from me the dearest partner of my life. Blessed be God, I do not sorrow as those who have no hope. I have no doubt of her being far more happy than I could make her. Like Job, I would say, "The Lord gave, and the Lord hath taken away, blessed be the name of the Lord."

As she drew near her end, she became more passive and reconciled to the divine will. She saw that the Lord would be just even in sending her soul to hell, on the account of her sins, and that her affliction was but light, compared with what her Saviour endured on her account.

From Friday morning, Oct. 25, she appeared to be dying; on Saturday morning she was praying for five minutes rest; then looking on me, she said, "If the Lord would grant me that five minutes, I should want more, so I am never contented—the Lord will soon take me to himself." I asked her, should that be the case, and should I be spared to see our friends in England, had she any thing on her mind to tell them? She answered, "Give my love and duty to them all—tell them I am going to my dear Saviour, and wish them to follow the good way." On turning away my face, she asked, "Do you think my sins are not forgiven?" I said, "My dear, I trust Christ hath bore your sins in his own body on the tree." Well then, replied she, "Weep no more for me, for I trust I am not a hypocrite, though I have been a great sinner: Christ died for sinners, and he died for me."

Saturday evening, after praying earnestly that the Lord would continue to support, that her faith and patience might not fail, she looked on me, saying, "I shall not trouble you long, you shall rest to night, for you cannot support so long without sleep." Lord's-day morning, her pains continued to increase; I repeated that sweet hymn,

"Jesus, lover of my soul,  
"Let me to my bosom fly, &c."

When

When I had done, she said, "That sweet hymn expresses my desires; I have no other Saviour." I said, "This is the Lord's-day, on which you and I were accustomed to hear God's word preached." "Yes," said she, "I know it; I have now done with earthly courts of his house below." I said, "We have a house above," and continued to speak a little of the rest that remaineth for God's people, when she broke out, saying, "Come, my sweet Saviour, come, and take me to thyself; why dost thou tarry? But it is my duty to wait." She had no fears but of offending the Lord, in being too impatient for her last hour. When I endeavoured to shew God's unchanging love to his own people, she said, "That is my mercy." Frequently, in her dying struggles, she said, "Son of David, have mercy on me; come, come, my lovely Saviour, take me." About eight in the evening, struggling very hard, she said, "Lord, leave me not, Lord, help me;" and at length he heard her prayers, and at nine o'clock, October the 27th, and 40th year of her age, she fell asleep in the lovely Saviour, whom she so earnestly longed after. At four in the afternoon, October the 29th, 1799, her body was interred in the Protestant burial ground, Lisbon.

Thus, dear Sir, have I given you some little account of the Lord's dealings with my dear wife. Should the Lord afford me the happiness of seeing you and other valuable friends, I may be more particular. In the meantime, I would beg to be remembered at the throne of Grace for that peculiar aid which our tender hearted Saviour can vouchsafe in these distressing moments. May the Lord sanctify this providence to me more and more, so that I may have more of the impression of his blessed image on my mind. I must soon go the way of all flesh. What reason have I to bless the God of Love for providing a remedy for lost man; but I have more reason to bless and praise him, for manifesting his love to my unworthy soul, by his spirit, through the Son of his love; and I have every reason to believe that my dear wife is only gone before me—May I say, to welcome the hour when my departing spirit shall take its flight to join with her amongst the millions of the redeemed, singing, "Worthy is the Lamb that was slain."

I remain, dear Sir, your's,

R. HUGHES.

The above is the only instance of mortality among the Missionaries themselves, during the whole voyage, which, when all the dangers to which they were exposed are recollected, must be considered a kind and interposing providence.

We understand the Directors of the Missionary Society have come to a resolution to strengthen the Mission at the Cape, with four English and four Dutch Missionaries, and are taking into consideration the propriety of revisiting the Brethren in the South Seas; but we apprehend, before any thing on this subject is finally decided upon, it will be laid before the Society.

Application has been made to the Directors from a pious few, at Quebec, describing their deplorable want of Gospel light, and requesting a person might be sent from the Society to assist them.

*Kirby-street, November 12th, 1799.*

REVEREND AND DEAR SIR,

By the last mail, about ten days ago, I received the inclosed for the Directors of the Missionary Society, but have been ever since entirely unfit for any kind of work, owing to a severe attack of a rheumatic fever which had seized particularly my head, and confined me to my room and bed.



bed. It gave me much uneasiness to keep you so long without it, and as soon as I could put pen to paper, I began to translate it for you. But you will forgive blunders and corrections, and throw it into whatever form you please; it is a literal translation, upon which you may depend. Mr. Heinrich's christian names I do not know. He is minister of the parish of Reibersdorff, a very large village near Zittau in Upper Lusatia, and a worthy servant of God in the Lutheran church. A letter written by Mr. Mortimer's hand, and signed by two bishops of our church, in the name of the Elders' Conference of the Unity, accompanies it, and I hope all will give you satisfaction.

I remain,

Dear and Reverend Sir,

Your very affectionate Friend,  
and obliged humble servant,

C. J. LATROBE.

*Letter from the Conference of Ministers at Herrnhuth, to the Directors of the Missionary Society.*

Most respected, and in our common Saviour cordially beloved brethren!

YOUR letter, addressed to the conference of Ministers, (50 of whom, with about 200 members of the Brethren's congregation, were this year assembled at Herrnhuth,) could not but excite within us the liveliest sensations of joy, and demand our most serious consideration. We saw the power of God, our Saviour, producing events, hitherto deemed impossible by all, with admiration and praise. We stood astonished at the easy, successful, and blessed progress of the Missionary work you had undertaken, venturing all, to follow the small, still voice of the Lord. We rejoiced at the excellent institutions made by you, and other chosen souls connected with you, towards spreading the Gospel, both in distant islands and remote regions, and in your own large island; which are partly established, and partly rising into greater perfection and multiplying in every direction, and we bless God with tears of gratitude for the success which has attended your zealous and arduous undertakings, above all our expectation, and so as to put all doubtings to shame. We most heartily wish and pray, as we have done from the beginning, that our inexpressibly glorious Saviour, who purchased the redemption of the human race at the expence of his life and blood, may fully accomplish his blessed views, gather in the reward of the travail of his soul from amongst those heathen also to whom you are sending the gospel, and endow his chosen instruments with power, courage, and wisdom for their work. Certain it is, that the whole earth shall be filled with the knowledge of the Lord. If what is now doing be a beginning of that glorious work of God, we value ourselves indeed happy to be witnesses of it. O that we may be counted worthy to become helpers also!

We, to whom your writing is addressed, consist of persons belonging to the Church of the Brethren, or intimately connected therewith. The former may speak for themselves. But we are only a very small number of protestant ministers, in public office, who are all confined to our several congregations, and have neither opportunity nor permission to labour in behalf of others, not belonging to our parishes, unless perhaps by means of the press.

Formerly many worthy ministers of our church had doubts about forming a cordial connection with the Brethren, not knowing them, and even avoiding the way to become acquainted with this people of God from various scruples; but after they once ventured to know them, their prejudices

prejudices vanished more and more, and the number of ministers, who have been excited to seek the fellowship of the Brethren, has increased from time to time. The Conference of Ministers, now held for forty-five years at Herrnhuth, has been an excellent opportunity for promoting this union. Well disposed parish-ministers in the neighbourhood, as likewise some from a considerable distance, assemble yearly, on the Wednesday after Trinity Sunday, in that place, and converse together, for one whole day, in a friendly and useful manner, in presence of many members of the Brethren's Congregation, one of whom is always appointed president. Their number has increased from 5 to 63. The conversation is familiar, and relating to their office as ministers; and the subjects are furnished, partly from writings delivered in, partly from letters received; but our resolutions are chiefly confined to our marking such means as have by experience been found advantageous towards promoting the knowledge of salvation in the congregations committed to our care, and establishing obedience to the faith of Christ. As to practice, every one acts according to the measure of that gift, which he has received from God either naturally or by grace. But we do not like to speak much in public of what each has done in his congregation. Each sows and reaps by himself. Several varieties are therefore observable in our congregations. Except in such congregations, in which the new-fangled doctrines prevail, which can be said but of very few in Upper Lusatia, especially about Herrnhuth, we find in our respective parishes a greater or smaller number of awakened souls, and among these, in some more, in others less spiritual communion, and not much encouragement to gain more for the Lord, but what is given by the public or private ministry of the word by the parish minister. The following particulars however deserve notice, as having a reference to the gaining of souls for Christ, or the care and leading of such as are gained:

1. Our connexion with the Brethren's Congregation. The Brethren have always paid particular attention to the awakened people of every denomination; they have been ready to serve as teachers with their best insight and experience, and thereby given to the labours of many a one a proper direction, and led many a poor soul, concerned for his salvation, into the proper track. At present there are few teachers, and even hearers, in the parishes immediately surrounding Herrnhuth or other settlements of the Brethren, who have not by the sweet-smelling savour of the Gospel taught there, been directed to Christ and his atonement as the chief object of faith. And it happens even, that a minister, who has nothing of the divine life in himself, considers it however as an honour, or something conducive to his good reputation, to pretend to an acquaintance with the Brethren, and to friendship with those connected with them. We are therefore never proud of numbers attending our yearly conference. Yet, a teacher, who enjoys the fellowship of the Brethren, has one obstacle less, and one advantage more, in endeavouring to gain souls for Christ.

2. Our connexion with the German society. (*Teutsche Gesellschaft*) This society has long ago given the public a printed account of its origin and views. It contains the so called *Pietismus*, which began with the commencement of this century and has continued ever since, or the union of the pious people in the protestant churches to promote spiritual fellowship. It has its centre at Basle, but there are particular societies in Austria, at Nuremberg, Augsburg, Strasburg, Wernigerodi, East Frisia, Hamburg, Magdeburg, Prenzlau, Berlin, Breslaw, Dresden, and other places, each having its particular sphere of action, its monthly meeting and its correspondent, who reports their most important proceedings to Basle. Here minutes of  
them

them are drawn up, and sent to each particular society, by which the society at large becomes acquainted with its own situation and all occurrences of consequence. For many years, these two societies kept at a distance from each other; the one appearing to act too legally, and the other too evangelically; but for some time past this reserve has ceased under the cross of Jesus, towards which all souls, loving his cause, are verging, as to one common centre, since the present general apostacy in the church; at least, it has greatly diminished. One society now speaks of the other with esteem, and they rejoice in each others prosperity, without interfering with each others labours. Such who have either no opportunity or no inclination to join the Brethren, unite themselves with the German society, or remain unconnected with either. This is likewise the case with some pious people in the Roman Catholic persuasion. I, and some more of us, are members of both societies.

3. The private institution of Mr. Von Schirnding. This pious and active nobleman, who lives at Dobrilugk, in Lower Lusatia, feels himself disposed to get all kinds of edifying tracts printed at his own expence, and distributed by pious people throughout many countries, by being sold or even given away in Lusatia, Saxony, Silesia, Poland, and the Empire; and not only thus sowing good seed, but by means of the same people who carry them about, and are under the inspection of certain confidential ministers, seeking and encouraging such souls as are concerned for their salvation. But as this institution depends upon the life and situation of one man, and upon the disinterested views of the distributors, who frequently turn out to be insincere, or by degrees become so, much dependance cannot be placed upon it.

4. The ministers who assemble at the conference at Herrnhuth have in conversation resolved to print a short treatise now and then, the contents of which are meant to be suited to the exigency of the times, and to have the approbation of the Brethren. It is intended first to be communicated to their several parishes, and then to be offered to others at the least possible price, with a view to operate against the newly adopted infidel ideas, which have spread with such rapidity. A small beginning has been made, and the third number, under the title, *A Word to the Heart and Ear of those Persons who yet wish to be Christians*, is ready for the press. It will depend upon the leadings of Providence, whether and how long this undertaking will continue.

Thus much, respected Brethren, we have been able to communicate to you, in our poverty, in answer to your enquiries. May our Almighty Saviour, for whom and against whom all forces now seem uniting, and whose cause seems to be approaching towards a decisive conflict, glorify himself by means of the great work, committed to your hands; may He be to you an all-sufficient support, grant to your Missionaries persevering courage and never-failing strength, and to those who maintain your institutions by their substance, the same rich measure of divine blessings; and may those chosen souls, those firstlings of the nations, our new brethren in the faith of Christ, find much mercy with Him. We all, both our worthy president, Bishop Reichel, and the whole company, beg that you would continue to favour us with your loving remembrance, and your most valuable fellowship of spirit in Christ Jesus, in whom we remain,

Your faithful Brethren, grounded on his  
Death,

and in their name,

REIBERSDORF near ZITTAU,

September 12th. 1799.

VOL. VII.

J. D. HEINRICH,

MINISTER.

TO



### TO THE DIRECTORS OF THE MISSIONARY SOCIETY IN LONDON.

Dearly beloved Brethren in Christ!

WE cannot transmit to you the enclosed, the answer of the Minister's Conference to your kind and animated letter to them, without saluting you also in the bonds of brotherly love; truly rejoicing at every opportunity to realize one of the leading principles of the Brethren's constitution, announced from the beginning, to be in union of heart "with all that in every place call upon the name of Jesus Christ our Lord, both theirs and ours." It gladdens our hearts, that this principle is every day gaining more ground among the servants and children of God in England, and the blessed effects of it have already pervaded a great part of the continent. You and your brethren formerly knowing but little of one another at home, you were much less known abroad; but when your coals united, a spreading fire of the Lord was kindled, and we have counted it our privilege to minister unto the flame, by zealously circulating your first transactions, and now promoting the publication of a second volume.

We, the Elders Conference of the Unity, feel ourselves particularly united to you, as we are engaged in the same holy warfare, to destroy the strong holds of Satan among the heathen, and to win their souls to Christ. He has been graciously pleased to bless our endeavours; and several of us have been eye-witnesses of it. We have seen the powerful effects of the Gospel among the most benighted nations, we have baptized them into the death of Jesus, and have divided his broken body and the blessed cup of his blood with them. We doubt not but he will bless your exertions also, though it has already pleased him to exercise your faith and patience with the most cutting trials. We are not yet informed of the particulars of your late disasters, but were most deeply affected, when we heard of the Duff's being captured by the enemy, and of the catastrophe in Otaheite, by which we are apprehensive some valuable lives have been lost. It affords us, however, some comfort, to find, by the perusal of your missionary sermons, that your minds are prepared for such events, being well aware, that it is no unpromising aspect for the church of Christ, when the blood of martyrs is shed for his sake. We have likewise suffered severe disappointments, and lives too have been lost; but he strengthened our faith, enabled us to persevere, and in his due time crowned our endeavours with success.

Not only for our own information, but because much enquiry is made from all quarters, with the most tender sympathy, we beg of you to give us through the hands of our brother Latrobe, all intelligence you have concerning those painful events, especially if any thing has been printed; being not only desirous to know the facts themselves, but particularly how the minds of the society have been affected by them, and heartily wishing to glorify God, in viewing your undaunted resolution to persevere, though, perhaps, Otaheite will be for sometime inaccessible. There are Heathens enough under the awe of civilized governments, who would protect your Missionaries, especially when women and children are to be considered.

To turn to a more pleasing object, our hearts are much refreshed at seeing the Missionary spirit diffusing itself for the benefit of the unenlightened parts of your own country. You ask in your letter to the Ministers' Conference, what means are used by the lovers of the Gospel in these parts to give it the most universal spread? To this we of the Brethren's Church answer, that we know by the experience of upwards of 60 years, that con-

cern

cern for the heathen at home, is inseparable from concern for the heathen abroad; and you feeling both impulses at once is to us the most convincing proof, that you are engaged in a work of God. We have had from the beginning institutions very much resembling what you call itinerancy. In many provinces of Germany, in Denmark, Norway, Sweden, Livonia, and Switzerland, there are labourers appointed, whose business it is constantly to make a tour through their districts, visiting in houses, and, if it can be done with safety, keeping meetings with the people. But you are aware, that by means of your happy constitution, you enjoy much more liberty in England for this purpose than we can pretend to in other countries. Boldly building a Gospel chapel in the face of a Socinian parish minister is to be practised no where but in England. Where we have regular meeting-houses, e. g. in Copenhagen, Stockholm, Gothenburg, Königsberg, Petersburg, &c. we have acquired them by application to Government, at the hazard of meeting with a refusal.

You mention the circulating of small tracts as a very good means to promote the knowledge of Christ. We are quite of your mind, and have not neglected this service. It was much the subject of conversation in the last Ministers' Conference, and as the minutes will be read in manuscript very extensively in almost all Protestant countries of Europe, we do not doubt, but the impression will be general. It was by means of this conference that your society was first made known in Germany, and when the printed volume was published, all minds were well prepared to demand it eagerly, so that a second edition was soon found necessary.

The minutes of the annual Ministers' Conference are only in part of a manuscript journal, which we call *congregation accounts*, which took its beginning about the year 1739, and has been continued ever since. All our congregations are provided with a copy, and in many provinces there are associations to have a copy for themselves. It is read publicly in all our chapels at stated times, and besides by many privately; so that we may affirm, that though it is not printed, it has the most extensive circulation of any journal existing, except perhaps your *Evangelical Magazine*, which it much resembles; and it has besides this singularity, that it is regularly translated into several languages, for instance, into English. Its contents are the journals of our Missions, the reports of our itinerant labourers, remarkable occurrences in our Congregations, Obituaries, and public discourses taken down in short-hand. By means of this institution, under the blessing of God, the Missionary spirit has been kept up among us, and we have not been under the necessity of giving up any Mission for want of labourers.

Since the year 1789, extracts out of this journal have been printed in English, under the title of "Periodical accounts relating to the Brethren's Missions among the heathen;" and we are glad to hear, that they have been instrumental to excite more fully your attention to this important object. Besides this, our itinerant labours have been much assisted by this journal; particularly by the discourses, in furnishing illiterate people with something profitable to read in their meetings, instead of preaching sermons of their own, for which they are not always qualified.

As you desired to know, by what means we chiefly endeavour to promote Evangelical sentiments, and we are persuaded, that this manuscript journal is one of our principal means, we believe that this account of it will not be disagreeable to you. We are delighted to find, that your *Evangelical Magazine* has had similar effects; and in the last Ministers' Conference proposals came from two quarters, to begin a printed magazine for Ger-

many, grounded upon your example, and perhaps the difficulties, which are here greater than in England, will in the end be not found insurmountable. As for other exertions in Germany, you are sufficiently acquainted with those societies, who have their centre of communication in Basil. Though their connections are in some manner separate from ours, yet the spirit of cordial union gets every day more footing; and your society is greatly instrumental to promote it, *we* having published your transactions in our printing office, and *they* coming to a resolution, to forward their circulation throughout all branches of their connection.

A valuable letter from the *Union of Christians* at Bedford to the Ministers' Conference was unfortunately received much too late, not only to be read in the conference, but also to be inserted into the minutes; it must therefore be reserved for the next meeting.

Brethren, the grace of our Lord Jesus Christ be with your spirit, Amen. We salute you in the tenderest manner,

as your most affectionate friends and servants  
in Gospel bonds,

THE ELDERS CONFERENCE OF THE UNITY,  
and in their names,

CHRISTIAN GREGOR.

JOHANN FRIEDRICK REICHEL.

BERTHELSDORF near HERRNHUT,

October 14th. 1799.

#### MISSIONARY SOCIETY.

Collections received by the Treasurer from the 25th October to November 21st, 1799.

|                                                                                            |   |    |    |   |
|--------------------------------------------------------------------------------------------|---|----|----|---|
| Rev. Mr. Lavington and Congregation, Bideford, Devonshire                                  | £ | 9  | 7  | 2 |
| Collections at Killby and Crick, by Rev. Mr. Moseley, of Long Buckley, Northamptonshire    |   | 5  | 7  | 2 |
| Collection by the friends of the Missionary Work at Inverness, North Britain, by S. Frazer |   | 34 | 11 | 0 |
| Rev. Henry Field and Congregation, Blandford                                               |   | 53 | 4  | 6 |
| Contributions at Sleaford, Lincolnshire, by Rev. Mr. Macdonald.                            |   | 6  | 3  | 0 |
| Rev. Mr. Weaver and Congregation, Swan Hill, Shrewsbury                                    |   | 31 | 10 | 0 |
| A few friends to the Gospel at Ealing, Middlesex                                           |   | 0  | 16 | 4 |
| Collection at the Baugher Meeting House, Montrose, North Britain, Rev. Mr. King            |   | 17 | 1  | 6 |
| Collection at the New Meeting, Buckingham, by Rev. Mr. Greathead                           |   | 24 | 18 | 0 |
| Sundry friends at Greenock, North Britain, by Mr. Alexander Laird                          |   | 50 | 0  | 0 |
| Friends and Brethren at Elberfelde in Germany                                              |   | 50 | 0  | 0 |

#### KENT ASSOCIATION.

SIR,

Strood, 14th November, 1799.

A numerous and respectable body of Ministers, and private Christians, having, agreeable to public notice, assembled at Feverham, on Tuesday, October



October 12th, the following subject was fully and amicably discussed, and the resolutions moved, and carried.

1st. It is very desirable, and deemed practicable, that six or more proper persons, married or unmarried, receive an English education for the Gospel Ministry, under the patronage of Robert Haldane, Esq.; the Trustees of the late J. Simmons, Esq.; the East and West Kent Associations; and all the friends of evangelical truth, who may be disposed to support so important an institution.

2d. That a Committee of the following members be appointed to examine, and admit candidates who may be desirous of devoting themselves to the work of the ministry, and of obtaining instructions to that end: Rev. Messrs. R. Hill, London; Townsend, Ramsgate; Atwood, Folkestone; Leggett, Burwash; Fowler, Sheerness; Ralph, Maidstone; Knott, Chatham; Bickerdyke, Woolwich; Gore, Sandwich; Giles, Ashorn; Slatterie, Chatham. Messrs. Fenner, Canterbury; Burn, Strood; Conquest, Chatham; Shrubsole, London; Rout, Deptford; Dyer, Greenwich; Beeching, Maidstone; Jones, Chatham; Bishop, Sheerness; V. Ladd, Mungern; five of whom shall constitute a quorum.

3. As the principal design of such seminary is to prepare persons for itinerant labours, all who are admitted as students shall be under the direction of the Committee; shall engage in religious exercises in the neighbouring towns and villages, and occasionally supply neighbouring churches, during the time of their education; and engage to itinerate for one year, after the expiration of that time, if required by the Committee.

4th. Student's education shall continue one year, but if the Committee shall think proper, it may continue six months longer, if the funds will admit of it, but not to exceed eighteen months in the whole.

5th. The Committee shall allow every student, out of the funds of the Society, what they think proper per annum, to support himself; but not to exceed 30l.

6th. The students shall be instructed in English grammar, logic, divinity, and ecclesiastical history. They shall have the use of all necessary books gratis, on these subjects, during the time of their education.

7th. A suitable tutor or tutors shall be appointed by the Committee, to instruct the students in the knowledge of these important subjects. He or they shall be at liberty to purchase proper books, and make all needful regulations, in conjunction with the Committee, who shall also allow what they think proper for his or their services.

8th. That no person be admitted as a student unless recommended by the Church with which he is connected, as a real Christian, or orthodox in his principles, consistent in his moral conduct, and possessing promising gifts for the ministry.

9th. That Mr. Fenner, Brewer, of Canterbury, be appointed Treasurer, and Lieut. Col. Burn, Rochester, Secretary to the Society, to whom all persons desirous of being admitted as students, may apply.

10th. That the Committee be requested to meet at Chatham, on Wednesday the 13th November, to carry the above resolutions into further effect.

This Committee met at the time and place appointed, the Rev. G. Townsend in the chair, and unanimously passed (after full and friendly discussion) the following resolutions.

1st. That no more than two students shall be educated at one place.

2d. That the Rev. G. Townsend, of Ramsgate, the Rev. Mr. Bickerdyke, of Woolwich, and the Rev. Mr. Slatterie, of Chatham, be appointed  
tutors,

tutors, to superintend the education of the six candidates proposed for the itinerant ministry; each tutor having two pupils under his care.

3d. These three Ministers having accepted this important charge, and generously offered their services without fee or reward, the Committee deter making them any grateful acknowledgement till the close of their respective students tuition.

4th. When a student offers himself for admission, that he be referred for examination to the tutor under whom he is to be instructed, who is to call to his assistance four members of the Committee in his neighbourhood, or as many Ministers, or other persons of experience and piety, as may make up that number, who shall be competent to decide upon the eligibility of the admission of such candidate to probation.

5th. The time of probation of students to be two months. If at the close of that period, the tutor should not approve of them, the same persons who sat on their examination, shall be empowered to reject them.

6th. The Committee of examination to consult with each candidate what sum will be sufficient for his annual support, not going beyond 30l.; and to acquaint the Secretary what each of them is allowed.

7th. That no money be paid by the Treasurer, out of the funds of the Society, unless authorized by one of the tutors, or any three of the Committee, whose authority shall be considered as a sufficient voucher for his disbursement.

8th. That a circular letter be drawn up by the Rev. Richard Legget, printed, and sent to all the Ministers in the East and West Kent Associations, earnestly requesting them to look around, among the members of their respective churches, for proper candidates for instruction in the gospel ministry, and to be active in procuring what pecuniary aid they possibly can, towards the support and enlargement of so laudable and important an institution.

9th. A general meeting of the Committee will be held at Chatham (God willing), on the second Wednesday in June next.

The greatest harmony and love has uniformly subsisted among the Ministers of different denominations, who have diligently attended these several meetings; while the blessed presence of their divine Master has been evidently felt in inspiring them with uncommon zeal for the display of his glory, and the extension of his kingdom upon earth.

Any pecuniary assistance to this important undertaking will be thankfully received by the Treasurer or Secretary, the members of the Committee, or any of the Ministers in the Kent Associations.

ANDREW BURN.

#### ORDINATION.

ON Wednesday, 23d October, the Rev. Edmund Denham was ordained over the Church, in Lock's Fields, Walworth. The Rev. Mr. Ford, of Stepney, begun the service of the day with prayer, and reading suitable portions of scripture. Rev. Mr. Townsend, of Rotherhithe, preached the introductory discourse, and asked the questions. Rev. Mr. Steven, of Crown Court, engaged in the ordination prayer. Dr. Hunter gave the charge, from Matt. x. 16. Rev. Mr. Humphries prayed. Rev. Mr. Nicol preached to the people, from Is. lii. 7. Rev. Mr. Brooksbank concluded. Rev. Mr. Barker, of Deptford, gave out the hymns. The service was conducted with peculiar solemnity, and the great Head of the Church vouchsafed his presence in the midst of his people.

POETRY.

## P O E T R Y.

## LINES

*Written by the late Rev. SAM. PEARCE.  
on being prevented by illness from attending  
public worship.*

THE Fabric of Nature is fair,  
But fairer the Temple of Grace;  
To saints 'tis the joy of the earth,  
The most glorious and beautiful place.

To this Temple I once did resort,  
With crowds of the people of God;  
Enraptur'd we enter'd its court,  
And hail'd the Redeemer's abode.

The Father of mercies we prais'd,  
And prostrated low at his throne;  
The Saviour we lov'd and ador'd,  
Who lov'd us and made us his own.

Full oft to the message of peace,  
To sinners address'd from the sky,  
We listen'd, extolling that grace,  
Which set us (once Rebels) on high.

Faith, gave to the crucify'd Lamb,  
Hope, smiling exalted its head,  
Love, warm'd at the Saviour's dear name,  
And vow'd to observe what he said.

Each brother and sister around,  
Now fill'd with affection divine,  
Rejoic'd at the mutual delight;  
And seem'd on each other to shine.

Sweet moments! if aught upon earth  
Resembles the joys of the skies,  
It is when the hearts of the flock,  
Conjoin'd to the Shepherd, arise!

But ah! these sweet moments are fled,  
Pale sickness compels me to stay,  
Where no voice of the turtle is heard,  
As the moments are hasting away.

My God! thou art holy and good,  
Thy plans are all righteous and wise,  
O! help me submissive to wait,  
'Till thou biddest thy servant arise.

If to follow Thee here in thy courts,  
May it be with an ardor and zeal;  
With success and increasing delight,  
Performing the whole of thy will.

Or should'st thou in bondage detain,  
To visit thy Temples no more,  
O ripen for worship above,  
Where I shall for ever adore!

Where Jesus, the sun of the place,  
Resplendent incessantly shines;  
Eternally blessing his saints,  
And pouring delight on their minds.

There, there, are no prisons to hold,  
Its captive from tasting delight!  
There, there, the day never is clos'd,  
With shadows, or darkness, or night.

There myriads and myriads shall meet,  
In our Saviour's high praises to join,  
Transported they fall at his feet,  
And extol the redemption divine.

Enough then—my heart shall no more  
Of its present bereavements complain,  
Since e'er long I to heav'n shall soar,  
And ceaseless enjoyments attain.

## LINES

*Composed on reading three Letters from  
CAPTAIN ROBSON, relative to the cap-  
ture of the Ship Duff.*

LIFT up your hearts, your voices raise,  
Children of Zion sing,  
The Lord maintains his faithfulness,  
And reigns th' eternal king.

Tho' clouds o'erspread his dwelling-place,  
And hide his trackless ways,  
Yet he appears a God of Grace,  
And merits ceaseless praise.

He sits a sov'reign on his throne,  
And whilst his awful will  
Controuls the creatures he has made,  
His saints are near him still.

On native shores, or foreign lands,  
His eye their wants surveys;  
And with a tender parent's love,  
Supplies them various ways,

He oft times leads his chosen tribes  
By ways they do not know,  
And to fulfil his own decrees,  
Does oft their plans o'erthrow.

And thus he puts their love to test,  
Their strength of faith he tries,  
Calls forth their patience, makes them own,  
That He alone is wise.

What kindness have our Brethren prov'd,  
From men of different tongues!  
Our Sisters dear—for whom we mourn'd,  
Kept and preserv'd from wrongs.

Ev'n foes prove friendly—when the Lord  
Has servants to protect;  
Then let us follow where he leads,  
And sit supplies expect.

Assur'd he'll not desert the cause,  
Mark'd with his signature;  
His foes must perish—but his crown,  
Shall ever more endure.

A. N.



## LINES

*To the Memory of the late Rev. CHRISTOPHER MENDS, of Plymouth.*

**SOFT** blows the breeze along the dimpling lake,  
The woodlands send a gentle murmuring sound,  
And dimly shadowing o'er yon eastern brake.

The moon begins her periodic round.

I now will walk where contemplation fills  
Sublime, the solemn mazes of the grove,  
Where thought immortal o'er the mem'ry thrills,

And lifts the soul to nobler themes above.

To themes of bliss, where round the star-pav'd throne,

The blood-bought high exulting favor'd throng,

With joys extatic, infinite, unknown,  
Sweep the rapt lyre, or pour the silver song!

And now emerging from the mortal croud,  
I mark thee, MENDS! I trace thy airy flight!

The hour that bade thee leave this drear abode,

Op'd thee the portals of immortal light.

Call'd from thy sphere of usefulness below,  
We hail thee, now escaped to yonder clime,

Far from the reach of pain, the touch of woe,

Beyond the injuries of short-liv'd time.

Nor weep I, that fair Spirit from this ball  
Far flown—thou soar'st where thy Redeemer reigns;

Nor weep I, that thy God from us did call  
Th' immortal Spirit to its native plains.

Go mix with angel throngs, go bask in joy,  
Exult with seraphs, and with them adore;  
Selfish we would not grudge the blest employ,

But still thy loss we may—we must deplore.

For oft as mem'ry calls to mind the past,  
When from thy lips truth all sublimely stole;

To soothe the saints, or else with Zion's blast  
T' alarm the careless—rouse the torpid soul.

The sigh that steals from bosoms fraught  
With grief,

When deepest sorrows wound with poignant smart,

The pearly tear, that glides to give relief  
To the full anguish of a loaded heart,

Shall heave and flow, as oft recurring thought,

Recalls to view the rapt attentive throng,

Hanging all eager on the truths full fraught,

Fast falling from thine eloquent tongue.

The silver sounding cadence of thy voice,  
Would charm the aged, and allure the young;

Would e'en persuade the wretched to rejoice,  
And turn the hurrying sigh into a song.

When the last trump shall rouse the sleeping dead,

And call each wide spread atom to its own;  
When the dread blast shall fill each soul with dread,

That stretched his arm against Jehovah's throne;

Then shall a numerous throng look back to see,

With raptur'd gratitude the pleasing hour,

When by the words they first were taught to flee

From death, from sin, and Hell's tyrannic power.

For, aided by a blest Redeemer's hand,  
Full many taught by thee, have chang'd their road,

Chang'd the wide downward track, the beaten strand,

For the strait path that leads to Heaven and God.

A war immortal is the arduous strife,  
'Tis raging lusts, and grace's rising spark;

How narrow is the path to endless life!  
How few press forward to the heav'nly mark!

How hard they climb who climb to reach the skies!

How hard the chase that seizes on the goal!

Who on the future fix their longing eyes,  
Dare the unseen, and soar beyond this pole!

But safe from Time's rough waves we hail thee now,

Far, far escaped from his wave-worn shore,

To scenes of bliss, where joys unwithering grow,

And the harsh voice of sin is heard no more.

C.

*Plymouth-Dock.*



EVANGELICAL MAGAZINE.



Rev.<sup>d</sup> JOHN BROWN,  
*Cumberland Street Chapel.*  
*London?*

*Published by E. Chapman, 151 Fleet Street Dec<sup>r</sup> 15. 1790.*



SUPPLEMENT  
TO THE  
Evangelical Magazine,

FOR THE YEAR 1799.

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ADDRESS FROM THE DIRECTORS OF THE MISSIONARY SOCIETY TO A CANDIDATE FOR MISSIONARY LABOURS.

CHRISTIAN BROTHER,

**Y**OU have expressed to us your desire of being employed by the Missionary Society, to instruct the Heathen in the knowledge and service of God. The office of Missionary is of great importance, and of great labour, and calls especially for a heart much crucified to worldly expectations, and deeply devoted to the promotion of the divine glory. It is our duty, in faithfulness to the interests of our Saviour's kingdom, and to your own soul also, to recommend you to examine with great seriousness, what are your motives, what your qualifications, and what your expectations, in engaging in this work; for unless you are actuated by right views, you may prove incompetent to its duties, faint under its difficulties, and thus bring dishonour on the name of Christ, and injure his sacred cause. Count then the cost, and estimate your strength, before you enter upon this warfare. Be not hasty in your determination, but when your resolution is deliberately formed, persevere therein, and be faithful unto death.—What then were your inducements to offer yourself to this work? Were your passions excited by the solemnity of our public services, or the perusal of our addresses? Were you actuated by the consideration, that the office of a Missionary confers upon you a distinction, and

raises you above the level of common Christians? The heart, Brother, is deceitful; examine its secret workings, and beware lest you should be under the influence of motives un sanctified in their nature, or insufficient to carry you through the conflicts to which you may be exposed.—It is only a sincere, deep, and steady love to Christ, and a desire to promote his kingdom among men, even at the hazard of your life, and by the sacrifice of worldly ease and interest, that form the foundation of the true Missionary character, and can sustain you under its unknown trials and unforeseen difficulties. Consider, therefore, seriously, whether your motives are founded in the affections merely, or whether they have their seat also in the understanding. Unless they are the result of your deliberate judgment, they are not likely to be steady or permanent. Do you then desire to engage in this work, from a conviction that it is your duty to devote yourself therein to the service of God? that it is the most beneficial way of employing your existence? that it is your highest wisdom to be thus consecrated to his glory? and that this is the most suitable expression of your gratitude to him, which you are capable of making for the inestimable blessings of redemption which he has freely imparted to you? If these are your views, there is great reason to hope that you will be supported in your labours, and made successful in your ministry.

We recommend you also to consider how long it is since the Missionary work excited your attention. Is it but lately that you have formed the desire to engage in it? Then it would be proper to deliberate further upon it. Perhaps you may be conscious of great sincerity, and of great fervour in your spirit, and may entertain no doubt of your stability; but examine yourself, Brother; it is possible you may be constitutionally variable in your disposition, unsteady in your affections, or uneasy in your present lot, and disposed to novelty. In this case it would be desirable that a longer space pass away before you decide. Employ it in much prayer and self-examination. Contemplate the nature of the work, consider its sacrifices, estimate its difficulties; and if, at the conclusion of that period, your mind should continue firmly fixed, and entirely devoted to the service of God among the Heathen, there will be great reason to infer that it is the effect of a superior impulse; that you are suitably disposed for this important



tant work, and may therefore hope for the divine benediction in it.

Examine also into the nature of your expectations in the discharge of the Missionary office. It is very necessary that your ideas, in this respect, should be well regulated, otherwise you might be liable to painful disappointments, which would greatly discourage you, and perhaps induce you to withdraw from it, by which means you would not only involve yourself in deserved disgrace, but also be responsible for the injury which the sacred cause itself would sustain through your means.

What then are your expectations in respect to success? You may, probably, have felt so powerfully the impression of the Gospel on your own heart, and have seen its influence also around you in so great a degree, as to lead you to conceive that, as soon as its glad tidings are made known to the Heathen, they will embrace the welcome message, and turn from their dumb idols to the service of the living God. Your imagination may have represented to you great and wonderful effects attending your ministry, miracles of converting grace accompanying your evangelical progress. Churches formed in different districts, and Hosannas resounding in every direction. It is doubtless the province of him, with whom is the residue of the Spirit, to determine the measure of your success. If it should prove abundant, we shall partake of your joy; and it is not for us to limit the Holy One of Israel. Nevertheless, Brother, this has not been the usual mode of the divine procedure since the first ages of the Christian Church. You will most likely have to wait long for the precious fruits of your spiritual husbandry. The Missionaries from the United Brethren laboured in Greenland with unwearyed perseverance for about seven years before the least effect was apparent: against hope they believed in hope; being strong in faith they gave glory to God; and when their patience had had its perfect work, the season of refreshing from the presence of the Lord arrived, the power of the cross was felt in the hearts of many sinners, and Christian Churches were formed, whose faith and purity have long been a praise throughout the earth. Arm yourselves, therefore, with the same mind. Do not expose yourself to discouragement by premature expectations. The low state of intellect in which you will find the Heathen, the indifference and stupidity which they discover respecting



respecting spiritual subjects, as well as the levity of their disposition, and their rooted attachment to their cruel and idolatrous customs, would very much dishearten you, if you were not previously prepared to expect them. This circumstance, however, should not relax but invigorate your determination, since these difficulties must every where oppose the first attempts to introduce the Gospel into uncivilized countries; and should you only so far succeed as to lay a good foundation, on which others may raise the spiritual building, great will be our joy, and great also your reward. It is in the next and succeeding generations that the fruits of your labours may be expected to appear. These will very probably spring out of the instructions you will communicate to the rising generation of the natives, and it is, therefore, one of the most important duties of a Missionary to devote himself to the education and improvement of the children of both sexes.

Let your expectations, therefore, be wisely regulated, as to the nature of your employment, as well as to the degree of your success among the Heathen. Perhaps, Brother, you may have conceived that the principal, if not the only engagement of a Missionary will consist in public preaching, and you may contemplate this plan of life with complacency. This, doubtless, forms a considerable part of your duty, and especially of those who may be more particularly set apart as Ministers of the Gospel; but the education of children, though a less gratifying, is not a less necessary or useful branch of duty; and as it is to the faithful discharge of this service to which we look for your principal success, we feel it to be incumbent upon us to state to you expressly that we expect from you a great degree of attention to this point, and that you must, therefore, be so completely acquainted with the rudiments of common learning, as to be able to fulfil this part of your duty. Should you stand in need of instruction in this respect, the Directors will assist you in procuring it.

Perhaps you may have formed such ideas of the salubrious climate and productive soil of the country to which you may be sent, as to indulge the expectation, that the means of subsistence will be so easily procured, as to admit of a life of ease and pleasure, and exempt you from the labours to which you have been subject in your native country. If the expectation of ease and outward enjoyment operates upon you as a motive, we admonish you to  
dismiss

dismiss such improper ideas, as being inconsistent with the Missionary Spirit, highly injurious in their influence on your own mind, and fatal to the prospects of usefulness among the Heathen. It is not indolence, but exertion to which we invite you. The labour of your hands must, in general, produce to you the means of your support, and you must exemplify among the Heathen the advantages which arise from daily industry, and the suitable employment of time. You are to instruct them especially in the cultivation of their soil, in the erection of their habitations, in the construction of their boats, and in the art of converting the productions of their country into articles of decent apparel. It is by these means your influence among them is to be promoted, and your usefulness increased.—In this way they may be gradually rescued from their pernicious courses, which arise principally out of their wild and uncivilized state, and from the want of a regular and useful system of moderate labour: thus they will be prepared to attend to religious instruction, and its influence upon them preserved and protected from the fatal infection of Heathenish manners. Consider, therefore, Brother, whether you are disposed to this self-denying process, this course of active service, and whether you are fitted for performing its duties—if not, we recommend that you should abstain from this engagement till you have received instruction in some of these or other equally necessary qualifications.

It is probable you may feel a disposition to embark in this undertaking in the way of experiment, and may conclude, that after you have made the trial, and gratified your curiosity, an opportunity may be embraced of relinquishing the employment, and returning to your country and friends. If these should be your reflections, be so faithful to us and to the cause of Christ among the Heathen, as to avow them beforehand: the work is far too sacred to be entered upon with so light a mind, and so unsteady a purpose. He who puts his hands to the Missionary plough, ought not to look back, but consider that perseverance in the work is our just expectation and his incumbent duty. Circumstances may indeed arise, in which it may be allowable to relinquish the appointed station: but the reasons must be satisfactory, and the necessity imperious.

It is possible you may entertain false ideas of independence,



dence, and have been led to expect that you shall not be placed under any superior controul; but, Brother, a spirit of insubordination would be extremely prejudicial to the success of your important labours, as well as to the interests of your own soul. To be subject one to another, and to be clothed with humility, is among the first of qualifications. We think it necessary, therefore, to state to you that, during the voyage the decisions of the Captain, and Superintendent of the Mission, should be submitted to with cheerfulness. It will be the duty of each individual zealously to support their authority, to submit himself willingly to their advice and direction, and to pay a conscientious regard to such rules as may be prescribed for the regulation of his conduct during the passage, or in the place of his settlement abroad. If every man assume a right to dictate, and will obey his own wilful spirit only, there must necessarily be confusion and every evil work: while attention to order, and obedience to appointed authority, will be found not less beneficial in its influence on the Heathen, than profitable to your own soul.

It is also probable that you may have formed erroneous expectations as to your reception among the Heathen, and your permanent situation and intercourse with them. Perhaps you may think that your superior talents will acquire for you some political influence over their affairs, some elevated rank, some flattering distinction, and thus your condition be more eminent and distinguished than it would have been in your native land. Purify your heart, Brother, from these ambitious and defiling thoughts, or venture not upon a work which demands a mortified spirit, and a mind crucified to the love of the world. It will be our desire, indeed, to place you in that situation where you will be favourably received, and the means of your subsistence secured; but the continuance of the good will of the natives must greatly depend on your discreet and useful conduct among them. The idea of your superiority, which at first may attract their respect, will diminish by the familiarity of intercourse, except it be cherished by the wisdom and prudence of your deportment. But it is greatly to be feared, that either through your own infirmity, or that of your Brethren, the impetuous passions of the Heathen may be occasionally roused, and your personal safety endangered. Recollect, therefore, Brother, that we send you out not in pursuit of ease or worldly honour. We forbid



forbid any interference in the political affairs of the Heathen, and we forewarn you that danger awaits you, and that you may be called to endure a great fight of afflictions, and seal your testimony with your blood.

Thus, Brother, we have in faithfulness laid before you our reflections upon this subject; revolve them in your mind, examine your motives and expectations, seek earnestly the wisdom that is from above, and let your determination be well weighed, deliberate, and abiding. If they should produce a discouraging influence upon you, and dispose you to relinquish the intention of engaging in the Missionary service, it furnishes a presumption that divine Providence may not have designed you for this line of duty; and it is far better that you should decline in time than repent of your engagement, or withdraw from your station after you have entered upon it.

If the Missionary office pre-supposes such difficulties and dangers; if it demands a spirit so entirely subdued to worldly expectations, it may be enquired what are the real inducements to undertake it? We reply, then, that the motives which inspire a true-hearted Missionary are sacred and highly important; being greatly mortified in his affections to sublunary interests, his elevated faith is fixed upon a higher mark; in the spirit of sacrifice he goes forth and perseveres unwearied in his arduous course, looking for no other requital to himself, in this life, than an inward peace arising from the hope of the divine approbation. Yet the same views which induced the Apostles and Martyrs to encounter dangers and death, and which animated even the Son of God when he endured the cross, and despised the shame, actuate his mind. He perceives that the human race are involved in transgression, and hastening to destruction, and his benevolent heart prompts him to attempt to rescue them from ruin, and raise them to purity and immortal happiness; and his zeal and fidelity are accompanied, even in the present state, with the most refined satisfaction. Who ever heard that the course of a faithful Missionary was unattended with this spiritual joy? Which of them, at the close of life, ever expressed their regret that they had been consecrated to this service?—The precious witness within themselves has been a spring of sacred consolation; and although, like their divine Master, the world has despised them, yet superior spirits witness and approve their faithful labours; but their principal

cial motives relate to futurity, and their great expectations are transferred to the invisible state; their minds anticipate the period of their Saviour's triumph, and in the day when he shall come to be glorified in his saints, they hope to form a part of his retinue, to receive from his lips the applauding sentence, and from his hand the unfading crown.

THOUGHTS ON EPHESIANS, ii. 8.

*"By Grace are ye saved."*

**M**AN by nature is guilty, lost and polluted, without power to help himself, or will to be helped; depraved in every part, and under the condemnation of an holy and just law, which he has violated. Much need not be advanced to prove this—an Evangelical Apostle declares that, "all have sinned, and come short of the glory of God." And the Royal Psalmist asserts, "there is none righteous; no, not one."

The human mind has formed many devices to extricate mankind from this deplorable condition; some have endeavoured to merit pardon by a round of duties and good works; others, to do all they can, and trust to Christ to make up the deficiency; but it has all proved a "bed too short, and a covering too narrow;" and if we examine the word of God, we shall clearly perceive how totally impossible it is for us to perform any thing good. "*When I would do good,*" says the apostle, "*evil is present with me, I see another law in my members warring against the law of my mind, and bringing me into captivity to the law of sin.*" Our salvation cannot be effected either in whole or in part by works, but by rich, sovereign and invincible grace alone, for "*by grace we are saved through faith.*"

The operations of the Spirit of God are free and sovereign. God is no respecter of persons, he delights to save the vilest of the vile: he bestows his grace on those only who feel their need of it, he receives a Magdalen and a dying Thief into his favour, while those who are proud of their own works, and entertain high thoughts of themselves, he passes by.

When a sinner is first called by divine grace, he is convinced of the evil nature of sin, that he is condemned by the law of God, he feels his sins as a heavy burden, he groans under their weight. God appears in all his terrible majesty



majesty without one ray of mercy beaming from his throne: but when the divine Spirit appears his darkness is dispelled, a bleeding Saviour is exhibited to his view as an atonement for his sins, his load of guilt is now removed, he embraces Christ as his covenant Redeemer, and goes on his way rejoicing.

This grace operates to exalt Christ and humble the sinner, it tends to bring the once boasting Pharisee low at the foot of the cross, to renounce all dependence upon his own performances, and to view them as filthy rags. Every believing sinner is led to see Christ as a Saviour suitable for him, that there could be no other way of salvation but by Christ, that he must be saved by him, or not at all.

Those who possess this grace can never fall into condemnation; the sheep of Christ can "*never perish, nor can any pluck them out of his hands: \* having loved his own which were in the world, he loves them to the end: †* and he who *hath begun the good work will carry it on and complete it.*" ‡ This reflection is calculated to comfort and support us while in this vale of tears. The elect chosen people of God may and do frequently wander, but can never be lost. Surrounded as we are with temptations, it is a difficult task to keep clear of them. Dangers stand thick on every side, and our enemies are waiting for our halting. God suffers his people sometimes to fall into sin, to remind them of the frailty of their nature. Peter is an eminent example of this truth, though foremost in his expressions of regard, (which no doubt were sincere) he was permitted to deny his Lord and Master, and that too, with oaths and curses; but God did not leave Peter to perish: by this act he discovered to him the insufficiency of human strength, independent of himself, and this produced the desired effect; for when Christ afterwards interrogated him, "Lovest thou me," we do not find him making fresh protestations, but appealing to Christ as to the sincerity of his affection—"Lord, *thou knowest all things, thou knowest that I love thee.*"

Weak is the assertion of some, that it is possible for the believing people of God to fall from grace. Were this true, Christ would not know his own sheep, their salvation would be a matter of uncertainty; but it is a grand truth, which all the sophistry of men can never overturn, that not one of those for whom Christ died, not one of those who have received his grace, can ever fall into condemnation. Our

\* John. † John xiii. 1. ‡ Phillip i. 6.



divine Mediator has his eye continually fixed upon his people, he knows their frailties, their weakness, that they are but dust, he puts his fear into their hearts, that they may not depart from him.

Nor does this truth operate in any manner against good works; on the contrary, it will with all those who are savingly converted to God, act as an incentive thereto; and indeed, common reasoning will prove this the fact. I would ask, if the sovereign of an empire was to receive into his favour one who had proved himself a rebel against his throne, whether in return this would be any inducement for that person to act the part of an ingrate, or a secret enemy, against the prince who had manifested his favour so particularly towards him.—We should despise the wretch who could be capable of such baseness.

Let this be applied—We have been enemies to God, by nature, rejected his proffers of pardon and eternal life, and would not submit to his government and authority, already condemned by an holy and just law, doomed to endless misery, and without hope in the world. Behold the kindness of God, he gives his only Son to rescue us from ruin; and though we were his enemies, with love unparalleled he languishes, he expires on the cross, that we might live.

“He sunk beneath our heavy woes,

“To raise us to a throne.”

He hath made us partakers of his grace, adopted us into his family, assured us of his everlasting love and affection, and made us heirs of eternal life.

And shall we grieve his holy Spirit? Shall we dishonour him by our walk and conversation? Delight to sin against him, and live in opposition to his commands? It cannot be; from the reflection that he has done so much for us, we shall study to glorify him, and promote his cause and interest by every possible means: through the aid of his holy Spirit, sin will be our greatest burden, and our first concern will be to live more like our divine Master.

We are saved by grace, through faith in Christ, to whom we are indebted for the whole of our salvation, our *desire* for which, is implanted in our hearts by the Spirit of God; having been made sensible of our lost estate, we are enabled to pray for faith to believe in Christ, and to lay hold on the hope set before us.

Finally, the importance of this grace to all is manifest; if we are strangers to its divine operation our case is awful, we have

have no remedy but this; "here we may heal our wounds, and wipe our sorrows dry." Here we have pardon freely offered to every repenting and returning sinner, and the promise of an abundant entrance into the kingdom of happiness and glory.

How ought we to admire the author of this grace. When we were ready to perish, lo! the good Samaritan appears, he rescues us from impending ruin, releases us from the most dreadful slavery, and makes us partakers of his throne; and shall man pretend to be an helper with the Omnipotent? Shall a worm of the earth strive with the Governor of the Universe! Let us renounce all claim to merit, and put the crown upon the head of Christ. Let us adore him who loved us from all eternity, who chose us for his people, called us in due time, who will finish the work he has begun, and complete it in glory. To Him be ascribed the praise of our salvation for ever. Amen.

Grace all the work shall crown,  
Thro' everlasting days:  
It lays in heaven the topmost stone,  
And well deserves the praise.

IGDALIA.

## THE SOUL IMMATERIAL AND IMMORTAL.

*To the Editor of the Evangelical Magazine.*

REV. SIR,

AS I was lately engaged in one of my morning walks, my mind was led to reflect upon the following subject—That there is frequently a meaning in words, which is neither directly intended by the speaker, nor fully comprehended by the person addressed. The occasion that led to this reflection was as follows—In the course of the preceding night, death had knocked at a rich person's gate, and bore away the inhabitant into that state, where all is finally fixed, for eternity. Two men were passing each other, one of which put the question, "What, is ——— dead?" To which the other replied, "Yes, *she's gone*." How customary is the remark! And yet, if closely attended to, what can it intimate, or what intend, but the separate existence, and, consequently, the soul's immortality. The body, though greatly changed as to its aspect, and deprived of its activity, was not gone; it still occupied the same space



space in the same dwelling. It is the soul, therefore, which properly constitutes the person. Though absent, it still exists; and though, it be no longer a resident in that body which it lately occupied, it exists in eternity; and shall continue to exist for ever. At the command of the great Father of spirits, it has now put off the body and *is gone*—But whether is it gone?—To appear before God—to give an account of the deeds done in the body, and the principles by which it has been actuated—to hear its character determined; and its everlasting state fixed, beyond the possibility of an alteration.—It is *gone*, either to heaven; to join the society of the blessed—to sing with angels; or, with Prophets, Apostles, and all the church triumphant, to gaze upon the glorified Redeemer.—Or, *it is gone*—to Hell;—those mansions of darkness, misery and despair, where Justice is unveiled in all its glory, and Wrath displayed in all its terrors.

Some have remarked, that the very sight of a dead body, is in its nature almost sufficient to prove the soul's immortality. Even dear relatives then behold it, with sentiments of horror and distress. They gaze with astonishment at the strange alteration effected; and turn away from the disagreeable prospect with a kind of disgust. Even Abraham was contented to bury his once beloved Sarah out of his sight. Now, suppose the once animating spirit again restored—Suppose that pale and ghastly corpse once more quickened—the band of death loosened—health glowing in the cheeks—vigour sparkling in the eyes—the lips expressing surprize and affection—the whole reanimated—with what pleasure would they gaze on it, and with what rapture embrace it. Horror would be removed; and kindred souls would once more enjoy each other, under the veil of flesh. Something of this kind we may suppose were the sentiments, and the future endearments, between Lazarus and his sisters, after his restoration from the barriers of the grave. Thus, even death itself may preach *immortality* to man.

The above hints are submitted to your inspection and disposal, by

A constant reader of your valuable work,

L.

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## THE DISCOURAGEMENTS OF BELIEVERS, AND CONSIDERATIONS AGAINST DESPAIR.

**I**T is remarked by the sacred historians, in relation to the children of Israel when travelling "from Mount Hor, by the way of the Red Sea," that, *the soul of the people was much discouraged because of the way.*\* These words have been literally fulfilled in the experience of believers in all ages of the christian church. "In the world" they are sure to meet with "tribulation." "Without are fightings, within are fears." Anxieties, fears, and discouragements, arise from different quarters. Sometimes from carnal relations and connections. These but too often allure us from the path of duty, ensnare our affections and impede our progress. Or, perhaps, they violently oppose, and even persecute: in many instances they have done so even unto death.† At other times the risings of inbred corruption produce no small pain in the mind of a believer, and he is led to exclaim, "O wretched man that I am!" In one part of the way he is assaulted by Satan, in a series of strong temptations. These are argued and urged with infernal subtilty. These are coloured and varnished over, and their mischievous tendency hardly discerned till *after* the soul has been actually drawn aside. O! my soul, thou art not ignorant of "these devices, these depths of Satan." In another part of the way, the believer is assaulted by sudden blasphemous thoughts: suggestions horrid as hell! These are like the "fiery, flying serpents," which stung the Israelites; but against this dangerous malady, healing provision was made, and the person who looked to the brazen serpent found immediate relief. Cross providences, whereby our wishes are thwarted, our expectations disappointed, and perhaps losses are sustained, often damp the ardour of our pursuit, and weigh down our spirits to the dust. In such trials the patience and piety of Job, Jacob, Joseph, and many others, have shone out with peculiar lustre, and though faint they have still pursued with growing strength. At other times painful desertions lead the christian pilgrim to cry out, "My God, my God, why hast thou forsaken me? I am ready to halt, and my sorrow is ever before me." Distresses in the church prove grievously trying to a feeling mind. All christians are not "kindly affectioned" towards each other;

\* Numb. xxi. 4.

† Luke xii. 51, 52, 53.

they do not kindly cover their imperfections, and weep with them that weep." In some instances, the vile slanders of false brethren create no small anxiety in the breast of a believer, who sincerely wishes to live honestly, not only in the sight of *God*, but also in the sight of *men*. The best of characters are sometimes envied, and envy will most certainly fix an envenomed tooth upon the name and character of a good man. Other causes of discouragement might be named, but I hasten to prescribe a remedy against despair, and to point out some considerations whereby the mind may be greatly supported. I mean in proportion as they are understood and realized by a genuine faith. Let the tried believer consider well the faith and patience of the primitive saints. Let him read the 11th chapter of the Hebrews, and connect with it James v. 10. Let him meditate much on the promises of a good and gracious God. They are suitable in all cases, for direction, for support, for defence, and they give to the conflicting soul an assured prospect of victory. They are large promises, "exceeding great." They are feelingly precious in proportion as they are believed and trusted. They are perfectly free and everlastingly faithful. Let him consider the power and grace of the Holy Spirit. These are all sufficient for him in every case. Let him consider the future "recompence of reward." Moses did so, and is commended for so doing. "Verily there is a reward for the righteous," not of *merit*, but of *grace*. Now a discouraged soul is a fit subject for Jesus' Christ. "Come unto me, all ye that are weary and heavy laden, and I will give you rest." A discouraged soul should be assisted and comforted by those who are *strong*. This is one end of church communion. Suitable cordials are provided for fainting souls.\* Discouragements are no certain proof that a man is wrong. Hold on, my soul, and faith and hope will soon brighten up thy prospects; "God is faithful, who hath promised." Let the discouraged soul be more in earnest *prayer*. "Hold thou me up, and I shall be safe. Draw me, we will run after thee." Then God will say, "fear not, I am with thee, I will make darkness light, I will make crooked things straight, these things will I do for thee, and not forsake thee."

MILES EMERITUS.

P. S. I hope there is nothing advanced in the above lines

\* Isa. xli. 10. Luke xii. 32.



that may be construed to favour the cause of *lukewarmness* or *licentiousness*, both which are abominable in the eyes of infinite purity, and to favour which is perfectly remote from the design of the writer.

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OLD AGE.

Pf. lxxi. 9. *Cast me not off in the time of old age, forsake me not when my strength faileth.*

THE Psalmist had, during a long life, enjoyed many mercies from God, but there was one more which he desired, viz.—That God would not cast him off in his old age.

The Psalm is supposed to have been written about the time of Absalom's conspiracy. God had cast off his predecessor, *Saul*, and things looked as if he now meant to cast him off. His people also seemed disposed, by their joining with Absalom, to cast him off—hence the force of the petition.

Old men do not always put up this petition. If the desires of many of them were put into words, their request would be, that they might save money, retain power, and twenty other things—covetousness is particularly the sin of old age. The reason may be, in early life corruption has a number of channels in which it flows, but in age these are stopped up, or nearly so, by the decay of natural powers and passions; and from hence the whole flows in one or two channels. But these things will soon forsake us, or we must forsake them. The favour and presence of God should be the object, the supreme object, of our desire.

Now there are some peculiar circumstances of old age, which render this blessing necessary.

1. Old age is a time of but little natural enjoyment—as Burzillai acknowledged,* the more need, therefore, for others. It is a soil on which that kind of pleasure will not grow, but the joys of religion will, Pf. xcii. 14. “fruit in old age.” Isa. xl. 30, 31. Be this therefore your object.

2. It is a time in which the troubles of life are often known to increase. Many are poor, and can struggle no longer, and so sink under their hardships. Poor old men! this prayer would fit your lips.

Others have families, and live to see their children's miseries, or what, if we fear God, will grieve us more, their

* 2 Sam. xix. 35.

evil courses. How fit this language from the lips of those whose grey hairs are going down with sorrow to the grave.

Others lose their friends by death. Youth is the time of forming connections, which is a source of pleasure: and age of those connections being dissolved, which is a source of pain. How many poor widows may read this address, who are left in a world of care and sorrow, to serve alone. Does not this prayer fit your lips?

Finally, it is at this period that we often have to reap the bitter fruits of the sins of earlier years. Disobedience to parents is often followed by disobedience in children; neglect of family government, by family ruin, as in Eli's case; and criminal indulgences in youth by similar practices among our children. David had his troubles in his younger days, but they were light compared with those which respected Ammon, Tamar, and Absalom. Here impurity and blood re-appeared, and wounded his heart.

3. Old age is a time in which the troubles of life not only increase, but become less tolerable.

Young people will weather theirs, but it is not so with the aged. Pains of mind resemble pains of body; young people will work them off, but in old people they remain, and are carried to the grave. Jacob had hardships at Padanaram, the heat by day, and the frost by night; but he forgot them in a little time; not so after having lost his beloved Rachel, a garment was brought to him covered with blood! Is this, or any thing like it, the condition of our reader? So much the more necessary the petition.

4. Old age is a time that ought to command respect, and does so among dutiful children, and all serious christians: but it is often known to be accompanied with neglect. This is the case, especially where they are poor and dependent. It has been the case where public characters have lost their youthful vivacity, and the brilliancy of their talents. In these cases, how fit the petition.

5. It is a period bordering on death and eternity. The enjoyments of life are more than half gone; and the remainder hangs by a thread more than half broken.

But it may be worth while to enquire in what cases there are grounds to hope the blessing will be granted.

Not all old men enjoy God's favour and presence. There are men tottering on the grave, and yet wicked; yea, ripe in wickedness. Mercenary, deceitful, crafty, and oppressive. Even those sins that they can no longer act, through a failure in

in their powers, they will recal in their defiled imaginations, and repeat in conversation, to the corrupting of youth! Ah! wicked old man! God will cast you off. Age itself entitles *you* to no respect from man; nor will you find mercy from God. Think particularly of two passages. "The sinner, an hundred years old, shall be accursed."* "He will wound the hairy scalp of him who goeth on still in his trespasses."†

Who then will be found sharers in this blessing?

1. It is certain, if we have been God's servants from our youth, he will not cast us off in old age. David pleaded this in the 5th and 17th verses. O how was this truth verified in the old age and death of Jacob, Moses, Daniel, Paul, and others!

2. Though we should not have been his servants in youth, yet if in old age, even from thence, we seek him with all our hearts, he will be found of us. He will not refuse even at the eleventh hour.

3. Though you should never have been his servants to this day, but have grown grey under Satan's yoke; and are now a poor miserable creature, just ready to fall into hell—yet, if from *hence*, thou shalt seek the Lord thy God, with all thy heart, and with all thy soul, he will be found of thee, for the Lord our God is a merciful God, and through the death of Christ can save thy soul to the uttermost. If with all your heart you only put up this prayer, *Cast me not off in the time of old age: forsake me not when my strength faileth*, he will not cast you off, but stand your friend when forsaken by the whole world.

CRITICAL REMARKS ON ACTS xvii. 11.

AS it is one part of the plan of the Evangelical Magazine to admit occasional papers on subjects of sacred criticism, or illustrations of passages of scripture, by remarks on the original languages, the present writer is induced to offer, for the consideration of the more learned reader, something of this nature. In the present instance, however, he has not to produce to public view his own lucubrations merely, but those of one, who, though he seems to stand alone, yet is "himself an host"—the great and the learned Calvin.

* Isa. lxx. 20.

† Ps. lxxviii. 21.

It is not on any subject of essential doctrine of christianity, but on a particular translation of a passage of the sacred history, that the authority of this eminent commentator is now adduced; although his name, even with respect to his doctrines, has honourable mention in the pages of our miscellany.

The passage referred to is in Acts xvii. 11. which we have usually applied to the "noble Bereans," with respect to the qualities of their mind; and which may possibly, in the opinion of some, still belong to their character.—Other commentators (at least those which the writer has an opportunity of consulting), agree in the usual explanation, one following the steps of another; but Calvin, translating the original for himself, applies the words *Οὗτοι δὲ ἡμεῖς εὐνοήτοισι τῶν αἰσθητικῶν* to the *Thessalonians*, with reference to nobility of birth, or external rank. His Latin translation is, "Hi autem nobilitate prestant inter Thessalonicenses," i. e. "those were of the most noble sort of the people at Thessalonica, who had received the word, &c." As Calvin has a note upon the passage, wherein he vindicates his reference of the words to the *Thessalonians* rather than to the *Bereans*, and to nobility of rank rather than to the quality of the mind, it is here subjoined in a translation from the Latin, which the writer hopes will be found sufficiently accurate for the English reader—the learned, if they please, may consult the original for themselves.

"Luke refers again in his narration to the *Thessalonians*. When Paul left them it might have been supposed that the memory of Christ might seem to be buried; and, no doubt, it is wonderful, that the small degree of light which had scarcely begun to shine was not entirely extinguished; and that the seed of sound doctrine, which had need of continual watering, did not wither away. But after the departure of Paul, it appeared how efficacious and fruitful his preaching had been; for they who had only tasted of the rudiments of piety made proficiency, notwithstanding his absence, and exercised themselves in a continual reading of the scriptures. In the first place, Luke says, that they consisted of the first families of rank. For the nobility he mentions does not refer to the mind, but to family.—Some think that the *Bereans* are compared with the *Thessalonians*, because he uses *εὐνοήτοισι*, and not *αἰσθητικῶν*, in the superlative. But I think this is a form of speaking usual

useful among the Greeks, which would have been harsh to Latin ears. And besides, he had just said, that the "chief women" at Thessalonica had believed; and it does not seem probable that the people of this city should be of less account than the Bereans.

These reasons may be assigned why Luke takes notice of their superiority of birth. We know how reluctantly men descend from an high situation; how seldom the great who are eminent in the world, laying aside their pride, submit to the ignominy of the cross, and rejoice in being *made low*, as James enjoins. Luke therefore commends the singular efficacy of the Spirit of God, when he intimates that earthly dignity was an obstacle to these noble persons; but that embracing the gospel they were ready to bear the cross, and prefer the reproach of Christ to the glory of the world. Secondly, Luke wished to testify to us, that the grace of Christ extends to persons of every rank; in which sense Paul says, "God will have all men to be saved;" lest the poor and the obscure (though Christ has honoured them in the first place) should shut the door against the rich. We see, therefore, the nobles and plebeians assembled together, those who are eminent for degree of honour, and those who are despised, coalesce into one body of the church, that each may humble himself, but extol the grace of God. Thirdly, Luke seems to hint at the cause why so many were added to them; and that in a short time the kingdom of Christ flourished at Thessalonica, namely, because of the aid of this uncommon circumstance, that persons of the first families, and illustrious in birth, shewed the way to others; since the common people are generally affected by authority. Although this was by no means the proper ground of faith and piety, yet sometimes it is the way with God, to bring unbelievers, hitherto wandering in error, by oblique ways to himself."

Thus, through the medium of this translation, has Calvin spoken for himself, with regard to his explication of this passage. It seems strange that later commentators have not taken notice of his ideas upon it, however they might think proper to dissent from him.

In addition to the above remarks, some other circumstances might be noticed, which the writer of this paper begs leave to submit to his learned brethren, in defence of Calvin's explication.

It is observable that the Greek word *evyevns*, noble, is used in two other places of the New Testament,* and in each of these places it refers, not to the quality of the mind, but to external rank.

It is farther observable that the history, as referring to the Thessalonians, better comports with the subsequent circumstance of there being an eminent church established at Thessalonica, to which two epistles were addressed, which was not the case with the Bereans, as might rather have been expected, according to the present translation.

And lastly, but not the least remarkable is it, that the Apostle Paul, when commending the Thessalonians, expresses himself in a manner which very much agrees with Luke in the passage of the Acts, which is a circumstance that corroborates the opinion of Calvin, that they both described the same thing. "For this cause also thank we God without ceasing, because, when ye received the word of God, which ye heard of us, ye received it not as the word of men, but (as it is in truth) the word of God, which effectually worketh also in you that believe." 1 Thess. ii. 13.

Whatever may be the sentiments of the learned on this and other passages, respecting the accuracy of our present translation of the scriptures, it is an happy circumstance that calls for our highest gratitude, that the faith of Christians is not hereby affected. The great doctrines of the gospel are plainly revealed, and do not depend on the mere minutiae of different translations of this or the other difficult text. If a few passages might be improved by the learned labours of a few, the writer of this paper is not among the number of those who wish for a new translation by public authority. He reverences the Bible as it is. The present remarks are not designed to stagger the faith of the weakest believer, but submitted to the attention of those who can consult the sacred originals. "In the scriptures, those waters of life," (says the learned and pious Bishop Hall) "there are shallows and there are depths; shallows where the lambs may wade, and depths where the elephants may swim."

It is nevertheless a certain truth, that "to receive the word of God with all readiness of mind, searching the scriptures daily, whether those things are so," is a mark of the truest greatness of mind. The real christian, being

* Luke xix. 12, and 1 Cor. i. 26.

"born of the Spirit," is, in the best sense, *evangelical*, "well-born," and has obtained the most real dignity of character and employment. "Nobilitas sola est atque unica virtus." This, however, is not the present question. If any arguments can be produced to weaken the force of the above illustration in favour of the "noble Thessalonians," and in vindication of the usual explication respecting the "noble Bereans," no doubt a page or two in the Evangelical Magazine will be readily afforded to any other correspondent for a farther candid discussion of the subject.

Basingstoke.

J. J.

OBITUARY.

MISS ELEANOR WHITTY.

THIS young Lady was third daughter of Mr. Whitty, carpet manufacturer, of Axminster, Devon; she was born February 22, 1778. It was the distinguished happiness of this young person to have her mind, in the early part of life, drawn away from the alluring vanities of the world, with great seriousness, to regard the interest of her immortal soul. As she grew up and flourished, in all the vigour and bloom of youth, so her knowledge of religion increased, and her delight in heavenly things prevailed. It was easy to observe by her letters, even when at school, her deep concern to be preserved from temptation, and to maintain communion with her God; and there is unquestionable evidence that, in the exercise of steady trust in her blessed Saviour, and in a course of exemplary piety, she was experimentally acquainted with the comforts of religion and the joys of faith. At the same time the grace of humility was very conspicuous in her, and added lustre to her profession.

In a letter to one of her sisters, dated May, 1796, speaking of some friends with whom she was on a visit, she says, "I am sure I cannot account for their great kindness to such an unworthy being as I am; who am undeserving of the least notice of any of the friends of God; and how much more unworthy am I of the notice of God himself; yet unworthy as ever I may be, I hope sweet experience has told me, that he has likewise noticed me, even me; and bestowed comfort upon me."

In a letter to another sister, speaking of one who had been ill, she says, "The Lord is pleased often to send afflictions for wise and gracious purposes; they convince us how entirely dependent we are upon him, for life, and breath, and all things. How soon can the Lord bring these frail bodies of ours upon a sick and dying bed; and when we consider how uncertain life and health is, and how short time, at the longest, is, it is amazing that we are not stirred up to more diligence and activity, to seek for those important blessings, which alone can make death comfortable. I hope it is the earnest and longing desire of my soul, to be numbered with the sincere followers of Jesus. And should it be my happy portion to be called by divine grace, out of darkness, into marvellous light, it will be quite impossible ever to be thankful enough."

Her great love to the house and public worship of God was very remarkable; on this subject, in a letter to her father, dated May 1796, she thus expresses herself: "What abundant reason has your poor girl for thankfulness, if she has any reason to hope, or to say, that she experiences a pleasure in being where the name of a great and glorious God is honoured and adored! I hope I can say so, and that an hour spent in the service of God is better than a thousand spent elsewhere." And on the same occasion she adds, "O, if it is the blessed work of God begun within me, what abundant reason have I for thankfulness and humility; and ten thousand thanks for that precious promise, that he which hath begun a good work will perform it. To him would I look for strength, and grace, to persevere, for of myself I can do nothing. I trust my hope and dependence is on him who has said, *'As thy days thy strength shall be.'*" So that whatever temptation I have to encounter with, out of them I hope the Lord will mercifully deliver me.

In the beginning of the past year, the Lord suffered her to fall into great distress of soul. This affliction appeared to be gradually increasing for some weeks, till at length an horror of great darkness appeared to fall upon her, and an impenetrable gloom to surround her. She was ready to adopt the bitter complaint of one of old, *The arrows of the Almighty are within me, the poison whereof drinketh up my spirit: the terrors of God do set themselves in array against me.* And with the Psalmist to say, *While I suffer thy terrors, I am distracted.* It appeared to her at this season that she had deceived herself with false hopes; that she was then in the gall of bitterness, and bound with the fetters of iniquity. She could not believe she had had any genuine experience of the operations of divine grace upon her heart. The pleasure she once enjoyed in the service of God was thought a delusion; and the favourable judgment of God's people respecting her totally void of foundation. When her friends reminded her, if things were really with her as she supposed, yet she had now the greatest encouragement to look to the God of grace, and to go to him, as though she had never gone before: to this she would answer, her heart was hard, that when she attempted to cry to the Lord, her mind was dreadfully confused, that she could not lift up her soul to God. She repeatedly requested her minister, who frequently visited her in this trying season, not to pray for her as a converted person, but as one who desired to be such. Nothing whatever appeared to give her such anguish of mind, as the thoughts of being rejected of God. To be shut out of his gracious presence, by far overbalanced every other kind of punishment. She was earnestly exhorted on this occasion to consider, that her great distress on account of God's withdrawal, and her extreme dread of his displeasure, were evidences of her spiritual acquaintance with him; because we see generally, those who are under his curse have no concern; but are contented to live without God in the world. It is worthy of remark, that through this dark season, of some months duration, she continued her endeavours to seek the Lord, was thankful for the prayers of others for her, and constantly attended in the house of God, in hopes of finding relief. It is with pleasure we can add, she did not wait in vain: for the Lord was pleased, gradually, to remove the cloud, and she returned to the possession of sacred peace and joy. Soon after this happy event, she wrote a letter on the subject to a beloved aunt,* it is dated June 10, 1798, of which the following is an extract: "It is with the greatest

* Mrs. Saltren, wife of the Rev. J. S. of Bridport.

pleasure I embrace the first opportunity of writing, to thank you for your very kind letter. Though this was not the means by which I was to be relieved; * * * * the Lord's time was not then come; but, blessed be my compassionate God, I was suffered to wait but a little while. But in what language shall I speak of the tenderness, compassion, love, and care, of my gracious sovereign, when I mention the manner in which I obtained relief: I think I had some verses of hymns applied to me first; and then I began to find great sweetness in Mr. ———'s prayers. I laid to him one evening, I could not have thought it possible for one person to pray so for another; it seemed as if he knew every one of my feelings. I could not, I am convinced, have borne sudden relief, for I found, in my distress, that thinking of it did almost deprive me of my senses. But oh! how wise, how gracious the Lord is; I have, my dear aunt, through abundant goodness and infinite mercy, to speak of a most rapid recovery. It is astonishing to think, when the mind is relieved, what an effect this has upon the body; this I have found by blessed experience. I hope I can say I would not have been without my late trial for ten thousand worlds; I think I may speak of it as the most merciful period of my life." In a letter to her father, dated 19th of the same month, she expresses herself in the following strain: "I most sincerely thank you, dear Sir, for all your great kindness, while in my great though merciful affliction. It was certainly painful to myself, and distressing to all my friends for the time. But when I think of the glorious deliverance, all that is past sinks into nothing, yea, less than nothing. The return of God's gracious presence is an ample recompence for all the pain felt at the time. My deliverance was the Lord's doing, and it is marvellous in our eyes. O that a law of love and gratitude may be ever written upon my heart, that I may study what I shall do to please him. O that I may be ever alive to God, and concerned for his glory."

The pleasing expectation of the recovery of her health, was never realized; her great distress of mind proved fatal to her body, as it left her in a deep decline. For several months past she was in a state of extreme weakness; but during her long affliction she exercised great patience and resignation to the divine will; she appeared to have inward supports suited to her great trials. A very short time before her departure, in conversation with a near relation, she spoke particularly of the distinguishing grace of God towards herself, having a comfortable hope, that she was interested in the blessings of the gospel. "O," said she, "the presence of God in religion is every thing; it is sweet to enjoy it here; but how delightful must it be to see his face, and never, never sin." She said, very lately, "I suppose I shall be better or worse, as the weather comes warmer; but if prepared to die, that is every thing. I would desire to have no will of my own; I know I am in the hands of that God who cannot possibly err."—At another time, she said, "What is all the world, or ten thousand worlds, without an interest in the favour of God. The meanest situation in this world, with the grace of God, is to be preferred before the most exalted station, and to be destitute of it." At another time she said, "How happy it will be should we all meet in heaven, where there will be no sickness, no distress, no more doubts or fears for ever." When she was very low indeed, as to the state of her body, and her breath very short, she was asked, if she had a comfortable hope; she answered, "Yes, *through grace*. I would not part with my hope for a great deal. Oh, how good is the Lord to such an unworthy creature, in taking such

notice of *me* while others are left." That verse of Dr. Watts was very comfortable to her—

"Jesus can make a dying bed
Feel soft as downy pillows are;
While on his breast I lean my head,
And breathe my life out sweetly there."

This appears to have been her experience; for in the closing scene she possessed great composure, and expressed her steady trust in the Redeemer. She was understood to say, a little before her departure, *can this be dying?* By which it appears, she was delivered from the terrors and agonies of death; when, at length, March 24, 1799, she sweetly fell asleep in Jesus.

AXMINSTER.

J. S.

MR. R. C.

REV. SIR,

READING.

I have lately witnessed an extraordinary and gracious change in a person remarkable for his taste, wit, memory, and worldly connections, but far gone in the dangerous road of Socinianism; he had nearly advanced as far as deism; but when he approached the day of trial, could not venture upon those vain speculations which had formerly amused him; nor could he be satisfied till he had cordially embraced the blessed atonement and grace of the Redeemer. I was solicited to publish his funeral discourse, delivered to a very large auditory, but the press teems with sermons upon every subject; and I thought, by sending the narrative for insertion in your widely circulated Magazine, it might be more generally diffused, and be rendered more extensively beneficial. It is sent you without embellishment, just as delivered from the pulpit. That the Lord may make it effectual to bring Socinians from trusting to those sentiments which will not support them in a dying hour, and that the Christian may be induced to cleave more to Christ, is the desire and prayer of

Your humble Servant

D.

BEFORE I was called to visit Mr. R. C. in his last illness, I knew him only by report, and his occasionally attending this place; I fear it was rather as a critic than an humble disciple of the Lord Jesus. During his affliction he was obligingly attended by a clergyman of the establishment; but the doctrine was not suited to afford comfort to a distressed mind, or remove remorse from a conscience laden with guilt. Such was his affecting, very affecting state, when first I entered his chamber; in the course of conversation I found him to be intelligent and penetrating, well versed in the theory of religion; however, he was at that time convinced that more than the form was absolutely necessary to make him happy, yet fearing he should never possess the reality; while he readily admitted that sin was the most dreadful evil, he said he felt little distress on the account; he opened his mind to me with the frankness attendant upon genuine contrition; lamented he had heard so many important truths advanced at St. G——s, and at this place, while the love of sin and un sanctified trials had induced him to oppose their holy tendency and to stifle convictions.—The review of those things, together with his then present feelings, caused him to think the Lord had given him over to hardness of heart, and that mercy was not to be found by him. It much affected me to hear him

him say, "Mr. D. if my life depended upon it, I could not now offer up a prayer." Memorable words!!! Not to be passed over hastily; it shewed his view of prayer. Perhaps some of you think it easy to pray; it is, to utter *words only*, but to command the heart in this exercise, requires supernatural assistance; this is not merely the professional declaration of the pulpit, but the unquestionable assertion of a dying man. I could not help observing that it was an awful state to be in; that no man is so much to be pitied as the man who cannot pray; but, nevertheless, I was not without hope, that it was permitted to guard him against a dangerous but too common presumption of its being early enough to repent and pray when the king of terrors comes to execute his dire commission; and not only to secure him from so hurtful a snare, but to produce a full conviction of his *inability* to believe or pray without the Spirit of the living God; a conviction which necessarily precedes acceptable and profitable devotion.

In each interview, I endeavoured to set before him the provision of grace in the work and fulness of Christ, and the great encouragement afforded to those who are made willing to apply to him, at the same time enforcing the necessity of an experimental acquaintance with, or a believing reception of evangelical truth. Upon my asking him whether he cordially embraced those doctrines which he had formerly opposed; he replied, that from his soul he believed them, but he found much opposition to his faith from corrupt reason and Satan. This led us to some casuistical cases, or cases of conscience; he enquired about the object of prayer, and stated a difficulty which arose in his mind respecting the *divinity* of one who came and died to save us. As these may be suited to some case present, I shall speak to you on them as I did to the dear deceased; let me remark in general, it is a great injury to the soul to set up reason against revealed truth. From his habit of free-thinking (as it is called) he swerved from the simplicity of faith, and when convinced that it was an evil, and injurious, was troubled with its power and tendency. As to the object of prayer, how clear the scriptures; in John xiv. 13, our Saviour says, "whatever ye shall ask the Father in my name that will I do, that the Father may be glorified in the Son;" and again, xvi. 3, "Verily, Verily, I say unto you, whatsoever ye shall ask the Father in my name he will do it." The primitive believers, both Jews and Gentiles, had access through Christ by one spirit unto the Father. Eph. ii. 18. How unreasonable must it be to require any thing plainer. And the divinity of Christ, instead of taking it up as a matter of controversy, take it as a matter of divine testimony; for without controversy great is the mystery of godliness—God manifest in the flesh. Dwell upon the evidences of his power, and the displays of his grace, until you are induced to apply to him; and when you feel his ability to save such a sinner as yourself, you will have an inward witness more satisfactory than the force of a thousand arguments. This course, I have reason to think, he adopted with advantage; his mind appeared to be raised superior to doubts respecting the all-sufficiency of Christ; and on him, as the foundation of hope and felicity, his soul was brought to rest. He spoke much concerning the opposition he met with from the powers of darkness; when a serious friend had been discoursing with him, concerning the appearance of a gracious change upon him, and the promises of God to his people, that having begun the work, he would perfect it in the day of Jesus Christ, and never leave nor forsake them, he said, "As soon as you are gone the devil will tempt me to despair;" especially was he thus opposed when drawing near the mercy seat.

Remember

Remember this, my dear hearers, when he was awakened to seriousness, it might be said of him as of Paul, "Behold he prayeth;" feeling the worth of forgiveness, he cried to a pardoning God; knowing the value of salvation, his language was, "Lord save, or I perish."

Merthinks I now behold him coming out of the valley of Achor, and entering the door of hope—the subject of a pleasing transition from inward anguish to the everlasting consolations of the glorious gospel, for which under God he was partly indebted to the encouragements held out by a private Christian, whose praise is in our churches. Private Christians! retain this in your memory so as to enliven your zeal. From what passed it was easy to observe he paid particular attention to the operations of his heart, and dreaded a fluency of expression in prayer, unaccompanied by his spirit. He told one he had long dealt in the *theory* of religion, but now he saw that nothing but a hatred of sin, and a personal knowledge of Christ as his Saviour, would do for him. The last time I visited him he spoke of the change he hoped divine grace had produced in his soul—said he never had such views of the Lord Jesus Christ, and thought no one would have greater cause to admire the freeness and power of redeeming love. We always find in young converts a desire to enjoy the ordinances of God's house, and an earnest solicitude for the salvation of others. These were discoverable in our departed friend. Upon the supposition of his recovery to health, his grand desire was to attend the gospel of God, unite with the people of God, and manifest a devotedness to the glory of God. He expressed a concern that this might be the experience of those especially who were related to him in the bonds of nature.

In addition to what came under my notice more immediately, I am informed by a Christian Friend, that in conversation he much lamented his sinful course, his having trifled with so many opportunities of improvement, and having opposed those truths which had the suffrage of his conscience in their favour, and which he had heard so often enforced with the solemnity and holy zeal of a C——. How different often are the views of men when they come to die! While a Christian Friend was reading to him part of the 3d chapter of Zachariah, particularly "Is not this a brand plucked out of the fire," he said, It almost makes me leap; I think at times I am a "brand plucked out of the fire." But can God save such a wretch as I am! He was referred to Jer. iii. 19. where the Lord says, "How shall I put thee among the children, and give thee a pleasant land, a goodly heritage of the host of nations; and I said thou shalt call me my Father, and shalt not turn away from me." To the same Friend he said, "I wish not to die on a sudden, but that when I lie down on that bed, (pointing to the bed in the room) I hope to bear a testimony to the long *forbearance* God has manifested to me through Christ." His lips appeared open to speak of divine mercy, and his heart set upon it, so that when the affectionate partner of his life, fearing lest he should hurt himself with too much speaking, requested him to desist, he replied, "My dear, I shall soon be a corpse, and cannot speak, let me speak while I can." Soon after this he became subject to that incapacity, but his last breath was employed in pronouncing blessings upon those around him, till his voice faltered and the springs of his nature were broken; then (to allude to the figurative language of Solomon) the silver cord was loosened, the golden bowl was broken, the pitcher was broken at the fountain, and the wheel at the cistern. Then, the spirit returned unto God, who gave it, we trust, not only to be judged and receive its final sentence, but to dwell in the immediate and blissful presence of God and the Lamb.

MRS.

MRS. MARY AVIS.

DIED, lately, Mrs. Mary Avis, of the parish of Benhall, near Saxmundham, in Suffolk.

The subject of this memoir was a daughter of Mr. Stanford, of Farnham, a village in the vicinity of Benhall, who early taught her the fear of God, and he used constantly to take her with him to attend public worship among the dissenters at Rendham: but at an early period of life she left her father's habitation, by entering into the married state with Mr. Avis.

In the year 1789 the Lord was pleased to bless the preaching of his word to four men in the before-mentioned parish, together with some other branches of their families. These good men established a meeting among themselves every Wednesday night; the object of which was, reading the scriptures, religious conversation, and prayer. The Minister on whom they attended made a point of meeting with them.

One afternoon as the Minister was in his way to the house where this Society was held, he called to speak to Mrs. Avis. The conversation turned upon the insufficiency of moral duties, either for preparing the heart to serve God with acceptance on earth, or to meeten the soul for eternal glory; and on the necessity of a real change of heart; the instruction thus offered, proved, "like a nail fastened in a sure place." The legal foundation upon which this poor creature had been resting her eternal all gave way, as the Spirit of God set home the discourse upon her conscience; and she was now convinced that while she had maintained a form of godliness she had been destitute of the power. The law now administered, the horrors of a guilty conscience pursued her by day and night. Her sins became a burden too heavy for her to bear, and under this pressure she was led to a throne of grace, as the only asylum for the burdened soul. No sooner was this attended to with regularity and earnestness, than she was tempted blasphemy and unbelief, and to treat her convictions as a visionary dream: nay, such was the violence of the temptation for some weeks, that she was led to dispute in her own mind, whether there was a God or devil, a heaven or hell, or an hereafter. The good providence of God provided an antidote for this poison. About this time a meeting was formed at Saxmundham for religious conversation, the serious people at Saxmundham and those of Benhall united upon those occasions. The custom attended to by the Minister was, to speak to each by rotation, in which a free conversation commenced, and a relation given by each of the Society how the Lord had accomplished his designs of mercy—how the work of grace was carried on in the heart—the troubles to which every believer is incident—what temptations and trials each child of God had to conflict with. A third thing was generally attended to, namely, how the Lord by promise, by providence, and by the preaching of his word, was pleased to frustrate Satan's designs, comfort the soul of the desjected, and speak deliverance to the captive sinner. The writer of this well remembers he had to converse with all present, before he came to Mrs. Avis. The further narration of this good woman's experience will fully evince the providence of the Lord, in the situation where the wise disposer of all had placed her. The Lord was pleased to bless this evening's conversation to the soul of this young disciple. By the relation which the different friends gave of the work of God upon their souls, the Lord used the recital of the same as a means of letting her see into the nature of temptation; and the distress to which she had been lately incident was a design of the prince of darkness, to keep her from

from embracing the privileges of God's children. In this conversation there was a full evidence given, that she was neither singular nor yet alone in what she had felt from the power of temptation: and upon this matter the words of the Poet could be adapted:

"And her request and her complaint,
"Is but the voice of every saint."

The Spirit, with his soul-reviving beams, dispelled those clouds of darkness and of horror which had remained impenetrable; now joy and gladness happily succeed. The spirit of bondage evaporated, by the love of God being shed abroad in her heart; and she could, with the Ethiopian eunuch, go on her way rejoicing. Her trials after this, became heavy as a creature, for bodily health declined, a numerous family to take care of, and being in extreme poverty, her sufferings were increased for want of the comforts of life; but all this she bore without ever being heard to utter a murmuring word. The beginning of last summer evident marks of a hasty decline were discovered, and she was sensible of the approach of death herself.

The first visit her Minister made her after her confinement was rather painful to him, as he found her mind exceedingly oppressed with the fears of death. The next time he had the opportunity of seeing her she had her evidence a little more brightened, but still her fears seemed greater than her consolation. The next interview there was real pleasure, and each party mutually rejoiced in the Lord. The substance of the conversation was to the following import: Being asked upon what she depended for salvation, her answer was, "Christ the rock of ages." Another question being proposed, Have you any evidence warranted in the word of God that you shall meet with acceptance at the great day of accounts? To which she calmly replied, "I have a hope, Sir, I would not part with for ten thousand worlds; and though he slay me, yet will I trust in him." From that time she experienced what Solomon so suitably related, "But the path of the just is as the shining light, that shineth more and more unto the perfect day." Within a few days of her departure she obtained the full assurance of faith. Her language was of the most triumphant kind.—She addressed her husband in the most affecting way, and it tended to comfort him concerning the safety of her state, and of encouraging him to seek the Lord while he might be found. A passage of scripture was of infinite service to her at this time, and the fulfilment of the same was administered to her soul. Zach. xiv. 6. 7. The last request which she made to her earthly friends was, that Mr. W. would preach a funeral discourse from the above-mentioned passage, at Rendham, which was done the Sabbath after her interment. Thus all matters on earth being settled, she in the most pious effusions of her soul prayed to Jesus Christ to receive her spirit. Thus she died with these words being uttered, "Come, Lord Jesus, come quickly." The writer would have inserted more concerning the character of the deceased, but he fears the present account longer than the Editor will know how to find room for in his useful Miscellany.

Rendham, Feb. 16, 1799.

PLACABILIS.

RELIGIOUS

RELIGIOUS INTELLIGENCE.

LIST OF THE MISSIONARY PRAYER MEETINGS TO BE HELD IN LONDON, ON THE ENSUING YEAR.

January	6.	Crown Court	—	—	Rev. J. Steven.
February	3.	Union Street, Borough	—	—	J. Humphries.
March	3.	Barbican	—	—	J. Towers.
April	7.	Swallow Street	—	—	Dr. Trotter.
May	5.	Rotherhithe	—	—	J. Townsend.
June	2.	Fetter Lane	—	—	W. Maurice.
July	7.	Adelphi Chapel	—	—	
August	4.	New Road	—	—	S. Lindel.
September	1.	Gate Street Chapel	—	—	G. Williams.
October	6.	Spa Chapel	—	—	
November	3.	Miles' Lane	—	—	A. Easton
December	1.	Founder's Hall, Lothbury	—	—	A. Crote

WE understand, that the Work of the Rev. Dr. Haweis on the *Spiritual Church of Christ*, from the birth of our Lord to the present time, comprised in 3 vols. 8vo. will in a few days make its appearance. The design of this publication is to cement the bonds of union between the real children of God, and to cast down the barriers of bigotry. Should the object be thereby in the least degree accomplished, we shall congratulate him upon the occasion. When we have read it we shall be able to judge, if it has that tendency, and will in our review give an impartial opinion upon its real merits.

WORCESTER AND HEREFORDSHIRE UNION, AND ASSO- CIATION.

ON Wednesday August 14th, 1799, agreeable to appointment, at Ledbury, several Ministers assembled on the foregoing evening, when Mr. Smith, of Pershore, preached. On the ensuing morning, service was introduced by Mr. Griffiths of Abergavenny, by reading and prayer. Mr. King, of Ledbury, likewise engaged in prayer. Mr. Bradly, of Worcester, preached on Christian Unity, from Psalm cxxxiii. 1; and Mr. Osborn, of Worcester, on Christian Zeal, from Gal. iv. 18; and concluded in prayer. The intermediate was agreeably occupied in an affectionate, and zealous conversation on the spread of the Gospel. The next meeting is appointed to be at Pershore, the first of March, 1800, when Mr. Williams, of Hereford, and Mr. Kilpin, of Leominster, are to preach. Fourteen Ministers attended; among whom was a respectable and zealous Minister of the Establishment. Mr. Osborn preached in the evening a very impressive sermon, from Rom. xiv. 12.

A circulating Prayer Meeting is regularly held at Worcester, on the first Monday in every month, for the spread of the Gospel. It commenced in June last, and hath been very comfortably, and zealously conducted at the following places: Angel street Meeting, Silver-street Meeting, and Birdport Chapel. The Congregations have been numerous, and a divine unction experienced.

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